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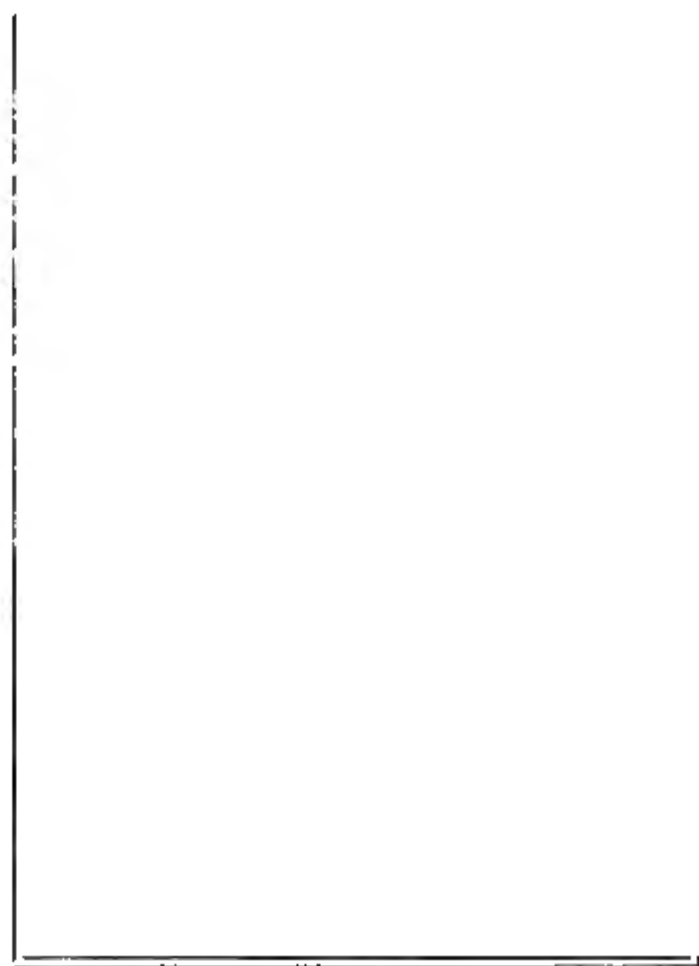
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THE  
BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,  
NOVEMBER, AND DECEMBER.

M DCCC.

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Διὰ δυσφημίας καὶ ευφημίας. S. PAUL.

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# P R E F A C E.

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**W**E have reached at length a solemn period in our literary labours. We have seen a century close, the last years of which have been such as hardly any century has produced. At a time of gloom and apprehension, when Faction and Impiety had grown insolent and menacing, and those principles which our Church and Constitution support, however numerous their private friends, had scarcely any public advocates;—among those who revised new publications, not even one;—at that moment of real, not of feigned alarm, when they who avowed themselves loyal were tauntingly accused of forming lists of condemnation for themselves; at that period, though little inclined to assume a public situation, we strongly felt, that duty bid us quit our private walk, to do our utmost for the general cause. The task which we then undertook, we can truly say we have performed, as far as human frailty allows, without favour or partiality. Not indeed without affection and peculiar regard for those sentiments which we consider as excellent and sacred; or without abhorrence and indignation against those which we believe to be subversive of all social happiness and mental goodness;—for that would be unnatural, and was no part of our profession;—but without unfair partiality, such as should lead us to extol a work in other respects because we approved its tendency, or to deny the literary

rary merit which, alas ! we have sometimes found united with the worst of sentiments. The language of civility and polished life our own feelings have led us to prefer to harsh and offensive censure, which neither amends the person reproved, nor does any honour to the critic : yet such reproof, as is consistent with dignified feeling of propriety, we have not hesitated to make as strong as circumstances appeared to demand. We have shunned, with equal care, the language of adulation ; and, by our refusal of indiscriminate praise, and our firm determination not to transfer our private esteem for a writer to all the works he may happen to produce, we have lost some valuable friends. But as the partiality of authors for their own productions is no new complaint, for this event we were prepared, and steeled against it.

If, by a conduct of this kind, we have gained, (as we trust it is no self-flattery to hope) the public confidence, we may undoubtedly rely on its continuance. In our plan, we shall invariably persevere. The great effort is past ; and duties the most difficult become, by practice, comparatively easy. For our critical powers, they are of course as various as the multiplied aids which we from time to time obtain ; but our honesty is, we may venture to say, what the French Republic is not, *one and indivisible*. This pervades the whole ; and it must be some satisfaction to the reader to know, whether he adopt our opinions or not, that they are fairly and truly what we think, and not devised to serve a secret purpose. From all influence of trade we are, and will be, as free as if no trade of selling books existed : and of any other influence, except the desire of doing good, we are equally unconscious.

Such is our compact with the public ; which, at the close of seven years' labour, and of the century, we think it proper to renew. The season of gloom is not yet past ! Britain, after exhausting her strength  
to

to support the liberties of Europe, against an overbearing and predatory force, seems destined to encounter the assaults of Envy, blindly rushing to its own destruction. The storm lowers on every side; and the power that wages war against all duties, human and divine, is daily gaining strength by victories. With this general aspect opens the nineteenth century; marked in its commencement, throughout the greater part of Europe, by the dejection of the good, and the triumph of the profligate. In this country the wisdom of the Government, and the patriotic union of good men, have hitherto repelled the demon of destruction. They have made, even of this gloomy period, a time of exultation: an æra of united strength and vigour in the empire, of the highest naval glory, and commercial wealth. The result is in His hands who governs all things;—to whom the good submit without a murmur, however painful His decrees. If He has resolved to give men up to the worst of all earthly punishments, their own infatuated minds, He may yet perhaps, as hitherto He has, make Britain a wonderful exception to the general lot. Whatever be the end, retired and patient scholars should, above all others, be prepared to know and teach the line of duty. Our office is clearly marked. It is, to wield the arms that we are competent to use, in defence of a pure church and wisely ordered state, as long as Heaven shall think the nation worthy of those eminent distinctions. Beyond that, we refuse to speculate; nor will we meet the opening century with any worse-omened sentence, respecting our national polity, than

ESTO PERPETUA.

Let us, however, quit the state of Politics for that of Literature; and first, as usual, of

DIVINITY.

## DIVINITY.

If we take the most important work which our half year's labour has surveyed, the first place must undoubtedly be given to the *Annotations on the Four Gospels*, published by the Rev. Mr. Ellesly\*. The judicious and highly useful nature of this learned compilation, leaves us nothing to wish but a continuation of the work through the remainder of the sacred volume: a labour, which the same spirit will readily undertake, and the same judgment perform with equal credit. The *Bampton Lectures*, preached by Mr. Richards†, next demand our notice. They form a volume, in which the divine origin of Prophecy is, with great strength of reasoning, and singular eloquence of language, illustrated and maintained; and afford a proof, that the spirit of a poet is well calculated to give life and vigour to the lessons of the theologian. The *Pastoral Care*, a posthumous work of the able divine, Dr. Alexander Gerard‡, has rendered that service to the Church of Scotland, which our own has long derived from the work of Bishop Burnet, published under a similar title. Dr. John Smith, another clergyman of that Church, has also published a work of the same tendency, entitled *Lectures on the Nature and End of the Sacred Offices*. It is a work of piety and merit, but not calculated to supersede the prior publication. A volunteer in the service of Theology, of great worth and rational piety, has added to his work, *the Morsels of Criticism*||, a second part, pursuing the speculations and enquiries of the former to a further extent. Mr. King's particular aim is to provide answers to the more subtle opponents of Christianity, and to trace, with the

\* No. III. p. 225. We observe that, by an error of the press, we have called this annotator's vicarage, *Burenston*, instead of *Burneston*, p. 226.

† No. IV. p. 379.

‡ No. II. p. 172.

§ No. V. p. 562.

|| No. VI. p. 661.

## P R E F A C E.

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same humility as before, the completion of the sacred oracles. To such a writer, and such a design, we should be very inconsistent if we did not wish success. In a volume, entitled *a Call for Union with the established Church*, Dr. Huntingford\* labours strenuously to remove the prejudices of Dissenters, and to explain how trivial in general those matters are, at which they allow themselves to take offence. Nothing indeed can more fully illustrate the impossibility of bringing men to be of one mind, than the failure, in that respect, of the cautious, wise, and truly primitive compilers of our admirable Liturgy. Whatever be its effect, Dr. Huntingford's attempt is highly laudable.

Of Sermons collected into volumes, we have noticed some, whose merit demands our further testimony. Among these, *Mr. Cowe's Twelve Sermons, on the Advantages of Christianity*†, may claim an early and an honourable place. The tracts subjoined are also useful, and drawn up with a benevolent design to assist the poor. The Sermons of *Dr. Dalgliesh*‡, on the *Doctrines and Duties of Christianity*, denote a studious mind in the writer, and require it in the reader; but they are worthy of the attention they ask, and cannot be read without advantage. The spirited eloquence of *Mr. Sydney Smith's Six Sermons*§ gave consequence to a small volume, and excites a hope for more laborious and equally successful efforts of the same pen. The selections from *Bossuet*, which *Mr. Ferningham* put together, will serve as a specimen, to the English reader, of an eloquence, with which, in its native form, he might not ever, perhaps, have made acquaintance. Sermons and Charges, in a separate form, have occupied their usual share in our lucubrations, if so we may be allowed to term them. In this class the Charges of two Bishops de-

\* No. VI. p. 640.

† No. II. p. 118.

‡ No. III. p. 257.

§ No. IV. p. 388.

servedly

servedly take the lead; though we confess ourselves so old-fashioned as to think even the office of those writers a lawful claim to precedence. The *Bishop of Chester*\*, in a clear and manly style, declares his causes for satisfaction, and for apprehension in his diocese, and adds such exhortations, as must tend infallibly to promote the cause of Christian piety. The admonitions of the *Bishop of Lincoln*†, are equally well-timed and salutary; and the clergy of that extensive diocese, seem well-disposed to second the pious wishes of their able adviser. The Charge of *Archdeacon Woodbouse*‡, in the diocese of Lichfield, is a manly and sensible composition, directed immediately to the specific objects of the meeting. Some Visitation Sermons of merit have also come to our hands. Among these (for we shall not attempt to notice all) that of the *Rev. John Brand*§ holds a conspicuous rank. The novel statement, accompanied with its proof, that the prevalence of democratic principles was among the causes that increased the miseries, and precipitated the final destruction of Judea, stamps a peculiar value on this Sermon. *Mr. Hare's* Sermon||, before the Archdeacon of Gloucester, gives a view of the clerical character, and its operation in a country residence, which, though very sound and judicious, is in some respects new. The alarming attempt of a lunatic on the life of our beloved Sovereign, gave *Mr. Daubeny* occasion to write a Sermon¶, strongly expressive of the loyal and religious sentiments, which distinguish a good subject and a good Christian. An able discourse is also subjoined by him, to his remonstrance to *Mrs. More*\*\*, on her interpretation of St. Paul. Towards the application of prophecy to events of recent date, some laudable attempts have been made by *Mr. Faber*††, and *Mr. Moseley*‡‡. The full solution of these diffi-

\* No. II. p. 190.

† No. III. p. 294.

‡ No. I. p. 87.

§ No. I. p. 59.

|| No. I. p. 85.

¶ No. II. p. 203.

\*\* No. VI. p. 687.

†† No. IV. p. 444.

‡‡ No. IV. p. 443.

culties

culties time only can give, and his sentence is not yet declared. With these we may conclude our account of separate Sermons; not that there are not others on which we have bestowed a well-deserved commendation; but if their general merits are nearly equal, their subjects at least are not so important, as those of the few which we have here enumerated.

A few small works, on subjects connected with Divinity, remain yet to be noticed. *Mr. Brewster's Meditations of a Recluse\**, form a volume of moderate size, in which many useful reflections are brought together. A small tract, professing to offer *Serious Considerations on the Signature of Testimonials†*, refers the reader to the best authorities on the importance of the priesthood; and strongly argues against relaxing the salutary cautions devised to guard the introduction to it. In a moral and doctrinal view, the late excellent *Mrs. Bowdler* had considered the sacred book of *the Revelations‡*; and her pleasing tract, first published entire in the course of the last year, will be accepted as a valuable companion by many pious readers. The anonymous observations *on the Seventh Form of Roman Government§*, discuss a difficult subject with great propriety and judgment; and though, in our opinion, they do not fully reach the truth, yet they make a near approach to it, and clear away considerable errors.

### POLITICS.

If we make, on this occasion, rather a rapid transition, from Divinity to Politics, let us plead in our defence, that the same transition is made in the celebrated text of St. Paul||, which every public writer should keep in view, and which one at length, with a most commendable spirit, has assumed as his permanent motto¶.

\* No. I. p. 53.  
 ‡ No. V. p. 564.  
 Porcupine.

+ No. II. p. 205.  
 || Fear God, honour the King.

‡ No. V. p. 560.  
 ¶ Peter



As our motives have been always the same, so are we also equally ready to avow them. In this class of literature we have nothing of magnitude at present to notice; but several tracts which, from the importance of their subjects, and the ability of the writers, demand respectful attention. The subject of Union, long predominant, has lately given way to a topic much less pleasing, the Scarcity of Corn, and the exorbitant price of all provisions. Among these writers, however, we have not in this volume made much progress. Two tracts, of singular merit, will alone be mentioned here. The one, which has frequently been alluded to in the debates of Parliament, combats, by sound and mathematical calculation, the notion industriously diffused for the purposes of mischief, that War enhances the price of Bread. This pretence, *Mr. John Brand*, well known for many valuable tracts on political subjects, has proved to be directly contrary to fact and experience\*; by documents, which, if disaffection had any modesty, would prevent the repetition of the falsehood. Another pamphlet, entitled *a Temperate Discussion of the Cause*†, &c. appeared, though anonymous, with the rumour of a most respectable name attached to it; and certainly was so written, as to do credit to any author. Of this we gave a view, which would probably lead many readers to a further examination of it, and consequently to partake the satisfaction which we received from the perusal.

The Bill proposed for preventing the union of the parties convicted of Adultery, has occasioned some able publications. Of these, one which purports to be the Speech of *Lord Auckland*, on the subject, deserves particular attention‡. A tract, entitled *Thoughts on the Propriety of preventing Marriages found-*

\* No. IV. p. 431. We noticed a sermon by the same author, p. vi.

† No. VI. p. 619. ‡ No. I. 90.

*ed on Adultery\**, handles the same topic with clearness, force, and judgment. Should the proposal be reconsidered by the legislature, these arguments will doubtless have their weight.

In a small work, bearing the title of *Morality united with Policy*, Mr. Fellowes†, a young and spirited writer, delivers many useful truths, in a manner not a little impressive. If we thought it necessary to caution him on some points, it has never been without feeling respect for his abilities and good intentions. Mr. Hamilton Reid's tract, on *the Rise and Dissolution of the Infidel Societies*‡, would not demand a place in this class, were it not for the strict union long established between Atheists and Jacobins. The same societies are zealous to destroy Religion, and to undermine social order; and, most commonly, to baffle the one design is, by the same effort, to suppress the other. Mr. Reid speaks of atrocities which he himself saw, and of corruptions from which he has since happily escaped.

Three pamphlets, noticed within this volume, refer exclusively to French affairs. Of these, the first is the narrative given by Job Aimé, of the *Deportation to Cayenne*§, and his own shipwreck and escape: a relation, which places the *deporters*, in which class the First Consul now ranks, nearly on a par with the *guillotiners*. The book, entitled *Le dix-huit Brumaire*|| (the 8th of November, 1799) written by Roederer, the confidential Minister of Bonaparte, was brought forward by us, as containing a complete exhibition of the depravity of all the revolutionary governments of France, to the commencement of the present usurpation. So far therefore the account is summed up; and all that we have ever said against the successive systems of that country is confirmed by the authority of the persons best able to decide—those actually living in France. Some other hand will

\* No. V. p. 568.  
§ No. I. p. 95.

+ No. IV. p. 413.  
|| No. III. p. 301.

‡ No. II. p. 195.

hereafter continue the tale with similar success. A kind of continuation is promised in the pamphlet, entitled *France after the Revolution of Bonaparte*\*; but as it consists of speculations rather than facts, it does not fully answer the purpose. It contains, however, many observations that deserve attention.

### LAW.

Though Law is nearly connected with Politics, the transition from French Politics to English Law is, we acknowledge, a wide step. May it never be shorter than it is, unless they will make it so by the amendment of their plans! Let us make no approach. Yet, when we speak of our *Military Law*, we speak of that which, from our peculiar circumstances, has received less cultivation than any other part: hence the Essay of *Mr. Tytler*, on that subject†, opens almost a new field, and digests much useful information in a clear and satisfactory order. Nor do we deny that improvements may still be made in other branches of our law, though not *à la Française*. How much attention has been wanting to establish proper regulations for the immense Commerce of the River Thames, the *Treatise* of *Mr. Colquhoun*‡, on that subject, abundantly explains. He proposes improvements also, and very ably co-operates in the introduction of them. It is, on the contrary, with reference to usages long established and approved, that *Mr. Tidd* has drawn up his *Practical Forms*§; a work which, as an Appendix to his excellent book on the Practice of the King's Bench, the profession of the Law will very gladly receive.

### HISTORY.

A few works only, but those of consequence, require our notice in this class. *Switzerland*, hitherto devoid of a regular historian in the English language,

\* No. V. p. 567. In the original, "*Les Adieux à Bonaparte*."

† No. II. p. 131.

‡ No. V. p. 514.

§ No. VI. p. 689.

has

has found in *Mr. Planta* all she could have wished. His *History of the Helvetic Confederacy*\*, is a clear and candid narrative, sufficiently detailed to give a due interest and importance to the work, yet free from that minuteness which is only pardonable when written in and for the country where the heroes lived, and the incidents took place. We concluded our account of it in this volume, which was commenced in the preceding. In this volume also we concluded our report on *Dr. Somerville's History of the Reign of Queen Anne*†, the third work of that kind from the pen of the same author, of whose abilities and industry they afford an honourable proof. A translation of *M. Anquetil's Summary of Universal History*‡, gave us occasion to bear testimony to the approved abilities and unstained character of the author; but, at the same time, alas! to lament his sufferings under revolutionary tyranny. The book is a judicious and useful abridgment, free from evil principles, and very fit to be used in the instruction of youth. *Mr. Henshall* has planned a work illustrative of the early history of this Island, of which the *Specimens and Parts* already published§, leave nothing to apprehend but the want of perseverance, even in an active author, to complete his own design; or the want of sufficient curiosity in the public to give him due encouragement. To those who do not possess the more finished work of Col. Beatson, *the Review of the War in Mysore*, by Col. Wood||, may afford satisfactory information. Its fault is want of arrangement; but the materials are perfectly good.

#### ANTIQUITIES.

With a mixture of praise and controversial argument, we went through the laborious work of *Mr. Altwood*, entitled *Literary Antiquities of Greece*¶. Our dissent respecting particular passages has, we lately

\* No. I. p. 23.

† No. I. p. 46.

‡ No. III. p. 242.

§ No. V. p. 530.

|| No. VI. p. 642.

¶ No. I. p. 65.

find, occasioned another book. The very uncertain and conjectural nature of the whole was, from the first, a principal objection to the work ; if the author should have found out substances in the midst of his shadowy matter, we shall be glad to find them with him. Of the thirteenth volume of *Archæologia*\*, we have examined only a small part, towards the close of our present volume; our general opinion will therefore be reserved to a subsequent Preface. *The History and Antiquities of Leicestershire*, proceed without any remission of diligence in their indefatigable compiler ; and the first part of Vol. III,† contains a mass of information greater than the whole of what would formerly have been deemed an adequate County History. If *Mr. Nichols*, who proceeds with the zeal of an *Æneas*,

—— antiquam exquirere matrem,

should be rewarded, like that hero, with a comfortable settlement in her maternal fields, we should be among the first to rejoice at his reward,

#### BIOGRAPHY.

Of *Mr. Malone's* edition of *Dryden's Prose Works*‡, the principal part, containing original matter, is the *Life of Dryden*. Though the minuteness of research which is observable in this *Life*, has afforded some amusement to a wit, there are few who will not feel grateful to the author's assiduity for the chief part of the information it has collected. The *Life of Doctor Hildesley*, Bishop of Sodor and Man, compiled by *Mr. Butler*§, is a tribute to the memory of a valuable man. We must not, in such cases, too rigorously enquire whether all that the biographer gives be truly worthy of record, lest we check the spirit of enquiry. Some interesting particulars are repeated, and others, first related, by *Mr. Coxe* in his *Memoirs of Handel and Smith*||; a work benevolently intended to assist the relations of the latter, with whom *Mr. C.* became in some degree connected by the second marriage of

\* No. VI. p. 585.      † No. IV. p. 345.      ‡ No. III. p. 285.  
§ No. V. p. 493.      || No. IV. p. 364.

his mother. *Castara's History of Catharine II,\** is rendered almost superfluous by Mr. Tooke's Life of that Empress, yet will probably be sought by some readers as an original record. A new *Biographical Dictionary*, compiled by *Dr. Watkins†*, adds something to the number of names; but, from the plan of the work, the notice given of them is extremely short. An imperfect *Life of Washington*, by a writer of the name of *Corry‡*, rather excites than gratifies curiosity; but must fill a place till something more elaborate shall appear. The *Annual Necrology§*, is a work written on a good plan, and is sure to gain attention, at a time when biographical notices are certainly more sought than at any former period.

#### VOYAGES, TRAVELS, AND GEOGRAPHY.

We begin this class, which never fails to be rich, with a work of singular merit and interest, *Captain Turner's Account of his Embassy to Tibet||*. The little that hitherto had been made known respecting the embassies of this gentleman and Mr. Bogle, to the Teshoo Lama, had awakened an ardent desire for further information, which Captain Turner has at length gratified, by a modest, but very sensible and pleasing narrative. Among voyages, few of late years have been so important as that of *Captain Vancouver*. Our account of the publication respecting it, was begun in the preceding volume¶. Of gratifying the illustrious voyager himself by the just tribute of our commendation, there was unfortunately no possibility, even from the first. The flowers we strewed upon his grave were given with a zealous, though in some degree a tardy hand; but honours and celebrity were not wanting, and a work for which all the world enquires with avidity, has little occasion to be announced. We have nothing further, under the head of foreign travels, to report,

\* No. I. p. 94.      † No. IV. p. 453.      ‡ No. IV. p. 455.  
 § No. I. p. 94.      || No. I. p. 1; II. 177.      ¶ Vol. xv, p. 579.  
 except

except the short yet interesting work which *Mr. Antes* has published, the result of a long residence in *Egypt*\*. They who have the most interesting matter to relate, seem the least inclined to bring it forward; and *Mr. Bruce*, *Captain Turner*, and *Mr. Antes*, have all agreed in condemning the public to a long suspense for narratives, which they alone were able to communicate.

As we have united Geography with Travels, on the present occasion, we shall here introduce the *Periplus of the Erythrean Sea*†. *Dr. Vincent* is, in fact, a careful and intelligent traveller and voyager, who, though he does not actually encounter the perils of land and water, struggles manfully against the difficulties which oppose him in the sea of learning; and travels, with companions long deceased, through regions little known either in ancient or modern days. The result is the production of works full of curious information, which cannot otherwise be gained.

To return to actual travellers, *Dr. Garnett* treads the ground which *Johnson* trod before him; but viewing things with different eyes, is no where anticipated by his predecessor. His *Tour through the Highlands*‡, is a work for the students of natural, rather than of moral and political philosophy; and partly by observation, partly by compilation, collects abundance of facts. North Wales has, in its turn, been explored by *Mr. Bingley*, whose *Tour*§ will be adopted as a guide to future *Tourists*, and a companion to botanizing travellers, who will be more anxious for the *habitations* of rare plants, than those of the richest proprietors of the mountains or their mines. *Mr. Salmon's Description of Ancient and Modern Rome*||, which is now completed in two volumes, will for a time, we fear, be the only introduction Englishmen can have to the actual state of that venerable city. It will at least be the readiest and the cheapest; for works of more elaboration and beauty,

\* No. VI. p. 667.

+ No. V. p. 465; VI. 645.

† No. VI. p. 615.

§ No. III. p. 237.

|| No. IV. p. 452.  
are.



are almost as difficult to be purchased, as Rome is to be visited.

Non cuivis homini contingit.

From actual and personal travels let us pass to the excursions of imagination.

### POETRY.

If the British Muses smile not upon their votaries at present, it must be because, like vain coquets, they are made insolent by the number of their admirers; for certainly they were never more courted than at present, by lovers of all ranks and descriptions. They are not, however, so disdainful, as some disappointed swains represent them, but give to many of those who follow them sufficient marks of favour. Among original Poems, the first place must undoubtedly be given to *Mr. Cottle's Alfred*\*, an epic poem, if not of the highest rank, or most exquisite polish, yet spirited and interesting; diversified in character, and of excellent moral tendency. We would fain say something commendatory of *Mr. Hayley's Essay on Sculpture*†, but can rise no higher than this; that it may be allowed to class with its brethren, written on similar subjects, allowing them all the privileges of eldership, and the constant right of precedence. The elegant volume of Poems produced by the *Earl of Carlisle*‡, consists of compositions that would have pleased without the decorations, and of engravings that would stamp a value on inferior works. It is honourable to an English nobleman, to have planned, and so far co-operated in this union of the polite arts. *Mr. Thompson*, like another Poet already mentioned, seems to fall below himself in his last production, entitled *Pictures of Poetry*§. We mention it, however, because though we cannot indiscriminately praise, we allow it not to be devoid of merit. *The Summer's*

\* No. VI. p. 607.

† No. VI. p. 670.

‡ No. V. p. 540.

§ No. V. p. 510.

*Eve\**, a Poem of *Mr. Bidlake*, rises, on the contrary, above the usual strain of the author; while the *Sonnets*, and other productions, of *Mr. Dimond Jun.*† display a poetical talent, in a state of progress towards maturity: a progress, which we would by no means check in any instance. Two collections of minor Poems, the production of various authors, deserve such commendation as those lighter efforts can achieve. These are *the Meteors*‡, published periodically, but collected afterwards into volumes; and the *Annual Anthology*§, printed collectively at the period mentioned in the title, and appearing now for the second year. The Poems of *Mrs. Bannerman*|| display much beauty of versification, and are in other respects worthy of patronage.

Almost in the mid-way, between original writing and translation, stands *Mr. Way's* spirited and ingenious versification of the ancient *Fabliaux*¶. The natural flow of original composition, with that moderate seasoning of antiquarianism, which connects it with the æra of Romance, without disappointing the cultivated ear; these, and other merits, conspire to form a work very singularly pleasing in its kind. It might perhaps have been continued further; but the inexorable *veto* of Death has precluded all such expectations. Among more exact translations, we could dwell with pleasure on the new one of the *Georgics*, the production of *Mr. Sotheby*\*\* ; but our critique being yet unfinished, we shall defer our specific character of it to a future occasion. *The first Book of Lucretius*††, has been rendered with some spirit, though without sufficient accuracy, by an anonymous author. We mingled praise and warning in our account of the publication; and, if the author should proceed, our remarks may perhaps be of use to encourage him to due exertion. *Mr. Hoole's* translation of *Metastasio*‡‡, greatly augmented in this

\* No. I. p. 42.

† No. I. p. 77.

‡ No. II. p. 198.

§ No. IV. p. 403.

|| No. II. p. 139.

¶ Vol. ii. No. V.

p. 477. \*\* No. VI. p. 655.

†† No. V. p. 553.

‡‡ No. III. p. 250.

present edition, is a work that displays an author highly qualified for his task ; and is well calculated to gratify those, whose curiosity for that branch of Literature is not seconded by a knowledge of the original language.

*Allen Ramsay's Poems\**, republished, appear in a state of augmentation and correctness beyond any prior edition. By a species of critical chemistry, we were able to separate the component parts of the illustrative matter, though endeavoured by the editors to be blended. We could have gone further, and added pretty strong conjectures, but that it has never been our practice to discover those who, for any private reason, chose to remain concealed. Our account of the *Works and Life* of the pride of Ayrshire, the truly poetical *Robert Burns*†, has been by accident suspended. We purpose next month to resume it, and to do that further justice to the subject, which every reader of congenial feelings will rejoice to see.

We have reserved for the close of this article the smaller Poems which we have before commended ; but of these, when all subtractions have been made, the number is reduced to two. Of these, the Poem in which the indignant Muse of *Gifford* devotes an offending scribbler to everlasting infamy‡, is by far the more remarkable. *The Sans Culotides*, whose unknown author styles himself *Cincinnatus Rigshaw*§, denote a pen well skilled in versification ; and if the several Poems fail, in some degree, to attach and interest the reader, yet they contain few passages of which a critic can with justice say, that they are ill-conceived or feebly written.

#### DRAMATIC.

This subject will not long detain us. The Dramatic Muses are either more coy than any of their sisters ; or they have discovered, which we rather suspect, that their votaries pay a secret and disgraceful homage to *Plutus*, by which the ardour of their of-

\* No. I. p. 264.

† No. IV. p. 366.

‡ *See P. Pindar.*

§ No. II. p. 198.

tenfible devotion is slackened, and their efforts wasted on theatrical tricks and popular nonsense. Such worshippers are indeed unworthy of their favour. The extent of our record on this occasion amounts only to three pieces; two Comedies, and a Musical Drama. Among these, the Comedy of *Indiscretion*\* takes the lead; the author of which, *Mr. P. Hoare*, seems to pay more attention than the generality of his brethren of the sock, to the once respected laws of dramatic writing. *Speed the Plough*†, a popular Comedy, by *Mr. Morton*, has liveliness and character; what it has against it, if the audiences cannot discover, it is not our business, *in this place*, to tell. *The Egyptian Festival*‡ is, according to the author, as good a Drama as he could compose, under the controul to which a musical piece is liable. This claim we are not inclined to dispute, and therefore add it to our short dramatic list.

## NOVELS.

Were we to form this part of our account according to the current report of various circulating libraries, it would outswell the rest of the Preface; but, as we take and give more cautious opinions, a very few names will complete our present catalogue. The *Memoirs of Modern Philosophers*§, have attracted a large share of the public notice, and turn out to be, as we are informed, the production of a lady. They certainly possess great merit, in the serious part equal, perhaps, to any thing of the kind that has appeared for many years. But the comic part is rendered tedious and disgusting by extravagant exaggeration, which totally destroys its effect. *Castle Rack-rent*||, on the contrary, another anonymous story, pleases by a constant vein of natural and almost unsuspected humour; and seems to paint with truth, characters that are assuredly not a little extraordinary. Very different in style from both of these, but managed

\* No. I. p. 198.  
§ No. IV. p. 439.

† No. V. p. 555.  
|| No. V. p. 555.

‡ No. IV. p. 237.

with judgment and propriety; is the allegorical story of the *Pilgrim Good-Intent*\*, an imitation professedly of the *Pilgrim Progress*; but an imitation in many respects superior to the original, and of the most beneficial tendency. The *Tales* translated from the Persian, by Mr. Scott†, are chiefly valuable, as exact representations of the original style; but less calculated, on the whole, to please in English, than such as are not so studiously correct.

#### NATURAL HISTORY AND PHILOSOPHY.

Few works, in any branch of study, have more gratified the public by their plan, or by their actual execution, than the *General Zoology* of which Dr. Shaw‡ has published one extensive volume, and is almost immediately to send out a second. Equally avoiding the eloquent prate of Buffon, and the dry severity of system-makers, he gives his history of the animated creation in a style, which will at once amuse and inform. Of Professor Vince's *System of Astronomy*§, nothing can be said that is not favourable; but as our account of it is yet incomplete, we shall reserve our definitive opinion to another occasion. There is little more that at present demands our notice, even in the extensive class which we have here formed. Mr. Parkinson's useful book, entitled the *Chemical Pocket-Book*||, compresses and arranges much information in a narrow space. The tenth of Count Rumford's *Essays*¶, contains, as usual, much ingenious investigation for the public benefit; and the translations of Scherer on *gaseous Bodies*, and Briffon on *Minerals*\*\*\*, will be acceptable to students in their respective branches of enquiry. As agriculture has become philosophical, and philosophers have become farmers, we may mention, finally, in this division, Mr. Marshall's *Rural Economy of the Southern Counties*, a work that contains more diligent enquiry, more useful knowledge, more candour and good sense,

\* No. I. p. 84.

† No. I. p. 83.

‡ No. V. p. 523.

§ No. VI. p. 627.

|| No. IV. p. 384.

¶ No. I. p. 61.

\*\* No. VI. 624.

than all the County Surveys that have been, or are likely to be published. *These* are the deliberate thoughts of a competent judge; *they* are generally the crude and hasty remarks of ignorant and prejudiced men, whose mission is a job, and whose publication an insult upon common sense.

#### TRANSACTIONS OF SOCIETIES.

Animated by the spirit of its institution, the Society founded at Calcutta by Sir William Jones, continues to send out its instructive volumes. But not sending copies hither in sufficient number to supply the demand in any proportion, the work has been here reprinted, and the fifth volume of *the Asiatic Researches*\* was reviewed by us from the English edition. We considered it at some extent, and shall be happy to resume the notice of it, when we obtain the additional volumes, which are said to have arrived. The Royal Society, exceeding even their usual stores of valuable information, published, for the year 1800, three parts; instead of two, of their *Philosophical Transactions*. Of these, we have examined the first†, and find it all that can be wished, for the honour of the Society, and the satisfaction of the public.

#### MEDICINE.

We seem in this class to be less amply supplied than usual; but whether the fault arises from ourselves, or an actual deficiency in the publications, we will not undertake to pronounce. The much agitated subject of the *Cow-Pox* has occasioned some tracts, of which the most useful, for bringing experiments together, appears to be that of *Mr. Fermor*‡. The second part of *Mr. Blair's Essays*§ on the *Venereal Disease*, pursues the examination of the antisyphilitic powers of acids, which the author seems completely to refute; allowing, at the same time, that for purposes distinct from the use of mercury, they may at times be introduced with real advantage. The work

\* No. II. p. 147; III p. 272.      † No. V. p. 543; VI. p. 597.  
‡ No. IV. p. 440.      § No. I. p. 40.

of *Mr. Noah Webster* on *Epidemic Diseases*\*, whether his reasonings be adopted or not, contains a singularly curious collection of facts, and well deserves the attention of the enquirer after medical knowledge. A compilation, entitled *the Edinburgh Practice of Physic and Surgery*†, offers the advantages which are common to such collections; that is, an abridged report of medical facts which are to be sought in detail, for actual practice, in very different works. The fourth volume of *Dr. Duncan's Annals of Medicine*‡, is amply stored with valuable information, and therefore continues to deserve the attention of the medical world. The well-known work on *the Diseases of Seamen*, by *Dr. Blane*§, has received such augmentations and improvements, in its third edition, as the unremitting attention of the learned author has been able to supply. *Dr. Gibbs*, by means of new experiments, has been enabled to make some additions to the known accounts of the *Bath Waters*||; but the second part of his treatise, which is yet to come, will be more strictly medical than the present. *Mr. Parkinson's Hospital Pupil*¶, is a manual of the same useful kind as his *Chemical Pocket-Book*, already mentioned\*\*, and marks a very laudably and well-directed industry.

## MISCELLANIES.

A few works, not perfectly obedient to our general plan of arrangement; will complete our present account. In this list, the first place must undoubtedly be given to *Mr. Dunster's* pleasing book, on Milton's early acquaintance with *Joshua Sylvester*††; a book calculated to illustrate the poetical progress of Milton (for in its studies, the brightest genius must proceed progressively) without detracting an atom from his merit. *Mr. Kollmann's* able book on *Musical Harmony*‡‡; was reviewed with attention, and very justly approved. The disputants on the subject of Homer

\* No. II. p. 160.

† No. III. p. 297.

‡ i. e. for 1799.

No. V. p. 485.

§ No. V. p. 556.

|| No. V. p. 557.

¶ No. VI. p. 684.

\*\* We suppose the author to be the same.

†† No. II. p. 134.

‡‡ No. II. p. 169; IV. p. 395.



were not overlooked; *Mr. Falconer\** in the first place, and afterwards *Messrs. Morritt* and *Francklin†*, all hostile to the Bryantian system. *Mr. Wharton's* defence of *Bruce*, and opposition to *Mr. Brown‡*, is a book of some interest and amusement. The *Abbé Gualtier*, long diligently employed in the instruction of youth, has thrown some light upon the art of making *Abridgments§*, and analyzing the sense of authors. The *American Rust-Light||*, written by *Mr. Cobbet*, with a punning allusion to the name of the person attacked, is tendered amusing, even on this side of the Atlantic, by the abilities of the author; and relates some very curious facts. In a tract, entitled *the Essence of Malone*, *Mr. George Hardinge¶* has thought proper to attack the biographer of Dryden; and for a few pages his banter is lively and amusing; but it owes the size of a pamphlet to repetitions without end, and a minuteness of criticism, more fatiguing than the minuteness of research to which it is opposed. Among works subsidiary to learning, *Mr. Carey's Latin Prosody\*\** deserves a very honourable place. The diligence of the author in research, and his clearness in precept, will add pleasure to instruction, whenever his book is used. The edition of *Sheridan's pronouncing Dictionary*, with the improvements of *Mr. Salmon††*, shows to what degree judicious management may compress extensive information; and affords a new proof of the indefatigable industry of the author of *Stemmata Latinitatis‡‡*. We shall conclude, by the mention of *Mr. Noehden's German Grammar§§*, a work, which in some material points of instruction, is either original, or superior to all its predecessors.

We close our present retrospect with a wish, in which all readers will join: that, in a literary or in a political view, we may never have a worse half-year to look back upon, than that in which the present volume was composed.

\* No. II. p. 212.

† No. IV. p. 418.

‡ No. II.

§ No. III. p. 337.

|| No. V. p. 571.

¶ No. VI.

\*\* No. VI. p. 694.

†† No. V. p. 575.

‡‡ Re-

viewed in the Brit. Crit. vol. viii, p. 264.

§§ No. VI. p. 690.

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THE  
BRITISH CRITIC,

For JULY, 1800.

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Αὐτὰρ ἐγὼ τιμὴν τῇ καὶ ἀνθρώπων φιλότῃτα  
Πολλὰν ἡμιόων τε καὶ ἵππων πρόσθεν ἱλοῖμαι. THEOC.

What joy in wealth can sordid bosoms find,  
Like the sweet praise and love of human kind.

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ART. I. *An Account of an Embassy to the Court of the Teshoo Lama, in Tibet; containing a Narrative of a Journey through Bootan and Part of Tibet. By Captain Samuel Turner. To which are added, Views taken on the Spot, by Lieutenant Samuel Davis; and Observations, botanical, mineralogical, and medical, by Mr. Robert Saunders. 4to. 2l. 2s. Nicol. 1800.*

THERE is no place on the globe which has excited more curiosity than Tibet, whether we consider its local situation, the peculiar manners and features of its inhabitants, or their religious and civil establishment. Yet perhaps there is no place so circumstanced, of which our information has been less accurate, or our means of observation more limited. The Lama of Tibet has been introduced in various fables and tales, which, amusing our boyish days, have in some manner entwined themselves with the prejudices of progressive age; and not having opportunity or occasion to separate the truth from the fallacy, we at length wonder, when the real representation comes before us, that we have been so long and so effect-

A  
BRIT. CRIT. VOL. XVI, JULY, 1800.

effectually deluded. No authentic publication on the subject of Tibet has ever appeared in this country, except a partial account in the *Philosophical Transactions*, of the Journey of Mr. Bogle, who was sent thither from Bengal on a similar mission with Captain Turner, but who unfortunately died before his papers could be arranged for publication.

The object which the Governor-General, Mr. Hastings, had in view, when he availed himself of the opportunity which presented itself of sending Mr. Bogle to Tibet (and which is explained in Mr. Turner's Preface) was to explore a country but imperfectly known; to ascertain what productions of art or nature might be of importance to European commerce; and, above all, to facilitate a communication with China; the influence of which country upon Tibet was of the most extensive and serious operation.

This object was, for the moment, defeated by the death of Mr. Bogle, and of the Teshoo Lama, to whom Mr. Bogle had made himself acceptable. As soon as the Lama had, according to the language of their received prejudices, reappeared in Tibet, Mr. Hastings immediately determined to send a second deputation to that country, and Mr. Turner was accordingly fixed upon for this purpose. The publication before us contains a simple, but manly narrative, of what the ambassador observed and accomplished; and a more curious volume has not frequently appeared. The only object of regret seems to be, that Mr. Turner has too carefully avoided the imputation very often, and perhaps justly assigned to travellers, of publishing their journals with much eagerness and precipitancy; whereas he has suffered a curiosity, undoubtedly liberal, to remain for many years ungratified. It shall be our care to accompany the modest, but elegant writer, through his journey, and to give the reader a concise, yet satisfactory description, of the manners which he observed, and the places which he visited.

The country through which Mr. Turner was obliged immediately to pass on his way to Tibet, is called Bootan; and the representation of this will be found by no means the least interesting or entertaining portion of the work. On leaving Calcutta, the author proceeded through Plassey, memorable by the victory of Lord Clive, to Moorshedabad; then crossing the Ganges, he arrived at Rungpore. The first chapter is employed in the description of the journey thus far, and of the approach to the frontiers of Bootan. The second chapter is yet more curious, and acquaints the reader with Buxadewar; and with a people, for any account of whom every book of travels yet published will be consulted in vain, but of whom the following extract will serve to convey some idea.

“ I in-

"I invited him" the Soobah, or Provincial Governor, "to dine, to which he readily agreed. At table he ate and drank as we did, without scruple; yet I suspect his urbanity might incline him to suppress expressions of dislike, and to do some violence to his taste; for beer and claret could hardly be agreeable to a palate, unaccustomed to such liquors; he drank of them, however, as well as of Madeira, and said he liked them much: he admired our bread, and ate of it heartily. After dinner, in the way of conversation, I mentioned that we were desirous of going to the top of an adjacent hill, towards which I pointed, and asked him if there was any road. He observed to me, that it was a consecrated place, and that he would choose by all means to accompany us. My guns were standing in a corner of the tent, and he expressed some curiosity to look at them: they were charged, and I fired one at a kite. Presently, as we walked out to a bamboo stage erected on the side of the hill, and hanging over a declivity, Mr. Davis shot a crow. Though not sanguinary in their dispositions, these were murders they could easily pardon, for both these marauders are considered as mortal enemies to the strings of raw meat, which it is their common custom to pull into shreds, and hang in the sun to dry; an effect which does not completely take place, before the meat has acquired an odour, extremely attractive to kites and crows. The Soobah proposed setting at a mark, and one was placed in the valley, at three hundred yards distance. We each shot twice, but without success; but in justice to the Soobah it must be owned, that, when he took my fowling piece, he shot more truly than either of us. When the sun was nearly down, I turned about to walk; the Soobah followed, and we went to the tent. I told him, that as I understood him to have been lately ill, I was apprehensive the walk we proposed to take, would fatigue him too much, and begged, therefore, he would not trouble himself to accompany us. His answer was equally polite and attentive; nor could we dissuade him from escorting us, and he accordingly went home to make some preparations.

"I was told, that it was a custom with the Soobah to ascend this hill every month, when he sets up a white flag, and performs some religious ceremonies to conciliate the favour of a Dewta, or invisible being, the genius of the place, who is said to hover about the summit, dispensing at his will, good and evil to every thing around him. I was advised to set up a flag also; and I did not think it prudent to give offence by refusing to comply with their customs, however absurd or ridiculous. In half an hour the sound of the nowbut\* and the trumpet announced the Soobah's return. He came surrounded with a numerous crowd, clad in various coloured habits, and we walked together to the bottom of the stone slope, opposite to his house, where we mounted our horses. When the party was arranged in regular order, the cavalcade was by no means contemptible. In front were carried, on bamboo

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\* \* A kind of kettle-drum, used only as an appendage of state by persons in authority."

poles, five white flags; two slaves immediately followed, on which were fastened shreds of silk of various colours, blue, red, yellow, and white, in alternate rows from the top to a foot and a half downwards: the bearers kept constantly twirling these in their hands. Seven young girls with loose hair went next, chanting, in a sort of religious tone, as we advanced: they were led with a slow and solemn pace by the Lama, or chief priest, in a deep crowned cap of clotted wool, and a scarlet vest, riding on a Tangun horse. Two Zeenkaubs followed, and immediately after came the Soobah, dressed in a vest of blue satin, with gold embroidery, and a garnet-coloured shawl, one end of which passing under his right arm, was thrown negligently with the other over the left shoulder. The crown of his hat was shaped after the European fashion, and the brims were three or four inches broad. The top of the hat was decorated with a crest of yellow metal, which in shape bore some resemblance to a leaf. After him rode two priests, with caps similar to those of the Lama: I followed next, with Mr. Saunders, and a number of attendants: Mr. Davis was lame, and could not go.

“ The road was very steep and narrow, and our horses were frequently obliged to halt to recover their wind, as well as to relax the tone of their muscles; for it was with the greatest exertion that they scrambled up. When we gained the summit, the girls, who had preceded us, were drawn up in a row, and sung to us after their manner, as we passed them, marking the time by a slow movement of the hands and feet, which I considered as a solemn dance, in strict unison with the monotony of their music. The whole variety of their motions consisted in alternately resting on each foot, as they advanced one before the other; their hands being raised about as high as the shoulder, and placed a little before them, were perpetually turned with a circular kind of motion that reversed their backs and palms. On the top of the hill, we found a small level spot, which situation seems to be always preferred for the scene of their devotions. Here, against a large tree, was placed a kind of altar, elevated about three feet from the ground: the back and two narrow sides were covered with yellow silk, and on the back hung four handkerchiefs, red, blue, yellow, and white; a white handkerchief, fastened on one side, was suspended in front, and falling in an easy festoon near the top, was sustained by another on the opposite side. There were three lamps burning upon the altar, with flowers and fruits in plates. Before the altar were six persons, arranged in a row, and in the following order: on the left of the whole stood the Lama; next a priest, who beat on a large tabor, with a long curved iron instead of a stick; a priest with cymbals; a priest with a tabor; and a priest blowing an instrument made of the shin bone of a man: on the right hand side stood two trumpeters.

“ We were presented with a lighted rod of the perfumed composition, which we held in our hands. A cup full of rice was brought to us, with one of the lighted rods stuck upright in it: we touched the rice, as did the Soobah also, and it was then placed upon the altar. The Soobah stood on the left side of the altar; we were opposite to him, on a rising ground. The ceremony began with the chanting of the priests; the tabors, trumpets, and cymbals, all sounding: this was continued with short intermissions, and but little variation, for ten minutes,

minutes, when the instruments ceased, and some prayers were repeated in a deep and hollow tone: a short silence afterwards ensued. The Soobah tied a white cloth before his face, covering his mouth and nostrils, and a vessel of water was brought to him, in which he washed his hands. A white pelong handkerchief was then presented, one end of which we held as we approached the altar, a priest holding the other: we released it, and it was waved over the smoke of the lighted rods. The prayers continued; some rice was scattered about by the priests, and the pelong handkerchief was then fastened on a staff. The Soobah had now come over to the side on which we stood: some cowry shells\* intermixed with rice were brought; the flags were all fixed, and the consecrated rice and fruits, that stood upon the altar, were thrown down, and eagerly gathered up by the poorer spectators. The Soobah had a quantity of the rice and shells, some of which was given to us; and we, following his example, every now and then scattered it about, while the performers were chanting and sounding their instruments. When the whole was distributed, the priest stopped and drank tea: a plate of Jack † fruit was brought to the Soobah, which he touched and tasted; we did the same, and then the whole was divided among the priests and performers: the girls now advanced, dancing, and the ceremony was ended with loud acclamations.

“ We turned and descended the hill on foot (as the declivity was too steep for us to ride), in the midst of loud shrieks and shouts. We found, on our return, a large mat spread before the Soobah's house, with a bench placed in the middle of it; and we went and stood upon the mat, while the priests chanted some prayers. A paper, containing shells and rice, was put into the Soobah's hand, some of which he gave me, and we scattered them about: the cowries were quickly collected by the girls. A large vessel of liquor was before us: a ladle full of it was brought the Soobah: he touched it; I did the same; and it was afterwards distributed among the people. We then adjourned to the Soobah's apartment, drank tea and liquors, and were presented with fruits and provisions.

“ The Soobah told me, that this religious ceremony had been performed because we were just arrived in Bootan; and it was proper to invoke their deity to grant us protection, and a prosperous journey through their country, that we might return in safety to our own. This was a duty, he said, which they owed to the English Company, and the Daeb ‡ would be pleased to know that it had been performed. They were happy, he added, that we had joined in this act of devotion; and it was his wish that on our return we might revisit this abode, and again perform together the same ceremonies. We then took leave, and retired to our tents.” P. 30.

The third chapter represents the traveller's progress towards Tassifudon, the capital of Bootan; and contains much curious

\* Porcellana, *Linnaei*, found among the Nicobar Islands in the Bay of Bengal, and current in Hindostan and Bengal as money.

† Jack fruit, *Artocarpus integrifolia*, *Linn.* Kuttul, *Ind.*

‡ The Daeb Raja, the independent chieftain of the mountains that separate Bengal from Tibet. *Rev.*

matter, for a great deal of which we should be glad to have an adequate space. The account of the breed of Tangun horses, of the awful scenery which from time to time occurred, of the Chain Bridge of Chuka, of the natural productions of the country, and of various other particulars, excite the liveliest interest. The Cascade of Minzapeezo is well described, and beautifully represented at p. 53, and so is the Bridge of Chains at p. 55. The fourth chapter brings Mr. Turner to Tassifudon; and this, with the four chapters which succeed, informs the reader of every thing relating to this place and people, which the author from his situation was enabled to obtain. The interview with the prince was to us extremely entertaining.

“ Early on the morning of Tuesday the 3d of June, a messenger came to me, with notice that the Raja proposed receiving us in the course of that day. We accordingly made the necessary preparations, and at the appointed hour, with Mr. Davis, Mr. Saunders, and all our attendants, I proceeded to the palace, which we entered about noon, to the evident astonishment of multitudes, who had filled the balconies, crowded about the doors, and occupied the avenues, to gaze at their strange visitors. We were first conducted to a large apartment, on the west side of the great square of the palace, where the three principal officers, Zoompoon\*, Zoondonier†, and Zempi‡, had assembled to receive us. Here we rested until Zoondonier, who went to announce our arrival, returned to usher us into the presence of the Daeb. We followed him, the other officers with many Zeenkaubs accompanying us, through several passages, and up a number of lofty ladders, which connect the different floors, till at length we arrived at the elevated station occupied by the Raja, near the summit of the citadel.

“ After a short pause upon the landing place, the door was thrown open, and we were ushered into a small, but well-proportioned room, having on the west side an arched balcony with sliding curtains, being the only aperture for the admission of light, immediately opposite to the door by which we entered, and before which a screen projected nearly one third of the breadth of the room. The remaining space on the wall, beyond the screen, was decorated with the portraits, wrought in silk, of some champions of their faith, as stiff and formal as any heroes that ever appeared in tapestry. The walls of the room were coloured with blue, and the arches of the balcony, pillars, doors, &c. were painted with vermillion, and ornamented with gilding. The Raja was habited in a deep garnet-coloured cloth, and sat cross-legged upon a pile of cushions, in the remote corner of the room, with the balcony upon his right hand; upon his left side stood a cabinet of di-

“ \* Commandant or keeper of the castle of Tassifudon.

“ † Treasurer.

“ ‡ Cup-bearer to the Daeb Raja, and master of the ceremonies.”



minutive idols, and a variety of consecrated trinkets; close upon his right was placed an *escrutoir*, for the deposit of papers required to be at hand; and before him was a small painted bench, to place his teacup on, and answering all the other purposes of a table. We each advanced, presenting, one after the other, a white silk scarf, or long narrow piece of *pelong*, fringed at both ends (as is the custom in these countries) to the Raja, who, keeping his seat all the time, took them in his hand, and passed them to his *Zempi*. I delivered also into his hand the Governor-General's dispatches, which he received with a smile upon his countenance, looking upon them, and nodding with a slow motion of the head several times, before he laid them upon the bench before him. On the other side of the room were placed, immediately opposite to the Raja, three separate piles of cushions; the Raja extending his arm pointed to them, and at the same time with his hand directed us to be seated. It was some time before the last of our attendants had entered, and made the usual obeisance: they then ranged themselves behind us, on the same side of the room by which they entered; the three officers stood in front of the balcony, between us and the Raja, and the interpreters by them.

“ When the commotion of settling in our respective places had ceased, and silence ensued, the Raja addressed me with many earnest and particular enquiries respecting the Governor-General; he congratulated us on our safe arrival at *Tassifudon*, and expressed his apprehensions for the fatigue and inconvenience we might have endured, in travelling through a country abounding with so many natural difficulties, and so scantily furnished with the necessaries of life.

“ I was happy in the opportunity thus afforded me, of paying every acknowledgment due to the civilities and attention we had experienced in the course of our progress; I expressed my thanks also for the ample supplies of provision provided for us, by the inhabitants and his officers, at every stage, as well as for the diligence and good care of the guide, who had conducted us from the frontier of his dominions.

“ The Raja was not wanting in attention to the superior members of our government, but asked respectively after the health of the gentlemen of the Supreme Council, and the Chief Justice; and in endeavouring to convey to me an adequate idea of the strength of his regard and friendship for the Governor, he used various modes of expression, which he concluded with the action of advancing his arms, and bending the forefingers of each hand, linking them one in the other, and pulling them at right angles, with a strong exertion, as if to give force to his sentiments. The letter I delivered, being written in the Persian language, could not be then read; for there were none among his servants, or all his subjects, who were conversant with it. The Bengalee language is the only one, differing from their own, in which any business or correspondence is carried on; and in this their commercial intercourse with Bengal, as well as what relates to the territory situated on its borders, is always and exclusively transacted. This was intimated to me; and I was asked, whether the delivery of the letter I had borne from the Governor, was my only motive for coming to *Tassifudon*. So pointed and laconic a question was quite unexpected; but I answered it, by briefly stating the reasons that induced the Governor-



vernor-General, at this time in particular, to depute a person to the Lama's court; and added, that when I learnt the road to Tibet lay through his dominions, and not very distant from his capital, knowing also his attachment to the Governor, as well as having heard the fame of his exalted name, it became an object of much anxiety with me, to have the honour of paying my respects to the friend of my patron, and to a prince of so great renown. With respect to any other reasons there might be, for my waiting upon him, the contents of the letter would amply explain them.

“ Three small benches, similar to that before the Raja, were brought and placed before us; and presently a servant came, bearing a large tea-pot of white metal, embossed, and highly ornamented with some other metal, of a yellow colour. He approached the Raja, and then giving a circular turn to the tea-pot, so as to agitate and mix its contents, he poured a quantity into the palm of his hand, which he had contracted to form as deep a concave as possible, and hastily sipped it up. To account for a custom which has so little either of grace or delicacy, in its observance, however recommended by extensive fashion, we are obliged to have recourse to the suspicions suggested in remoter times, by the frequent and treacherous use of poison. Hence originated a caution, in which the national character of this people readily disposed them to acquiesce; and the same jealousy and distrust which gave birth to its adoption, has contributed inviolably to preserve it to the present day; so that however humble or exalted the rank of the person, who introduces to his guests the refreshment of tea, the cup-bearer, which is an office of the first credit, never presumes to offer it, without previously drinking some of the liquor that he brings.

“ The Raja held out, upon the points of the fingers of his right hand, a shallow lacquered cup, of small circumference, which was filled with tea. Three cups had been sent, and were set down before us; the Raja directed his servants to fill them also: still holding the cup in his right hand, he repeated, in a low and hollow tone of voice, a long invocation; and afterwards dipping the point of his finger three times into the cup, he threw as many drops upon the floor, by way of oblation, and then began to sip his tea. Taking this as a signal, we followed the example, and partook of the dishes of parched rice that were served up with it. We found this liquor extremely unlike what we had been used to drink under the same name; it was a compound of water, flour, butter, salt, and bohea tea; with some other astringent ingredients, all boiled, beat up, and intimately blended together. I confess the mixture was by no means to my taste, and we had hitherto shunned, as much as possible, these unpalatable libations, yet we now deemed it necessary to submit to some constraint; and having at last, with a tolerable grace, swallowed the tea, we yet found ourselves very deficient in the conclusion of the ceremony. The Raja with surprising dexterity turned the cup, as he held it fast betwixt his fingers, and in an instant passed his tongue over every part of it; so that it was sufficiently cleaned to be wrapped in a piece of scarlet silk, which bore evident marks of having been not very recently devoted to this service. The officers, who had entered with us, were not permitted to partake of this repast, and, but for the honour of it, we would willingly

Highly have declined so flattering a distinction. They spoke several times during our visit, delivering themselves deliberately in a ready flow of language, by no means inharmonious, with confidence, but at the same time with profound respect.

“ The Raja descanted on the very limited produce of his mountains, and magnified greatly the scarcity of provisions, yet begged me to command every thing that the country could supply. Trays of fruit were placed before us, consisting of oranges, dried apples, walnuts, vegetables, and some preserved fruits of China and Cashmeer. He delivered to the Zempi, or master of the ceremonies, a silk scarf for each of us, which being thrown across our shoulders, he dismissed us, with many admonitions to be careful of our health, and wishes that it might suffer no injury from the change of climate.

“ We then took leave, and returned to our quarters, with no unfavourable impression of the Raja, from his manner and reception of us. His figure was much concealed, from the attitude in which he continued sitting all the time, cross legged, and enveloped in a quantity of thick frieze-like woollen cloth; yet he exhibited enough of his person to shew that he was tall, and muscular in his make, but not inclined to corpulency. His garment was of the religious order; a close vest, leaving the arm bare to the shoulder, unless when drawn beneath the mantle, which serves occasionally to cover the head, and reaches almost to the feet.

“ His reception of us was supported with dignity and good humour; he was grave, but animated; his behaviour collected and composed. He spoke rather in a low tone of voice, but very articulately; his delivery was accompanied with a moderate action; and the whole of his conduct exhibited a degree of urbanity that I confess surprised me, in one separated from intercourse with the world, by a mass of impervious mountains, and who was almost totally secluded from the sight of any other than his own subjects.” P. 66.

Mention of a disease is introduced at p. 86, exceedingly resembling the Goiter of the Alps, and probably originating from the same cause. The sixth chapter describes some commotions in the country, and the proceedings on the part of the prince and the rebels. These, however, were fortunately quelled, which gave Mr. Turner an opportunity of becoming more intimately acquainted with the singular manners of this secluded people. The mode of warfare, the construction and use of military weapons, the conduct of the rebels, and of government, afford ample materials for philosophical discussion. Of animals, the traveller appears to have seen very few in his excursions, with which Europeans are unacquainted. The species of monkeys, described at p. 147, is very far from common; and the story of the men with tails, at p. 156, would have been more amusing to Lord Monboddo, than it will probably be to any other person. A curious anecdote on the subject of men with tails, may be seen in Struys's Voyages, p. 57. The

The second part of this agreeable work, which introduces the traveller and reader on their way to Tibet, commences at p. 168; and here we must present the reader with an account of a very singular animal, the Yak of Tartary, the figure of which is well delineated.

“ The Yak of Tartary, called Soora Goy in Hindostan, and which I term the bushy-tailed bull of Tibet, is about the height of an English bull, which he resembles in the general figure of the body, head, and legs. I could discover between them no essential difference, except that the Yak is covered all over with a thick coat of long hair. The head is rather short, crowned with two smooth round horns, which, tapering from the root upwards, terminate in sharp points; they are arched inwards, bending towards each other, but near the extremities are a little turned back. The ears are small: the forehead appears prominent, being adorned with much curling hair: the eyes are full and large: the nose small and convex: the nostrils small: the neck short, describing a curvature nearly equal both above and below: the withers are high and arched. The rump is low; over the shoulders rises a thick muscle, which seems to be the same kind of protuberance peculiar to the cattle of Hindostan, covered with a profusion of soft hair, which, in general, is longer and more copious than that along the ridge of the back to the setting on of the tail. The tail is composed of a prodigious quantity of long, flowing, glossy hair; and is so abundantly well furnished, that not a joint of it is perceptible; but it has much the appearance of a large cluster of hair artificially set on: the shoulders, rump, and upper part of the body, are clothed with a sort of thick soft wool; but the inferior parts with straight pendent hair, that descends below the knee; and I have seen it so long in some cattle, which were in high health and condition, as to trail upon the ground. From the chest, between the legs, issues a large pointed tuft of straight hair, growing somewhat longer than the rest: the legs are very short; in every other respect he resembles the ordinary bull. There is a great variety of colours amongst them, but black or white are the most prevalent. It is not uncommon to see the long hair upon the muscle above the shoulders, upon the ridge of the back, the tail, and tuft upon the chest, and also the legs below the knee, white, when all the rest of the animal is jet black.

“ These cattle, though not large boned, seem, from the profuse quantity of hair with which they are provided, to be of great bulk. They have a downcast heavy look; and appear, what indeed they are, fullen and suspicious, discovering much impatience at the near approach of strangers. They do not low loud, like the cattle of England, any more than those of Hindostan, but make a low grunting noise scarcely audible, and that but seldom, when under some impression of uneasiness.

“ These cattle are pastured in the coldest parts of Tibet, upon the short herbage peculiar to the tops of mountains and bleak plains. The chain of mountains, situated between the latitudes 27 and 28°, which divides Tibet from Bootan, and whose summits are most commonly clothed with snow, is their favourite haunt. In this vicinity, the  
southern

southern glens afford them food and shelter during the severity of winter; in milder seasons, the northern aspect is more congenial to their nature, and admits a wider range. They are a very valuable property to the tribes of itinerant Tartars, called Dukba, who live in tents, and tend them from place to place; they at the same time afford their herdsmen an easy mode of conveyance, a good covering, and wholesome subsistence. They are never employed in agriculture, but are extremely useful as beasts of burden; for they are strong, sure footed, and carry a great weight. Tents and ropes are manufactured of their hair, and amongst the humbler ranks of herdsmen, I have seen caps and jackets made of their skins. Their tails are esteemed throughout the East, as far as luxury or parade have any influence on the manners of the people; and on the continent of India they are found, under the denomination of Chowries, in the hands of the meanest grooms, as well as occasionally in those of the first minister of state. They are in universal use for driving away winged insects, flies and musquitoes, and are employed as ornamental furniture upon horses and elephants: yet the best requital, with which the care of their keepers is at length rewarded, for selecting them good pastures, is in the abundant quantity of rich milk which they give, and the butter produced from it, which is most excellent. It is their custom to preserve this in skins, or bladders; and the air being thus excluded from it, it will keep in this cold climate throughout the year; so that, after some time tending their herds, when a sufficient store is accumulated, it remains only to load their cattle, and drive them to a proper market with their own produce, which constitutes, to the utmost verge of Tartary, a most material article of produce.

“ I had the satisfaction to send two of this species to Mr. Hastings after he left India, and to hear that one reached England alive. This, which was a bull, remained for some time after he landed in a torpid languid state, till his constitution had in some degree assimilated with the climate, when he recovered at once both his health and vigour. He afterwards became the father of many calves, which all died without reproducing, except one, a cow, which bore a calf by connection with an Indian bull.

“ Though naturally not intractable in temper, yet, soured by the impatient and injudicious treatment of the attendants, during a long voyage, it soon became dangerous to suffer this bull to range at liberty abroad. He had at all times been observed to bear a marked hostility towards horses; and, from the accidental circumstance, of a crooked nail's remaining in his horn, after the knob which it had fastened, had been rubbed off, he happened to gore a valuable coach-horse belonging to Mr. Hastings, which had the range of the same pasture with him, and, lacerating the entrails, occasioned his death. After this, to prevent further accidents, he was kept alone within a secure enclosure.

“ An engraving of this bull, from a picture in the possession of Mr. Hastings, painted from the life by Stubbs, is annexed; the landscape was taken from a scene on the frontier of Bootan, by Mr. Davis.” P. 186.

The boundaries between Bootan and Tibet are ascertained by small banners, which are supposed, according to the superstitious prejudices of this people, to operate as a charm on the genii of the place, who are called *Detvras*, from whom no mountain is believed to be exempt; but, to use the writer's words, they are peculiarly given to range in the most elevated regions; where, drenched with dews, and worried by tempestuous weather, they are supposed to deal around them, in ill humour, their most baneful spells, to harass and annoy the traveller. The foregoing account is merely introductory to what the book itself professes to exhibit; but it is so novel, so curious, so full of interest, and so satisfactory, that we are certain it will not be accused of occupying an undue portion of our work. The description of Tibet itself, and the very curious papers which compose the Appendix, will be necessarily reserved to our next Number.

*(To be concluded in our next.)*

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ART. II. *Public Characters of 1799—1800.* 8vo. 580 pp. 8s. 6d. Philips. 1800.

**T**HIS work must necessarily excite much curiosity, because it professedly treats of living characters; and as no formal refutation of its assertions has appeared, the inference must be, that its information is tolerably impartial and correct. Although many sentiments are expressed, and some principles avowed, in direct opposition to our own, it is but justice to say, that we have been altogether amused by the publication. We give two small specimens, that the reader may judge of the manner and style of the performance. The first is of Lord St. Vincent, and of a victory which can never be forgotten by Englishmen.

“ The country was, at this time, on all sides, threatened with invasion; the very bulwarks of the nation tottered; and the Irish conspiracy had infected the British fleet, which was taken possession of by the mutineers. To blockade the fleets of the enemy in their own ports, and to prevent a junction, was the only mode of averting the impending blow.—To have engaged a fleet so numerous as the combined fleets, would have been most hazardous; and with such an inferior squadron to prevent the junction, seemed to be impossible. Notwithstanding these obstacles, the mighty mind of Sir John Jervis, upon viewing the fleet of the enemy, instantly conceived that bold project, which

which terminated so gloriously for himself, and so honourably for his country.

“ Conscious of their superiority of number, the Spanish admiral, not conceiving such a spirit of enterprise as was inherent in the British fleet, watched a favourable opportunity, and put to sea. The moment his Lordship was apprised of the course of the Spanish fleet, he called all his captains on board, explained to them in person his plan of attack, and gave them such complete orders, that he had no occasion, during the whole of the action, to make above three or four signals, a circumstance that contributed considerably to perplex the fleet of the enemy.—This mode, it may be observed, was also followed by Lord Nelson; and to Lord St. Vincent’s judgment and system of tactics may be attributed, in a great measure, the glorious victory of the Nile; a victory more brilliant with respect to the number of ships captured, not inferior perhaps in point of daring enterprise, but certainly not achieved against an enemy so formidably superior.

“ The Spanish fleet, commanded by Don Juan de Cordova, consisted of TWENTY-SEVEN sail of the line, one of which was a four-decker, and mounted one hundred and thirty-six guns; six were three-deckers of one hundred and twelve guns each; two of eighty-four, and eighteen of seventy-four. The British Squadron amounted only to FIFTEEN sail of the line, four frigates, a sloop of war, and a cutter; of these, six were three deckers, eight were of seventy-four guns, and one of sixty-four. The Spanish admiral had sailed from Cordova on the 4th of February, and passed Gibraltar on the following day, having left in that bay three line-of-battle ships. On the night of the 11th, the Spanish fleet was first discovered by the Minerva frigate; and in the night of the 13th, the two fleets approached so near each other, that their signal-guns could be heard; at day-break on the 14th were in complete order, and by six A. M. were prepared for battle. About ten the Spanish fleet was visible to all the British Squadron, and some of the ships appeared to be separated from the main body: the British admiral instantly conceived the design of cutting off these before they could rejoin, or the main body arrive to their assistance; but, observing the position of the main body, he formed his fleet into a line of battle a-head and a-stern, and, about half past eleven, signified his intention to push through the enemy’s line. The signal was accordingly hoisted out for action. His Lordship accomplished his design, and a part of the fleet was most effectually separated from the main body, which, in consequence of this separation, was reduced to eighteen sail of the line. Towards this main body, which was then to windward, the British admiral directed his attention; and, a little after twelve, he again made the signal for passing through the enemy’s line, which the Spanish commander attempted to counteract, by wearing round the rear of the British line, to join his ships to leeward; but this effort was counteracted by Commodore Nelson, who had no sooner passed the rear of the enemy, than he ordered his ship, the Captain, to wear and stand on the other tack. In executing this bold manœuvre, Commodore Nelson found himself along-side the Santissima Trinidad of 136 guns, and the Captain only a 74. Although the Santissima Trinidad was assisted by her two seconds, three deckers, this gallant commander



mander did not shrink from the contest. The Culloden and Blenheim had, however, by this time pressed to his assistance ; and the approach of Admiral Parker, with four other ships of the line, prevented the Spanish admiral from effecting his design of rejoining the ships to leeward. The advantage at this period being completely with the British, the Spanish fleet were crowding off ; but, in the confusion of their retreat, some of the Spanish ships had doubled on each other. Admiral Jervis then bore up with the seven ships in his division, with an intent to rake the enemy in succession ; but, not being able to effect this, he ordered the leading ship, the Excellent, to bear up, while he, in the Victory, passed to leeward of the remotest ships of the enemy. Captain Collingwood, who commanded the Excellent, accordingly passed between the two rearmost ships of the enemy, and poured such an effectual broadside into the San Ysidro, that she was obliged to submit. After this, the Excellent moved on to the relief of the Captain, which was engaged with a three-decker ; but, before she could arrive, this ship got foul of her second, a two-decker, in which state they were both boarded by the Captain, and the smaller, the San Nicolas, was speedily taken possession of ; the three-decker, the San Josef, followed the fate of her second, and became a prize to Commodore Nelson, who headed the party which boarded her from the San Nicolas. In the mean time, Admiral Jervis, who had ordered the Victory to be laid along-side the Salvador del Mundo, the rearmost ship of the enemy, poured in such an effectual discharge, that she thought proper to strike.—Thus four of the enemy's ships were in possession of the British, whose loss, in killed and wounded, was exactly three hundred men : the loss of the Spaniards, in the four captured ships alone, amounted to six hundred and ninety-three men ; from which proportion, the remainder of the flying fleet must have suffered very considerably. The remainder of the Spanish fleet then took shelter in Cadiz, and Sir John Jervis soon after entered the Tagus, with his fleet and prizes, amidst the cheering shouts of the populace, where three thousand two hundred prisoners were landed from the four prizes. Thus were most propitiously averted the designs of a rapacious enemy, whose intent was to effect a junction with this defeated fleet, that it might disgorge a legion of rapacious madmen on whatever shore of Great Britain might promise the surest means of continuing that desolating system, which has long "frighted Europe from her propriety." And had this daring enterprise not succeeded, and the little squadron of his Lordship had been defeated, the junction of the French, Dutch, and Spanish fleets, would have amounted to no less than eighty sail of the line !" P. 14.

Our other example of the work will be taken from the life of Dr. Parr, as we can more immediately bear testimony to its truth.

"Early in 1793, the British Critic, a new Review, had been offered to the public, and had met with a favourable reception. From his acquaintance with the conductor of that work, he had been induced to lend it his assistance ; and, accordingly, in the beginning of this year, he

he entered upon an examination of Dr. Combe's *Variorum Edition of Horace*, which had recently issued from the press. That work certainly derived no credit from the remarks of the reviewer, which were carried on through five numbers, and distinguished by acuteness of penetration, solidity of judgment, and depth of erudition. The Editor was highly incensed at the critic, and, contrary to whatever we recollect to have been done before in any similar case, called upon him *by name*, to retract his own assertions, and refute his own observations. Baffled in that attempt, Dr. Combe at length published a small pamphlet, intitled "A Statement of Facts relative to the Behaviour of Dr. Parr, to the late Mr. H. Homer and Dr. Combe." In that statement Dr. Parr was vehemently accused of breach of promise, violation of friendship, and even of want of veracity. How well and how successfully he defended himself against those charges, will not soon be forgotten.

"Dr. Parr, in his reply to the Editor, has given the whole history of the connection with Mr. Homer, from its commencement to the death of the latter. Most interesting and satisfactory is that account, and we believe the Doctor's affection for his friend to have been most sincere, and the grief he felt at his death most poignant. Whether the *Variorum Horace* was first projected by Dr. Combe or not, and whether Dr. Parr engaged to take any considerable share in it or not, it is certain that Mr. Homer was to have been the principal conductor of that arduous undertaking, and probable, that the editor might be indebted to him for the merit which belongs to the execution." P. 101.

"He is a warm friend, a tender parent, and a kind neighbour. As a preceptor, the treatment of his pupils has been paternal, and an affection truly filial has often been manifested by most of them towards him.

"Dr. Parr has very lately declined taking any more pupils. His friends are numerous, and their conversation and correspondence have been his principal solace and relief through many years of unremitting toil. It has been his custom, in various parts of the kingdom, to spend his holidays among them.

"It has been, in such a degree, the doctor's pride to improve and embellish his church, that the decorations may by some be deemed too gorgeous. All the windows, except two, which belong to the singing gallery, are now painted; and the pulpit-cloth, and other furniture, are sumptuous and magnificent.

"His library, which he himself built, on his coming to reside at Hatton, is a large well-proportioned room. But, no longer capable of holding all his books, which, we have heard, he has since been obliged to distribute among other apartments. So voracious, indeed, and insatiable is his helluosity, that we doubt whether, if his books continue to accumulate as they have hitherto done, the whole house may be ample enough to contain them. For scarcity of edition, taste in selection, and wide range of literature, a more valuable collection has, probably, never been made by any single scholar, who was not a man of high rank or splendid fortune.

•• About



"About the year 1771, the Doctor married Miss Maisendale, by whom he has had several children. Two only are now living. The eldest was married, not long since, to the eldest son of Col. Wynne. The other is unmarried." P. 103.

Prefixed to the work is a frontispiece, containing twenty-four heads, in outline, some of which convey a tolerable idea of the persons they are intended to represent, and some bring to our minds the words of Shakspeare, "and if his name be Tom, I'll call him Peter." Is intended as an apology for increasing the price of the book, which apparently it does, it is certainly a low and contemptible artifice. We may add, that some lives are introduced, which have not excited sufficient curiosity in the public mind to justify insertion. It would be invidious to specify these; for who do not think well enough of themselves, to suppose that the whole world is not interested about them?

ART. III. *An Appendix to the supplemental Apology for the Believers in the supposititious Shakspeare Papers: being the Documents for the Opinion that Hugh Mac Auley Boyd wrote Junius's Letters.* By George Chalmers, F. R. S. S. A. 8vo. 147 pp. 3s. Egerton. 1800.

THIS supplemental *cul-de-lampe*, or tail-piece, to a work already sufficiently *à longue queue*, is divided into two parts; the first of which is not a little extraordinary, for it contains the pedigrees, birth, education, alliances, opinions, wills, deaths, and burials of all those of whom the apologist asserts, contrary to the rumours of various periods, that they did *not* write Junius's Letters. The second is intended to establish, that the actual writer of them was Mr. Hugh M'Auley Boyd. The possibilities and probabilities, which regard the late Lord Sackville, Mr. W. G. Hamilton, Mr. Burke, Lord Ashburton, Mr. John Roberts, Charles Lloyd, Samuel Dyer, and Mr. Wilkes, are all canvassed and rejected, perhaps very justly. Yet it must be remarked, that some of the author's arguments are very unsatisfactory, as well as irreconcilable with each other. Thus, in p. 4, he says, it was the opinion of Wilkes and his associates, "that the writer of Junius was not an author by profession, from the visible improvements which were successively discernible in his style."—"Without knowing the opinions of others," adds Mr. C. "it appeared distinctly to me, that the papers of Junius were produced by a juvenile writer, who

who had not formed his style upon any model." Again, in p. 85, "It must be apparent to every discerning eye, as it was to the casual inspection of Wilkes, that the Epistles of Junius were written by an inexperienced hand, with a juvenile quill: now M'Auley Boyd was not three-and-twenty, when Junius first appeared." Yet, after all this, in discussing the circumstances which apply to Mr. Charles Lloyd, the Supplemental Appendix-writer observes, that "these Epistles required the attention of years, uncommon capacity, and peculiar habits to write," p. 30; and the age of Mr. Lloyd is enumerated amongst the objections to his being the author. Now Lloyd was ten years older than M'Auley, so that these years of attention, habits, and capacity, which Mr. Chalmers concludes could not have been found at thirty-four, he transfers to a youth of twenty-three. Mr. Chalmers's reasoning with regard to Mr. Roberts, is not less remarkable; for he declares, with an air of triumph, that Junius ceased to write under that signature, in January, 1772, and that John Roberts did not die till July in the same year. This is comfortable for the literary world, for it implies that, in Mr. Chalmers's opinion, a man who has once begun to write, must necessarily continue to do so till the very hour of his death. "I pray your worship have a reverend care of your health." What discoveries may we not hope for in such a case!

The proofs relative to Mr. Burke, are concluded with a story said to be told by the late Mr. C. Townshend, "namely, that he one day met Burke, full of indignation; and inquiring the cause, Burke said that some good-natured friend had revived the report of his being the author of Junius." P. 26. After such an implied denial of a literary charge, good manners and decency require at least an apparent acquiescence. Yet we cannot but recollect, that Mr. C. in his former Postscript, considers a similar conduct, in another person, as evasive and hypocritical\*. On the same ground we are obliged to object to Mr. C.'s general inference, that it is not likely that the Letters of Junius were written by persons enjoying respectable situations under government; for Mr. C. has positively asserted, that a poem, which he calls Jacobinical, is the production of a gentleman so situated; and though few, if any, persons will agree with Mr. C. in attributing those principles to the Pursuits of Literature, he cannot himself fairly claim the benefit of two contradictory propositions. It is as likely that a Teller of the Exchequer, or a Clerk of the Treasury, should have been the writer of Junius's

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\* See the Postscript to Mr. Mathias,

Letters, as that the Secretary to the Queen's Treasurer, should publish a "*Jacobinical*" Poem. In cases of this nature, we cannot pretend to judge by the ordinary rules of discretion; that a man ought not in prudence to have done a thing, is no proof that he did not do it; and Mr. Chalmers might, without any of those deep and painful researches for which we are so much indebted to him, find instances where the desire of writing has overcome every consideration of propriety, interest, and common sense.

It is now perhaps of little importance to ascertain, whether or not Junius was a man of rank, though many passages of his Letters might justify a presumption that he was; among others, we might notice some which indicate a knowledge of diplomatic forms, a certain dignity of style, and an attention to decorum and good manners, not always observable, even in very respectable authors, when they engage in political or literary warfare. Nothing can be deduced from his entrusting Letters to the printer, in preference to conveying them by post; for it would be rather a mark of total and general ignorance, than of obscure rank, not to know that such was the safest and least suspicious mode of conveyance. It is however not inapposite to notice, that we often find in judicial proceedings, where the parties are above the common class, that discoveries have been made merely by a solicitude for concealment. It often happens, indeed, that the higher their station, the more people are at a loss in the common concerns of life; and such persons have frequently had recourse to dangerous expedients, in order to avoid simple and obvious means, in which they would have incurred no risk.

Without undertaking to decide whether M<sup>r</sup> Auley Boyd was the author of Junius's Letters, we must confess that we find nothing in Mr. Chalmers's arguments to induce our belief that he was so; on the contrary, some of his assertions tend very much to render doubtful the hypothesis they are meant to confirm. Thus, in proving Boyd to have been necessitous and unprincipled, the probability of his devoting his time and talents in a way which could not benefit him, becomes lessened; nor is it easy to suppose, that a man whose "*circumstances were so distressed, that he could no longer live in London,*" p. 62, who was the advocate of the Perreaus, and who "*loved to fish in troubled waters,*" p. 88, should not ultimately be tempted to avail himself of the reputation he had acquired\*.

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\* Political polemics were at that time of more consequence than they are at present, and the author of Junius must have known, that talents very much inferior to his own were profitably disposed of; yet

Junius

The age of M<sup>r</sup> Auley appears likewise to be a considerable objection to this imputed authorship ; very young people, it is true, are apt to entertain wild, unsettled, and enthusiastic notions of liberty, but these are by no means conspicuous in Junius, whose characteristic is rather a sober malignity, a persevering hatred of persons, more than a generous though mistaken zeal against measures ; and we may add, that there is occasionally, in these Letters, a sense of the proprieties and decencies of life, not usually found in youths of three-and-twenty\*, on either side of St. George's Channel.

In examining the proofs drawn by Mr. C. from comparisons of style, it is impossible not to wonder at the singular originality of taste, which does not perceive the difference between the style of Junius and that of M<sup>r</sup> Auley Boyd. We are more inclined to believe that Boyd imitated Junius, as Mr. Chalmers imitates Dr. Johnson. The political writers of the day took Junius for their model, as people now copy the Rambler, or "the Decline and Fall of the Roman Empire ;" but, amidst all the similarity that imitation may induce, it seems very extraordinary not to see and feel the disparity between the copy and the original. The language of the Whig is by no means so formed, so concise, or so elegant, as that of Junius ; it has just similitude enough to betray that it is an imitation, and this imitation sufficiently accounts for Mr. Boyd's having these Letters always in his pocket, and repeating passages from them. What may be the particular habits of the Appendix-writer in this respect, we know not ; but the practice is surely not very common among authors ; for if their works happened to be ponderous octavos, it would be somewhat inconvenient to carry them always about ; and nothing seems less natural, than for a man who wished to conceal his parental claims, to go about constantly accompanied by his offspring. It is not less out of the usual course of things, that Boyd should, at three-and-twenty, have attained a clear, polished style, and that a dozen years later he should become more obscure, and more inelegant. The fire of genius, and brilliancy of idea might decay, yet method and perspicuity we might rather expect to improve. In the Whig we see some vigour of thought, not ill-expressed ; but the ideas are spun out, and there is very little of the finish and arrangement of Junius. The Observer bears marks of more study, and of a style im-

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Junius seems to have avoided temptation ; such impenetrable obscurity rather indicates one who has something to lose, than one who wishes to gain.

\* See Letter 22d June, 1769, and several others.

proved by habit; but it can only be persons, who, like Mr. Chalmers, have peculiar talents for making extraordinary discoveries, that can find in the Observer a resemblance of Junius's Letters. This, however, is a matter of taste, and taste we are told is not to be disputed.

'Let us proceed then to matter of fact. After establishing, in *his* way, "the resemblances which form an indissoluble bond of connection between Junius and M<sup>r</sup>. Auley Boyd," the apologist adds, "I shall now proceed to tie the knot tighter."

"Boyd was in the habit of frequenting the shop of Almon, who detected him as the writer of Junius as early as the autumn of 1769. At a meeting of the booksellers and printers, H. S. Woodfall read a letter of Junius, which he had just received, because it contained a passage that related to the business of the meeting. Almon had thereby an opportunity of seeing the hand-writing of the manuscript, without disclosing his thoughts of the discovery. The next time that Boyd called on him in Piccadilly, Almon said to him, "I have seen a part of one of Junius's Letters, in manuscript, which I believe is your hand-writing." Boyd instantly changed colour; and, after a short pause, he said, "the similitude of hand-writing is not a conclusive fact." Now, Almon does not deliver these intimations as mere opinions; but he speaks, like a witness, to facts which he knows to be true. It is a fact then that Almon taxed Boyd with being the writer of Junius's Letters; that Boyd thereupon changed colour; and that he only turned off the imputation by the obvious remark, that comparison of hand-writing is not decisive evidence to prove the writer. Add to this testimony, that Boyd was by nature confident, and by habit a man of the town, a sort of character who is not apt to blush. From the epoch of this detection, it was the practice of Almon, when he was asked who was the writer of Junius, to say that he suspected Junius was a broken gentleman without a guinea in his pocket." P. 90.

In p. 106, Mr. Chalmers goes on to state,

"That Mr. William Woodfall comes forward, like an *Amicus curiæ*, to give his voluntary testimony on this litigated question; and he says in substance, that the writer of Junius published, in the Public Advertiser, under the several signatures of Lucius, of Junius, and of Brutus, exclusive of the auxiliary signature of Philo-Junius; that his brother shewed him, before the publication, every one of those letters (under all those signatures) in manuscript, which bore no appearance of being written in a disguised hand; that during the splendid period of Junius's publication (1769, 1770, 1771) Mr. Hugh Boyd was likewise in the habit of corresponding with the Public Advertiser, without being studious to conceal himself; that however he might

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"\* This fact," says Mr. Chalmers, in a note, "shows Boyd to have been a very artful man; for by not studying to be concealed as Boyd,

might disguise his hand-writing, which cannot be easily so disguised as to deceive the acute discernment of a newspaper printer, Boyd could not, as all must admit, disguise his style."

In answer to this, Mr. Chalmers observes, "that it is impossible for the acutest printer to tell what disguises an artful man can assume." P. 108.

"We have it in evidence," says Mr. C. "that, previous to the appearance of Junius, Boyd was at wonderful pains in accustoming himself to disguise his hand-writing; it would require strong proof indeed, to satisfy a reasonable mind, that the writer of Junius's letters would send them to the printer in his real hand-writing.—It is impossible to conceive that such a man as Boyd would take such *successful* pains to disguise his hand-writing, if he had not some design to deceive the world\*," P. 106.

Hence then, if we credit Mr. Chalmers, Boyd could so disguise his hand, as to correspond with the Public Advertiser in his own character, and under that of Junius, without discovery, and so as to deceive the printers, who had time and opportunity for the minutest examination. He had learned effectually to disguise his writing, so that the letters which he wrote as M<sup>r</sup>. Auley Boyd, and those which he wrote as Junius, bore no resemblance to each other. Yet, in spite of all this, the Letters of Junius were so much in Boyd's usual hand, that Mr. Almon recognized it only by a transient view of a single letter, read in public company; and the whole of Mr. Almon's supposed "detection" rests upon this circumstance. He positively asserts, that he perceived the letter to be "in Boyd's hand-writing," and Mr. Chalmers lays great stress upon his testimony. When, lo! a few pages further he declares, "it would require strong proof indeed, to satisfy a reasonable mind, that the writer of Junius's Letters *would* send them to the printer in his *real* hand-writing." Does not then the latter opinion overthrow the whole of Mr. Almon's "discovery", or, at least, bring the business to issue? For, if these Letters were in Boyd's hand, - so as to be recognized by a casual glance, any person who has seen them, or has one in their possession, may decide the fact by a comparison with Boyd's avowed manuscripts. But what then becomes of the "wonderful pains taken by Boyd to disguise his hand-writing"? which, to be sure, were

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Boyd, he effectually concealed himself as Junius, and deluded the printers with all their pretensions to deep sagacity."

\* A man who is described to have been "connected with swindlers," we may fear might have other than literary reasons for learning to write in a feigned hand,

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very ill-bestowed, if it was after all so easily discovered by Almon : or how, if Boyd corresponded with the Advertiser openly, and also secretly as Junius, could the printers be deceived? Mr. C. says, that Boyd was a very artful man ; but this is being "artful to no end" indeed ! The author who could discover, that Shakspeare's Sonnets were addressed to Elizabeth, may reconcile such contradictions ; but to people not so gifted, they are totally irreconcilable. Boyd's colouring at this charge, is by no means a confirmation that it was applicable to him ; he might colour from surprise, or vanity. Had he really been the writer of these Letters, he must constantly have had in his mind the possibility of such an accusation, and would have been better prepared for it. Is it likely a "man of the town," "by nature confident," should be so off his guard, as to behave like the literary novice whose blushes confess what he affects to deny, and who is not unwilling to have his veracity suspected? We shall only notice one more of Mr. C.'s arguments, not to answer it (for it is unanswerable) but for its characteristic singularity of bringing one conjecture as authority for another, namely, that he has the same moral certainty of Boyd's having written Junius, as he has for attributing the Pursuits of Literature, the Political Dramatist, &c. to Mr. Mathias.

If Mr. C. instead of endeavouring to prove who Junius was, had confined his labours to proving that the Letters themselves were disloyal and pernicious ; if, instead of attacking negligences of composition, a few of them real, but many more quite imaginary, and depreciating the talents of the author, he had only condemned his principles, his book would have been more useful to the world, and more creditable to himself.

It has long been customary to recommend Junius's Letters as a standard of our language, and it is impossible to deny that his style is highly excellent ; yet it should also be observed, that it is only excellent in its kind, for political controversy and personal satire ; that it is not a model for narrative, history, essays, epistles, or indeed any writing except what in common life is least useful. But were these Letters more polished, more elegant than they are, still any improvement of diction which could be attained by the study of them, would be too dearly purchased by the risk of imbibing the principles they contain. For this reason it is to be lamented, that such pains are taken to bring them into general repute and circulation. Editions of every price, and suited to every class of readers, are daily advertised ; and a stranger would be induced to conclude that Junius was some national school-book, rather than an author abounding in invectives against the king and his

his government, and which had been most justly pronounced libellous by a jury.

So far then as Mr. Chalmers's object is to discredit the principles of Junius, it is laudable ; yet we cannot help confessing, that there appears a greater solicitude to establish a favourite hypothesis, than even to promote this useful design\*.

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ART. IV. *The History of the Helvetic Confederacy, &c. By Joseph Planta, Esq.*

(Concluded from vol. xv, p. 468.)

SOON after the expulsion of the bailiffs from Switzerland, Albert of Austria was murdered by a conspiracy of his nobles. The Swiss, in the mean time, having renewed their ancient League, were forming themselves into a more regular Confederacy. After the memorable battle of Morgarten, on October 15, 1315, three of the forest Cantons, Schwitz, Uri, and Underwalden, renewed and confirmed their union, stipulating that "all the confederates, however divided by mountains, lakes, or torrents, were ever after to be considered as one people, firmly united, and at all times ready for the defence of their well-earned liberty." P. 181.

"This groundwork of the Helvetic union," says Mr. Planta, "founded on justice, the greatest pride of nations, and peace the first of earthly blessings, was distinguished from all other political institutions by its extreme simplicity and inoffensive tendency. Pure, holy, and permanent, as the ties which united the patriarchs in the golden age of the earlier generations, this league has continued through nearly five centuries, among a variety of obstructive efforts, and with a few occasional amendments, the great outline of all modern free constitutions. Its superior excellence was solemnly acknowledged in this century (A. D. 1713) when the three Cantons once more with grateful hearts, but alas! for the last time, confirmed it on the same consecrated spot where it had been first sanctioned." P. 182.

To this league Lucern was admitted, as a fourth canton, in 1332.

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\* In the extract from the Indian Observer, p. 111, line 8 from the bottom, *Rué* should be *Raué*; a word first used by the Regent Duke of Orleans, to describe his profligate companions. It is not in any Dictionary.



We pause at this period, to introduce a singular instance of generosity, which the historian records with great and honourable satisfaction. During the wars for the succession to the imperial throne, which produced the battle of Morgarten, the Swiss having sided with Lewis of Bavaria against Frederick of Austria, Leopold, Duke of Austria, was besieging Soleure, threatening the town with extirpation. (A. D. 1318).

“ A violent fall of rain brought on a sudden inundation, which, besides destroying all the stores, engines, and implements of the besiegers, endangered a wooden bridge they had constructed for the sake of a communication between different parts of the camp: the duke had posted a great number of men upon it; who, in order to steady it against the impetuosity of the torrent, had loaded it with great heaps of stones. This precaution, however, proved ineffectual; the bridge gave way, and the men were perishing in the stream. The burghers at this disastrous moment forgot their enmity, took to their boats, and at the imminent danger of their own lives, hastened to the relief of their perishing antagonists: they saved the greatest number of them, fed them, cheered them, and sent them back to the camp. The duke hereupon, attended by thirty knights, came to the walls and desired to be admitted on friendly terms. On being honourably received, he granted a banner to the burghers as a token of perfect reconciliation; and declared, that their generosity had completely vanquished his resentment. None of his wars ever terminated so much to his advantage.” P. 97.

We should ill characterize an History of this nature, if we did not introduce to the notice of our readers one of those battles in which the heroism of the Swiss is displayed to so much advantage, accompanied by that virtuous simplicity of manners which gives full effect to the united energies of honest men. Early in the fourteenth century, and only 174 years after the building of Berne, the neighbouring Barons and Counts of Uchtland, Argau, and Upper Burgundy, jealous of its rising consequence, and secretly hating the Erlachs, its eminent defenders, conspired to subvert that rising commonwealth. Berne was at this period without a protector; and had it perished, the Helvetic Confederacy would probably have been unable to resist its various enemies. Unawed by the formidable preparations of these Lords, the Berners refused to make any unworthy submissions, and prepared to defend their liberties to the last extremity. The whole of this account is so remarkable, that we shall begin from the choosing of the General, and pursue it to the close of the contest. Seldom can so animated a picture of heroic virtue be offered to the contemplation and imitation of mankind; and it is but mere justice to say of Mr. Planta, that he has given the narrative with the spirit of a man who feels congenial sentiments.

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“ The Berners aware that on the momentous day, when the issue of a battle would decide their own freedom, and the fate of their posterity, all would depend on the conduct of their leader, were greatly perplexed as to the choice of a commander. Many among them had conducted partial wars; but not one thought himself equal to the important charge that was now to be conferred. They had not among them men who, being skilled in the nice precision of parade tactics, to which they annexed a mysterious consequence, and having risen in the regular succession of subordinate ranks, were become peremptory and assuming\*; and they knew how rare those men are, whose minds are sufficiently capacious to comprehend at once the whole plan of a campaign, to combine the co-operation of its various parts, and to provide for the issue of every possible event. The senate and burghers were in this state of anxious hesitation, when Rudolph of Erlach, son to the chief under whom many of the aged burghers remembered to have defeated the Lords at the Donnerbüchel, rode into the town. He was descended from one of the founders of the city; and his ancestors had ever since been at its helm: he was in the most vigorous period of life: he possessed large estates, and delighted in the cultivation of his lands: he was at the same time a burgher of Berne, and a vassal of the Count of Nidau. Scorning to betray his allegiance to his liege lord, he repaired to the count, and dissuaded him from the intended expedition against Berne: his remonstrance was rejected; and Nidau consented to his joining his co-burghers, observing, that out of two hundred helmets, and one hundred and forty knights, addicted to his service, he could well spare a single man.—“ You, say, my lord count, that I am a single man;” answered Erlach on taking leave, “ I trust I shall prove to you that I am a man.”

“ At the sight of Erlach in the streets of Berne, the remembrance of the victory gained by his father started suddenly into every mind. A general acclamation conferred on him the supreme command, and the avoyer delivered the city banner into his hands. He then addressed the people; “ six battles,” he said, “ have I been engaged in, in which the smaller number have prevailed over numerous armies. Strict subordination alone can insure success; and without it the most intrepid valour can avail but little: you who are born free, are naturally impatient of control; but you will cease to be free, if you refuse to yield when your obedience becomes necessary. I fear not our adversaries: with God’s aid and yours, I will dare their multitude, even as we did in the days of my father: but of this be well aware, that I will not be your commander unless I am invested with absolute authority.” The burghers followed the example of the ancient Romans; they held up their hands, and swore by Almighty God and by his saints, that they would be implicitly obedient to the commands of Erlach.

“ While the co-burghers were assembling from all parts, the Baron John of Kramburg, a late avoyer of Berne, hastened over mount Brunig

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“ \* Such generals the great King of Prussia compared to the mules of Prince Eugene.”

to the forest cantons, the league between whom and Berne had lately expired. Being arrived in Underwalden, he represented to an assembly of the people, that the freedom and very existence of their late allies and constant friends, depended on the event of a single day, in which they would have to encounter the exorbitant power of an inveterate foe. The people answered, "Dear Lord of Kramburg, true friends appear in the hour of need: go tell your citizens that we will prove it to them." Messengers were immediately dispatched across the lake; and nine hundred hardy youths armed themselves, came over the Brunig and down the valleys, marched through Berne, and encamped before the upper gate.

"Erlach now summoned a council of war. He asked the leaders of the Swiss, "when shall the army march?" they answered, "immediately:" he put the question, "how shall we fight?" they replied, "to the last drop of blood." Among the former allies of Berne, the city of Soleure was the only one which proved true to its engagement. Although menaced by an Austrian army, it nevertheless sent eighty men of well appointed cavalry. All these forces met on the twentieth of June. The priest Diebold Baselwind exhorted them: "the enemy," he said, "trust in their numbers; but God confounds the audacious, and protects the brave who confide in him. St. Vincent and St. Ursus\* have obtained heaven, because they laid down their lives in a good cause. He who dies for his country earns everlasting bliss, and those who survive succeed to fame and liberty." The remainder of the day was spent in solemn worship, processions, vows, and the distribution of alms. At the midnight hour the signal was given for the march.

"By moonlight were arrayed nine hundred men from the forest cantons, three hundred from Hasli, three hundred from the Sibenthal†, four thousand burghers and co-burghers, and, headed by their standard, the eighty horse from Soleure: the priest Baselwind led the march, bearing the consecrated host. The aged fathers, the wives and children, gazed on the departing columns, until woods and rising grounds, and the faint glimmer of the night concealed them from their sight. They then hastened to the churches and chapels, and fell prostrate at their altars. The council remained assembled, watching every incident, attentive to every report, and ready in case of any sinister event to provide for the safety of the city‡.

"About noon on the twenty-first of June, the army arrived near, but not in sight of Laupen. Erlach took his station on an eminence

\* \* The patrons of Berne and Soleure.

† A long narrow valley, extending from Thun up to the boundaries of the Valais. The Baron of Weissenburg was here a considerable proprietor; and, being a burgher of Berne, had, no doubt, been instrumental in procuring this body of auxiliaries for the defence of the city.

‡ This caution was not superfluous, since an Austrian army was hourly expected from the Argau."

from whence he could survey the whole force of the enemy, and where his rear was covered by a wood. Many knights, as in ancient times, sprung forth from their ranks, and dared their adversaries with taunting menaces and invectives. Nidau told the most impetuous among them, "fear not, lest you should lose your prey; this foe, be assured, will not desert you." He had before this, at the court of Duke Albert, compared an army of Berners to a forest of thorns. Erlach had under him a considerable body of men as yet unpractised in the use of arms: he hence cautiously abstained from using any complicated evolutions. His maxim (a simple one, which seldom fails, and yet is seldom practised) had ever been, to establish strict order and subordination, to inspire his troops with ardour and confidence, and then to march straight up to the enemy, and never turn his back. He complied with the desire of the Swiss and the men of Soleure to be opposed to the enemy's cavalry, which threatened either to flank his line, or to fall upon his rear from the heights. The Berners he drew up against the infantry: he chose among these a select number of youths, of the tribes of the tanners and butchers, and inflamed their minds with irresistible fury, by calling to them, "where are ye now, ye gay gallants, who, decked with flowers and feathers, are ever the foremost in the dance? the fate of Berne is at this instant in your hands: here's Erlach; here's the banner."—"Lead on, we follow," was the general cry; and they closed round the banner.

"The signal being given, a body of slingers rushed upon the enemy, threw each three stones, broke the ranks, and then fell back. Heavy iron chariots were now hurled down full speed among the open files, and the men upon them fought with desperate fury; the cars being so constructed that they could not be turned in their rapid course. The unpractised troop, which had been posted in the rear, mistaking the retreat of the slingers for the beginning of a rout, fled into the wood\*. Erlach prevented the fatal impression that might have been made by this defection: "we are now sure to conquer," he exclaimed with a serene countenance, "for all the cowards have left the army." He instantly, while the chariots were still committing havock, fell, with his chosen band, and the city banner in his hand, upon the enemy's infantry. The Friburghers stood the brunt of this fierce attack; and among the first who fell were the avoyer and banneret, with many of their kinsmen and fellow citizens. What followed in this bloody conflict, is, like the particulars of most battles which have not been described by the commanders themselves, wholly unknown. The enemy's infantry, especially those of the Pays de Vaud, as soon as all resistance appeared ineffectual, threw down their arms, and fled in great disorder, along two roads, the one above, and the other below Laupen. Towards the hour of vespers the Berners flew to the assistance of the Swiss and the men of Soleure, who had been furiously assailed by the enemy's cavalry; and who, according to their usual practise, had remained immoveable, until the slingers had wounded and staggered the

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\* They are said to have been two thousand in number; they were ever after called the *foresters*."

horses of the enemy, and thrown their whole array into confusion: the assailants were actually retreating when the Berners came up, and spread havoc throughout their disordered ranks. Here fell among the foremost, Count Rudolph of Nidau and Count Gerard of Valengin. All heard with sorrow the untimely fate of John of Savoy, whom his fond parent was still expecting as the harbinger of peace. Three Counts of Gruyeres, and eleven of other illustrious houses, were likewise found among the dead. The slaughter among the lower ranks was, as usual, greatest during the flight. The Baron of Blumenberg hearing who, and what numbers had perished, exclaimed, "God forbid that I should survive such men, such friends!" and rushing among the Swiss, met his wished-for doom. The whole tract of country for several miles, was strewed with dead bodies of men and horses, with arms, eighty crowned helmets, and twenty-seven banners of different lords and cities.

"The Berners, after the pursuit, assembled on the field of battle, fell on their knees, and thanked the God of Hosts for the aid he had granted to Erlach's skillful conduct, and their valour. Erlach commended their obedience. "Never shall I forget," said he, "that I owe this victory to the confidence of my fellow citizens, and to your heroic virtue, brave trusty friends and generous defenders from the forest cantons and Soleure. When our posterity shall hear the narrative of this day's exploit, they will prize above all things the mutual friendship of the valiant men who have achieved them: they will, in all their wars and dangers, remember whose sons they are."

"The following night the army remained on the field of battle, and at the break of day moved homeward, still preceded by Baselwind, and followed by the banners, arms, and accoutrements of the vanquished lords. Each warrior, with victory glistening in his eye, once more embraced his exulting friends and kindred; and Erlach, having resigned the command, returned to his rural cares. The Berners and Swiss agreed now on an alliance: the former paid to the latter seven hundred and fifty livres, as an indemnification for the losses they had sustained in the expedition: lastly, it was ordained that this day should ever after be celebrated at Berne as a solemn festival, in order to preserve a lively remembrance of the heroism of Erlach, and of his brave followers; and to excite in future generations a patriotic ardour to emulate such glorious deeds.

"So decisive a victory did not, however, deter the surviving lords from further attempts: but the Berners defeated them all. The young men of Berne became now passionately addicted to arms; and could scarcely endure the tedious tranquillity of Lent, during which it was deemed sacrilege to attempt hostilities\*. After various encounters, in one of which Erlach once more headed the Berners against Friburg, the want of pecuniary means at length disarmed the lords. The Berners had no views of conquest: fame and independence was all they contended for. Territories, they knew, may be wrested from us; while firmness and courage are securely our own, and not in the power of fickle fortune. Whoever has these, is free at all times, and in all places." P. 219. ~

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\* They called this interval their lying-in."

In the year 1351, Zurich was admitted into the Confederacy. Glaris, Zug, and Berne soon followed; and, though many attempts were made to divide them, their union became unalterably established. In the very first years of the fifteenth century, the Confederacy extended itself throughout Helvetia; and, though it had not yet admitted all the members that were finally incorporated, may be considered as fully established. The Helvetic Constitution is considered by Mr. Planta as having attained its highest degree of perfection at the pacification of Arau, in 1718; at which period, he takes occasion to insert a well-digested account of the whole, which he calls a statistical view. This account occupies the 8th chapter of the 2nd book, and is compiled, with great care and clearness, from the best authorities.

The reader who shall have pursued the Helvetic Confederacy through the various stages of its progress, shall have considered the heroism of its struggles, and the virtues which commenced and continued its union, will find it a melancholy task to contemplate the ruin brought upon it at the latter end of the 18th century, by internal corruption, and the operation of foreign artifices. The account of these fatal occurrences presented by this historian, is compressed, with great care, from the most unexceptionable materials that could be obtained; and, though it is impossible that the most atrocious crimes that the world has seen for ages, could be related without occasional expressions of disgust, the narrative, being supported everywhere by documents acknowledged by the offenders themselves, cannot but be regarded as impartial. The method taken to prepare the destruction of Switzerland was that, which is but too generally successful, of irritating the minds of the lower people, under all the various governments, against their constitutional rulers. As the French influence more and more prevailed, the various governments of the cantons were modelled into more democratic forms, and trees of liberty were planted in most of the towns, indicating the triumph of the friends of disorder. The reflections of the historian on these proceedings are well deserving of notice.

“ Thus was the old venerable Confederacy now virtually dissolved. The deluded advocates of innovation prognosticated that by thus approximating to the French form of government, they should deprecate the violence with which they had been threatened; and at least obviate the greatest calamity that could befall their country, the invasion of a foreign army: and they vainly augured that it was now needless to arm at all. The promoters of these partial revolutions flattered themselves that, if the Directory should have recourse to any compulsive means, it would be individually in their favour, and in order to raise them



them to the pre-eminent station at which they were ambitious to arrive. Vain hopes ! Fifty thousand bayonets soon proved the Directory to be well apprised, that this once happy country possessed public treasures, opulent families, numerous arsenals, and, above all, that it was a country whence they would be enabled to awe most of the great powers of Europe; and from which, as they had learnt from long experience, they might derive the best reinforcements to their armies. These, and by no means the modifications of the governments, or the futile cause of a few turbulent insurgents, were the real objects of the depredators, who had industriously fomented these disorganizing conflicts." P. 409.

Berne at length found it necessary to arm, but too late to do it with success; and the venerable name of Erlach, so gloriously distinguished in their ancient conflicts, was doomed at this period to exhibit equal virtue, with the most unhappy consequences. On the 5th of March, 1798, which is considered as the last day of the Confederacy, was fought the fatal battle of Frauenbrunnen, in which French discipline finally prevailed over the obstinate bravery of the Berners. After the battle the brave Erlach was shamefully assassinated, and Switzerland remained exposed to those excesses of oppression and cruelty, which republican governments alone can inflict without shame. The remonstrances of the Swiss Ambassador and Directory prove beyond a doubt the truth of these enormities; which, if any thing could resist the infatuation of bad passions, might for ever afford sufficient warning against the seductions of the French. Nothing now remained but the cruel extermination of the canton of Underwalden, to fill the measure of their iniquity; and, with the detail of this dreadful event, accompanied by suitable reflections, the work concludes.

In this History, Mr. Planta has certainly offered to the public a book highly creditable to himself, and has supplied a considerable deficiency in British Literature. His style is manly and unaffected; and, for an author who has not till now undertaken any extensive work in English, uncommonly pure and correct. His sentiments are every where such as do honour to his understanding and his heart; and, having long held a situation of importance among Philosophers, he has now achieved a name in no degree inferior among Historians.

**ART. V. Elements of Chemistry:** comprehending all the most important Facts and Principles in the Works of Lavoisier and Chaptal: with the Addition of the more recent Chemical Discoveries which have been made known in Britain and on the Continent; and with a Variety of Facts and Views, which have never before been communicated to the World. Intended for the Use, not only of those who study Chemistry with those professional Purposes to which this Study is commonly referred, but also for Farmers, Manufacturers, Dyers, and the other Artisans of the Chemical Arts in General, &c. By Robert Heron. 8vo. 628 pp. 12s. Longman and Rees. 1800.

**T**HE author of these Elements of Chemistry justly observes, that, since the systems of chemistry have been exceedingly multiplied of late, "it is natural to expect, that every reader should enquire, upon what peculiar improvements in science, in the detail of facts, in arrangement, or in the general mode of didactic enunciation, does the author of this new compendium of the Elements of Chemistry raise his claim to the attention of the public?"

The whole Preface, which consists of thirty-one pages, is employed in answering this question, which Mr. Heron does, by showing the superiority of his performance above all other works of the kind, in various points of view. In the first place he observes, that

"In every late work on the elements of chemistry, the doctrine of a phlogiston, the principle of fire and of all most active qualities of material bodies, is associated with the newer chemical truths, relative to combustion by the decomposition of gas-oxygen, &c. with a confusion and an uncertainty, which inexpressibly perplex the mind of the student, make it almost impossible for him to comprehend the principles of chemistry, and even spread an air of falsehood and uncertainty over the details of its facts," &c.

But "his book in every instance speaks the language, and breathes the air, of the new doctrine. That doctrine is now, unquestionably, demonstrated truth. But were it even otherwise, he cannot but hope that the student must derive much more instruction from the perusal of a work, which unfolds only one consistent series of principles, than if it displayed an illogical medley of suppositions contending one against another, like the elements of nature in the chaos of the poets."

Were it true, that in every late work on the elements of chemistry the doctrine of phlogiston is associated, &c. even then the propriety of this author's mode of proceeding might be questioned; but the fact being otherwise, his remark becomes useless.



II. In his work a more scientific and logical arrangement has been attempted.

“ On the whole he cannot but hope, that the arrangement which he has followed will be found to be not only the most scientific, but by much the best adapted to open up the science of chemistry to the easy intelligence of the reader's mind.”

III. He asserts (but his assertion, we may venture to remark, is not founded on fact) that

“ the writers of the best systems of chemistry which have been hitherto offered to the public, anxious to detail every fact, and to describe every process and every phenomenon with the utmost minuteness of explication, have very often descended into a particularity in the statement of circumstances, by which that which they sought to make exceedingly plain, has been rendered so much the more obscure. They enter into a description of every movement of the hand in the laboratory; with a prolixity of phrases, a confusion and inaccuracy of language, an embarrassment of sentences, by which the mind of the student is utterly confounded and bewildered.”

Whereas, in his work,

“ it has been endeavoured, perhaps indeed without success, to relate chemical facts and experiments, in such a mediate manner between obscure brevity and indistinct prolixity, that the book may be intelligible, even at a distance from the laboratory, to the young chemist.”

IV. This author, finding fault with other writers for introducing the details of the practice of chemistry throughout the elements, has postponed “ the application of chemical science to explain the most complex appearances of nature, and the most difficult processes of the chemical art, till the general elements of the science have been first distinctly unfolded.”

V. Mr. H. observes (though not with much consistency) that

“ as chemists, we, in Britain, have been long the humble disciples of the French and Germans. Our systems and manuals of this science being chiefly translations of the books of foreigners, do not exhibit in their illustrations the British so much as the French and the German practice of the chemical arts. It is certainly very desirable to know the foreign practice of these arts, especially where that foreign practice is, in any respect, better than our own. But, in learning the elements of chemical science, if the student wish to make this knowledge directly useful to him in his own country, it is undeniably better for him to learn, first, the use of those elements in English arts. Reading the translated books of foreign chemists, and the English compilations from them, one would almost suppose Britain to be entirely without mines, iron works, soaperies, dyers, potteries, glass works, and even every other chemical manufacture.”—“ In the composition

position of his work, therefore, the author was willing to introduce as much as possible of the English practice of those arts which depend upon chemical principles. He has not, however, been able to do this so completely as he wished. It became indispensably necessary to him, to introduce the science and the facts of Fourcroy and Chaptal."

VI. This author says that his system exhibits not a few novelties of science, among which he enumerates the following:

1. "The operations and the relations of caloric will be found to be explained in it, with an attention to all the transitions of that substance, and to its different modes of combination and existence, which has not been displayed in any former chemical system.

2. "Of light or *lumen* too, his work exhibits in its account of the art of dying, a new and peculiar idea; representing light merely as the medium of colour.

3. "In regard to many phenomena to which the general doctrines of scientific chemistry had not been before carefully applied, attempts are every where throughout his work made, to explain all the secret relations of their different appearances, in a manner sufficiently compatible with the principles of that which is called the Pneumatic Chemistry.

4. "He treats of Geology, and in his last book proposes a view of the origin and more remarkable revolutions of this earth, which he believes to be supported by a more general and uniform consent of facts and analogies, than depose in favour of either the theory of Hutton, or that of Kirwan.

5. "He applies chemistry to direct the labours of agriculture, and to explain the phenomena of vegetation."

6. With respect to the medical art, this author

"has endeavoured to demonstrate, that, in all the functions of the animal powers, whether in health or sickness, there intervenes between the agency of mechanism and mechanical causes, and that of vitality, a chemical agency, the thorough knowledge of which can alone enable us to establish the foundation of true medical art."

7. He has ventured to propose a new doctrine; namely, the identity of *lime* with *oxygen*.

8. In his endeavours to ascertain how far the modern discoveries are really due to the modern authors, he has found "in Spratt's History of the Royal Society, an account of a theory of combustion, not merely akin to that of Lavoisier, but precisely, identically, indubitably the same; a theory, supported too by the indication of a train of experiments not less ample than that of the French chemists."

9. Mr. H. acknowledges himself to be an admirer of the writings and inventions of Count Rumford, "yet he has not scrupled to controvert some of the doctrines of that philosopher,

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pher, which, though generally received, seemed to be entirely erroneous."

10. Mr. H. represents electricity as being a compound of *light* with *heat*, under a particular modification.

VII. He observes that, at present, nothing escapes observation.

"Every thing is now estimated with the utmost precision, which it is possible to use, while we have to do, not with relations, as in metaphysics and mathematics, but with existences. The laws of chemistry, and its language, are less remote than those of mathematics, from those of the business of common life: and habits of reasoning apt to prove useful in the world are therefore to be acquired more easily from the former of these sciences than from the latter. These ideas have been constantly present to the mind of the author during the composition of his work."

VIII. "It is not at all," says he, "to belie the systems of chemistry, which have been hitherto submitted to the world in English, to affirm, that style had very little of the regard of their authors in their composition."

But with respect to himself, his wish has been, "to give his book the advantages of conciseness, perspicuity, and propriety of style."

IX. "A *last*, though perhaps not to every one, the *least*, consideration, is, that as elementary books ought to be, this work has been contrived to contain the greatest possible quantity of matter, in the smallest volume into which that matter could be easily condensed. There exists not at present, in English, any other work upon chemistry, in which the student may find so much information within so little reading, and at so small an expence. This argument comes so directly home to mens' pockets, and hearts, that, to enlarge upon it, were needless."

Thus much may suffice with respect to the Preface, upon which we have dwelt so long, expressly for the purpose of giving our readers some idea of this author's pretensions, of his style, and of his mode of reasoning. This also will supersede the necessity of transcribing the Table of Contents, which runs through 20 pages; and will at the same time render the following part of our account shorter than it might otherwise have been.

In the perusal of those Elements, which fill up 628 pages, independent of the Preface, the Table of Contents, and an Index, we were sorry to find that the performance appeared not adequate to the pretensions mentioned in the Preface.

An incorrectness relative to facts and operations, and a strained mode of reasoning, pervades the whole work; to which we might add a long list of deficiencies. It is destitute of plates, though it describes, with pretended minuteness, the various

various instruments of chemistry; even those which are not immediately subservient to that science; such as the thermometer, the barometer, &c. It does not contain a table of chemical affinities, wherein a student might see the whole subject condensed, as it were, in a focus. It does not contain a table of the old and new names of chemical substances, &c. &c.

The whole work is divided into nine books, to which is added an Appendix. The title of the first book is, "Explanation of the general nature, the beneficial uses, and the history of the science of chemistry." The style of this book (and, indeed, the same may be said of the whole work) is in general by no means possessed of philosophical accuracy, perspicuity, or correctness. Some passages are undoubtedly very proper; but some are erroneous, whilst others are obscure, or insignificant. Thus we find that "the air must be measured in bottles, and the winds must be weighed in a balance, in order to our making any useful progress in the systematical knowledge of chemical science."

Speaking of the extensive influence of chemistry, this author says, "its intuition, its power seems to pervade the whole material world. Even poetry, as has been admirably evinced in *Dr. Darwin's Botanic Garden*, neither rejects the materials which this science offers, nor refuses to adorn them with all its fairest embellishments."

Among the historical facts, Mr. H. asserts, without proof or limitation, the vulgar idea, that "Roger Bacon certainly invented the composition of gunpowder."

The second book treats "of the apparatus, and the technical manipulations of chemistry."

The contents of this book are, in general, more inaccurate than those of the first. The description of the instruments is far from being accurate or perspicuous. The thermometer, for instance, is described with apparent minuteness; yet, we may venture to assert, that from this description alone, no person can be enabled to construct or to graduate a thermometer. Speaking of its uses, Mr. H. says, "that the range of the thermometer has not necessarily any other limits than those of the congelation and the oxydation of mercury."

Mr. H. must entertain a very erroneous idea of the expansion of mercury, if he thinks either that the thermometer may continue to be useful after the mercury has begun to boil, or that mercury cannot boil without being oxydated.

With respect to the balance, Mr. H. says that "it is not of very important consequence, whether the arms of the balance be or be not always of equal lengths. But their relative proportions ought to continue ever invariably the same."!!

He then proceeds to describe the furnaces, the crucibles, the blow pipe, the retorts, &c. &c. and in truth those descriptions are neither very long nor very short, when compared with the lengths of similar descriptions as given by other authors. But if Mr. H. thinks that a proper medium is to be measured by the number of words or of lines, he must have conceived a wrong idea of the matter. The object in view must determine the length or duration of an exertion necessary for its attainment. In describing the chemical instruments, the object is to give the reader a correct and full idea of those instruments. The description which exactly accomplishes that purpose, is the proper medium. If a greater or a smaller number of words or phrases, &c. be employed, the description becomes either prolix or imperfect.

The third book treats "Of the nature and laws of chemical attraction; and of those different substances which this science acknowledges as the proper subjects of its investigations."

Those laws are here extended to the number of ten, the last of which is illustrated by a formula, wherein it is shown that the sulfate of pot-ash, and the nitrate of lime, are decomposed, and out of their components, the nitrate of pot-ash, and the sulfate of lime are formed; but it is remarkable, that this author has not yet told his readers what those names of nitrate, sulfate, &c. mean.

In this book, the various substances or subjects of chemistry are arranged in classes, orders, genera, species, and varieties.

"The simple substances, or rather substances which have not been, as yet, decomposed, may be regarded as the principles of so many distinct classes.

"These are—Caloric, lumen, oxygen, hydrogen, azote; carbon, sulphur, phosphor; muria, borate, fluore; silice, alumbina, baryt, strontiana, lime, magnesia, potash, soda, adamantina, ceylonica; arsenic, molybdena, tungsten, manganese, nickel, cobalt, bismuth, antimony, zinc, iron, tin, lead, copper, mercury, silver, gold, platina, uranite, sylvanite, menachanite, titanite.

"The binary compounds may be regarded as constituting so many separate orders.

"These are—The electric fluid, gas-oxygen, gas-hydrogen, gas-azote; all the compound acid bases, succine, acetate, tartar, oxale, galle, citre, malle, benzoe, pyro-ligue, pyro-sauce, camphore, lacte, saccho-lacte, forme, prusse, sebace, lithe, bombe; the sulphores, carbures, phosphures, all the metallic oxydes and amalgams, with all the various hydro-carbonous compounds, however differing in their nature, from the acid bases of a similar origin; and all the unions of the simple earths with other substances which are believed to be of equal simplicity. These matters appear to consist, simply, of two principles. But, the estimation is inaccurate, by which they are thus stated. Even the fields, may, with some inaccuracy, be arraigned with them.

"The

“ The compounds of these compounds, are the genera. Such are the neutral salts,—many of the immediate principles of animals and vegetables, &c. &c.

“ The species are, in every department of nature and art; the subordinate compounds of these genera, more complex, yet regular in their composition.

“ The varieties of these species, are extremely numerous. The individuals comprehend all the most complex, chemical combinations, whether of nature or art.” P. 61.

The five books which follow the third, contain the history and properties of the above-mentioned substances. The materials of those books are, agreeably to what is mentioned in the title-page, taken from the works of other authors; but we cannot discover much skill or accuracy in their arrangement.

The ninth book, which is the longest and the last, contains “ the application of chemical science to explain, the general facts of geology, the laws of vegetation, the functions of the animal economy, and the practice of the popular chemical arts.”

The contents of the Appendix are, “ I. Of the Theory of Phlogiston. II. The leading Principles of the Lavoisierian Theory, proved to have been known to the Founders of the Royal Society. III. Examination of some Theories of Count Rumford's. IV. Proofs of the Identity of Lime with Oxygen. V. Electricity proved to be a Compound of Light and Heat.”

This work also contains a table in a half sheet, entitled, “ A Table for the Simple and Compound Substances known to modern Chemistry; in which they are exhibited in a regular, scientific arrangement.”

The ninth book and the Appendix are written in the same style as the rest of the work, excepting that in these there is rather a greater proportion of exaggeration and logical irregularity. A particular examination of their contents might point out a great many exceptionable passages; but the enumeration of imperfections is unpleasant, and what has been said above is more than sufficient to manifest our opinion of this work.

**ART. VI.** *An impartial and succinct History of the Rise, Declension, and Revival of the Church of Christ, from the Birth of our Saviour to the present Time; with faithful Characters of the principal Personages, ancient and modern. By the Rev. T. Haweis, LL. B. and M. D. Chaplain to the late Countess of Huntingdon, and Rector of All Saints, Aldwinkle, Northamptonshire. In Three Volumes. 8vo. 1l. 1s. Mawman. 1800.*

**F**EW species of writing afford greater difficulty than those which profess to exhibit an impartial view of historical events, especially when those events are connected with questions of a controvertible nature. Our holy religion is indeed a question upon which a general consent may be expected among those who profess it; but upon proceeding to details, and points of doctrine, men will naturally turn into different directions, and contend for the genuineness of those opinions which they have been led to adopt.

The volumes before us are manifestly written under a strong bias towards that, which in modern, but certainly vulgar and indefinite language, has been called Methodism. With those who make such a profession the author is known to be connected; yet he certainly possesses those qualifications of style and expression which, though tinged with occasional quaintness, entitle him to reputation as a writer.

The work has not sufficient originality to render our analysis of its contents necessary. The author's manner is, for the most part, to discuss the historical facts of each particular century, and then investigate, amongst the discordant sects, "the true church of Christ." Upon the reasons which, in some instances, have determined his choice, we shall make no commentary; those who are acquainted with the writings of Whitfield and his associates, will readily apprehend what species of observations will of necessity be interspersed by Dr. Haweis in a view of ecclesiastical history.

Our readers will, at the same time, be scarcely offended, at seeing the lively sketch which the last volume contains, of a person who, amidst all his irregularities, has some title to public respect.

"George Whitfield was the son of an inn-keeper at Gloucester. From his early youth he had received deep impressions of religion; and he carried with him to the University of Oxford, a seriousness of mind very uncommon. He began his active career, even before he was in orders, visiting the prisons, and instructing the poor. Bishop Benson



Benson was so delighted with his early piety, that he ordained him at the age of twenty-one. And his first essay was a striking specimen of his future popularity, being heard with the most uncommon and awakened concern. His person was manly, and grew large, as he advanced in years, his voice remarkably musical, and capable of the most various intonations, with a natural eloquence, too singular not to command the most profound attention. His manner was often highly graceful and oratorical; and though a cast in his eye, strongly marked, prevented the vivid impression which that organ is peculiarly suited to make, yet no man with such a disadvantage ever looked with stronger sensibility: and after a second hearing the defect was forgotten. Never man possessed a greater command of the human passions, or better knew the way to the consciences of his hearers: he had arrows in his quiver, that himself only knew how to sharpen. His literary attainments were moderate; though not defective in the learned languages; but his thorough acquaintance with the Scripture, and the peculiar art of introducing and illustrating every subject he treated, not only won the ear to listen, but left an impression on the mind never to be effaced. His labours in both hemispheres were immense; his courage undaunted; his zeal unquenchable; he fell a martyr to his work. The violence of his exertions often shook his constitution, whilst the more placid Wesley, with equal constancy of preaching, preserved his health to fourscore and upwards unimpaired. *Perhaps no man since the days of St. Paul, not even Luther himself, was ever personally blest to the call and conversion of so many souls from darkness to light, and from the power of Satan unto God, as George Whitfield.* The immense collections he made for charitable purposes, sharpened the tongue of slander. Time hath affixed the seal of integrity to all his proceedings. He was reviled for his unguarded expressions, and some enthusiastic flights; but he disarmed his enemies by ingenuous acknowledgments, and correction of his mistakes. How a youth surrounded with such popularity, and conscious of his own powers, was preserved from hatching the old serpent's egg, laid in every human heart, is wonderful. The keen eye of malevolence was upon him ready to seize occasion against him, or to make it; and it is a proof of no inconsiderable excellence, where so many watched for his halting, that amidst the most virulent abuse, so little could be found *justly* to accuse him. They who knew him best, must witness how holily and unblameably he had his conversation in the world. Indeed he was so taken up with the unwearied labours of his ministry, in preaching, religious exercises, and advice to those who were daily applying to him, that he had sometimes scarcely leisure for necessary food. The very things for which he was abused, he esteemed his glory; and resolved to spend and be spent on the service of the souls for whom Christ died. But he had his spots, and so hath the sun. He would have himself acknowledged many more than the nearest of his friends, or the bitterest of his enemies, could discover. He is now alike beyond censure or commendation. What I remarked in him, I will speak and not be ashamed.

" In his preaching he sometimes pushed the ludicrous to the debasement of the dignity of the sacred ministry. He told a story so well,



well, that it seduced him occasionally to pursue a vein of humour, more suited to excite risibility than to awaken seriousness; though some impressive truth always closed the relation.

“ The orphan house of Georgia, which he adopted with too partial affection, seems to have engaged him in difficulties and immensity of expence, greater than any utility which ever appeared to be derived from it; and the vast collections he made for it, though faithfully applied, gave a handle to the slanders of suspicion.

“ He too frequently indulged in censures of the clergy, which *however just they might be*, seemed the effect of resentment, and would rather tend to exasperate than conciliate their attention. Yet it is well known he was remarkably kind spirited, and averse to controversy and its bitterness; and his most intimate friends will bear me witness, that his temper was as amiable, and his conversation as singularly chearful, as his piety was deep and sincere.

“ On the whole, as a man, as a Christian, as a minister, we shall not I fear look upon his like again speedily. After passing through evil report and good report, during more than thirty years of incessant labour, he entered into his rest in America, which had peculiarly benefited by his visits; having crossed the Atlantic thirteen times, to preach the everlasting Gospel, *with the power of the Holy Ghost, sent down from Heaven.* Whatever ignorance of his real character, the fatuity of prejudice, or the insolence of pride may have suggested, the day is coming, when his great and adorable Master will condemn every tongue that hath risen up in judgment against him, and say in the presence of men and angels, “ Well done, good and faithful servant, enter thou into the joy of thy Lord.” P. 278.

To this volume, by way of Appendix, some observations are added upon the present state of what the author calls evangelical religion; and some extraordinary facts relative to the religious history of Captain Wilson; to whom the Missionary Society, and the world, have been indebted for a very laudable enterprise to the Pacific Ocean.

ART. VII. *Essays on the Venereal Disease and its concomitant Affections. Part the Second: containing additional Evidence, with critical and practical Remarks, on the new saline antisyphilitic Remedies; and an Answer to some Objections made against the former Part.* By William Blair, A. M. F. M. S. Surgeon of the Lock Hospital and Asylum, and of the Finsbury Dispensary, &c. 8vo. 352 pp. 6s. Symonds, Johnson, &c. 1800.

THE subject of this article has been so frequently and so largely discussed, and the inefficiency of the pretended specifics so completely proved, that it would be wasting our reader's

der's time to enter into a particular examination of the experiments adduced in this volume, to establish and authenticate that fact. Indeed the number of communications here detailed is so considerable, the experiments appear to have been so well contrived, and the results given with such candour, that they must have great effect in settling the controversy. But as among the favourers of the new medicines, there are some practitioners, whose opinions may, and ought to have weight, it may not be amiss to lay before our readers, some of the arguments by which the editor attempts to account for the difference in the results that have appeared between different experimentors.

“ In attempting to estimate,” he says, “ the value of a *new* remedy, the greatest attention ought to be paid to the circumstances under which it is administered : for otherwise, we can expect nothing but uncertainty and confusion. In the present instance, it is not sufficient to have selected fit patients; but the supposed anti-venereal remedies, ought to have been exhibited *alone*, in order to ascertain their peculiar virtues. Instead of this, we read of ointments, lotions, imbrocations, cataplasms, and various internal medicines, employed in conjunction with the acids, &c. Now, who can discriminate between the effects of several co-operating means ? Let each be tried separately, and then we may easily ascertain their respective merits.

“ One of the chief handles which medical men have given to empirics, is the misapplication of names to diseases : hence arise so many alledged cures of complaints which never existed. Cancer and syphilis, for example, have been a thousand times said to have been cured ; when, in reality, neither of these diseases was present. There are various anomalous disorders which mimic certain symptoms of the lues venerea, (and which sometimes are the effect of an ill-conducted course of mercury,) that may be relieved by medicines never suspected to be antisyphilitic. May not many of the symptoms which have been successfully treated by the new remedies be of this spurious kind ? And does not “ the different operation of the same remedies demonstrate the dissimilarity of cases pronounced similar ? ” The efficacy of mercury when properly administered in a genuine lues, is so universally acknowledged, that whenever this mineral fails to afford relief, we may reasonably question if the cause of the disease be venereal : it is therefore rather surprising that gentlemen should select cases for the trial of the new remedies, wherein “ mercury had either failed or produced little effect.” Mr. Scott and others seem to pronounce the acid *anti-venereal*, because it proved effectual after mercury had been tried “ *for years together* ” without benefit : whereas the very circumstance of mercury being quite useless, ought to have suggested the idea that such symptoms were really *not* syphilitic. Dr. Swediaur, after having explained why some venereal complaints do not yield to mercury, says, “ We are far more frequently disappointed in our expectations from mercury, by mistaking the nature of the disorder, by judging those complaints venereal, which never were venereal, or which often are  
owing

owing either to the effects of mercury, or to a state of the disorder which, though originally arising from the venereal virus, has degenerated, either by time or other causes, into a disease of a quite different nature, for which mercury is not only no antidote, but a real poison." P. 301.

But although it appears that the acids have no antisyphilitic powers, yet great benefit has accrued from administering them to patients, whose constitutions had been previously injured by the long continuance of the disease, or by repeated courses of mercury. They had indeed, not unfrequently, been resorted to in such cases before; but in consequence of the numerous trials made with them in the course of this inquiry, their characters will be more generally known and established, and thus some good will eventually accrue to the public from the controversy.

The First Part of these Essays was noticed by us in our Review for July, 1798,

**ART. VIII.** *The Summer's Eve, a Poem.* By John Bidlake, A. B. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar-School, Plymouth. 8vo. 4s. Murray. 1800.

**WE** have before had occasion to commend Mr. Bidlake's poetical taste and talents, and we have no scruple in saying, that, in our opinion, he progressively improves in the one, and more skilfully exerts the other. There are a great many energetic and beautiful passages in this performance; and, although the subject might seem in a manner exhausted, particularly by Thomson, Cowper, &c. the author has contrived to represent many novel scenes and circumstances in the most picturesque and interesting manner. Indeed the description of a Summer Evening is as wide and extensive as the whole circle of nature; and an ingenious and feeling mind may always find something to expatiate upon, which if not entirely new in itself, may be exhibited and decked in new and captivating colours.

The following is the plan of Mr. Bidlake's Poem. It commences with the first declination of the sun towards the horizon, and the author is supposed to view from an eminence the scene which evening represents. He describes its pleasures; he descants upon the peculiar blessings of this country from its local situation; he contrasts, perhaps at too much length, the horrors of war with the delights of peace; he describes a farm,

farm, and a picture of domestic life ; and, having descanted on different subjects, pertinently introduced a representation of village poverty, a village ale-house, the operation of Sunday, the clerk of the parish, &c. he concludes his first part. From this portion of the work we have thought it an act of justice to select the following two specimens.

“ Adown the dale, near yonder woody hill,  
Where frets its course the never resting rill,  
See that calm dwelling ! what a blest’d retreat !  
Well shelter’d, hospitable, simple, neat.  
There in the thatch the chirping sparrow breeds,  
The thatch with moss o’ergrown, and idle weeds ;  
The stranger swallow claims the chimney’s reign,  
And plasters smooth his pensile clay domain :  
There all their summer’s life the restless brood  
In airy circles hunt their insect food ;  
Sweep the smooth pool, or shoot the low-arch’d bridge,  
Till Autumn calls them to the cottage ridge.  
How blue the smoke across the woodland bends,  
And looks domestic peace as it ascends !  
With fondling arms the amorous woodbine creeps ;  
Snug ’mid its verdant bower the window peeps.  
Delicious sense ! what honied sweets abound,  
When dew with vapoury jewels gems the ground !  
Fresh-clad in light, rose-scatt’ring morn upsprings,  
And winnows fragrance from a thousand wings.  
Hard by, a brimming well, of crystal clear,  
Reflects the shining hart’s-tongue nodding near,  
Here never ray of sultry Sirius reigns,  
Nor chill December binds in icy chains.  
From the pure lymph reviv’d, the failing sight  
Boasts organs heal’d, and renovated light ;  
And cred’lous beauty, much by freckle pain’d,  
No more laments her snowy whiteness stain’d ;  
While as she laves, from Hope’s inspiring glow,  
Fresh in her kindling cheek new roses blow.  
Ah ! sweet delusion ! that in fancied bliss,  
Can dream the blessing truth is doom’d to miss.  
How joys the woodman in this placid hour,  
When the grey owl forsakes his haunted tower ;  
When sun-beams glance them upward void of strength,  
And mountain shadows spread their misty length ;  
How joys he now, all nature sleeping, still,  
His cot to reach beneath that woodland hill,  
Where from the trees his smoke ascending flow,  
Scarce seems to climb amid ethereal glow :  
And silence holds the solitary vale,  
Charm’d by the throstle’s loudly echoing tale,  
Shrill as he chants his hymn to parting light,  
And serenades the slow approaching night.

Around

Around the lonely door, not made for state,  
 No suitor fawns, no pamp'ring menials wait;  
 Where, if it deign to enter, pride must bow,  
 The door for cringing Flattery e'en too low:  
 Where the nail'd horse-shoe saves from demons fell,  
 From wither'd hags, and all the spite of hell.  
 For much, 'tis said, ere that sure charm was tried,  
 The harmless family did ill betide:  
 The tim'rous matron trembles to relate  
 The harms they felt from witchcraft's constant hate;  
 How bluer burnt the candle's quiv'ring flame;  
 Convulsions shook their infant's tender frame;  
 Their kine were milkless, and their steeds were lame. }  
 Within simplicity and order reign,  
 And household splendour innocently vain;  
 Proud of the polish'd face a shining show,  
 The well-rang'd vessels, glitter in a row;  
 The nice swept hearth th' inverted urn receives,  
 By embers close embrac'd, and arid leaves,  
 Amid the sparkling mass enclos'd awhile  
 Concreted brown, see cheerful Ceres smile.  
 The settle form'd for frail loquacious age,  
 The rest of life's declining pilgrimage;  
 Where as the hour-glass wastes its sand away,  
 It museful sits and courts its own decay;  
 And tells how swift the days of pleasure flew,  
 And sighing owns them evil now, and few;  
 There when with ling'ring hours dull winter creeps,  
 The chimney's blaze, the crackling faggot weeps,  
 And converse gladdens with the rustic jest,  
 Or long wound story of the welcom'd guest,  
 Each loth to hear, each willing to be heard,  
 Eager impatience claims to be prefer'd:  
 Oft interruption breaks the tedious tale,  
 While frequent healths exhaust the froth-crown'd ale,  
 Th' officious wife surcharged with household cares,  
 Her cauldron tortures, and her feast prepares;  
 Or rails her infants noisy in their mirth,  
 Or snappish curs that bask upon the earth.  
 Th' unwieldy bellows, while some urchin plies,  
 To nourish flame who impotently vies,  
 The purring cat demure, with whisker'd grace,  
 Prophetically scours her velvet face.  
 In smoke for age involv'd, *plethoric*, dense,  
 The marbled gammon spreads his form immense,  
 The racks above a store of arms sustain,  
 Guiltless of human blood that e'er remain.  
 Would all so stood! best cloth'd in harmless rust,  
 And well they might, were men but wise or just,  
 For what to feuds and slaughter give pretence,  
 The want of honesty and common sense,

So commonwealths, so mighty kingdoms fall,  
And wicked left of empire ruins all.  
Of moveless length the massive table stands,  
That smokes with treats when harvest crowns the lands.  
The wall around in ill concording strains,  
The quaint fram'd ballad lamentably plains,  
Of Chevy-Chace, of Shore denied her food,  
The wand'ring Jew, the Children in the Wood;  
And then King George and Charlotte, much lov'd pair,  
In paint and plaster all bedizen'd glare."

We think this by far the best of Mr. Bidlake's poetical productions; and the reader will find many energetic, tender, and interesting apostrophes, in his progress through the work. The description of the Parish Clerk, at p. 51, is exceedingly well given. The Second Part, commencing at p. 57, is of a more pensive and melancholy cast. It represents the gradual increase of the darkness of night, the rising of the moon, the entrance into a church, which gives occasion to many moral, and pious, and pathetic reflections. The following passage will excite in every feeling mind the tenderest ideas.

"Of those with me who trod life's early vale,  
Hail'd lights first beams, and breath'd its morning gale,  
In all the verdant paths of joyous youth,  
Ere error's mists were yet dispell'd by truth.  
How many now, alas! I hail no more!  
Their sun soon set, their busy day soon o'er!  
Of mortal hope we gain the lofty brow;  
But, ah! how chang'd the prospect from below!  
Still spreads the scene beneath the opening skies,  
New prospects glitter, and new objects rise!  
But death's tumultuous torrent rolls between,  
Forbids our steps, and parts the gaudy scene.

"Friends of my youth! who were no longer found,  
Ere half of life had run its busy round,  
Left in this vale of tears, I drop for you,  
From the full heart, compassion's softest dew:  
Too full though sorrow's baleful waters glide,  
Yet must I aid the sympathetic tide.  
I saw ye warm with all of fancy's fires,  
With all that health or ardent youth inspires;  
Strong as the new-hedg'd eagle, child of Spring,  
I saw ye gaily plume the lusty wing,  
Then upward rush with new-born vigour gay,  
To chase light pleasure thro' the realms of day.  
Soon, soon ye vanish'd like the morning shade,  
Or evening clouds in shifting hues array'd,  
And stole the rays of gladness from my mind,  
A loit'ring weary traveller left behind;

Left

Left in the vale of tears, unfit to go  
 To search eternal bliss thro' ways of woe.  
 Friends of my youth perhaps now hov'ring near,  
 Your gentle spirits whisper in my ear  
 Some heav'n-born sounds, and all my paths attend,  
 My errors lessen, and my steps befriend;  
 Still grant your aid, and more as years increase,  
 Smooth all my transient storms with ev'ning peace." P. 78.

Having thus spoken of Mr. Bidlake's work in terms of general commendation, we unwillingly find ourselves compelled to say, that he is still a very careless writer, and though much improved in his versification, still gives place to many feeble, imperfect, and prosaic lines. To mention but a few; at p. 18, we find

"Peace bids fast Cultivation to the steepy brow;"

Culture would entirely remove the objection. At p. 20,

"All, all your aid propitious lend,"

Where something seems omitted.

P. 37. "He lov'd, his love confess'd, yet had to mourn,  
 His unavailing love had found return."

The sense requires, had *not* found return.

P. 49. "Constant as tuneful bells the pious soul invite."

P. 78. "Ephemerals o'er Time's swift stream they fly."

Notwithstanding these and other defects, we perused the Poem with much satisfaction. It is beautifully printed, and elegantly ornamented with six well-finished etchings, by Mr. Williams, which were sketched from nature, amidst the beautiful scenery in the neighbourhood of Plymouth.

#### ART. IX. *Dr. Somerville's History of the Reign of Queen Anne.*

(Concluded from vol. xiv, p. 109.)

**I**N a former number, we followed Dr. Somerville through a considerable part of his History. We shall compress the remaining observations which we have to make upon it within as short a compass as we can, and confine them to a very few objects; which we, however, consider as most worthy of the reader's attention.

At all periods, since the union between England and Scotland, that event has been esteemed as one of the most important in  
 our



our annals. It is an observation of a foreign writer, upon the accession of James I. to the throne of England, that after France and Spain had become consolidated into two great empires, it was necessary to the independence of Britain that it should be subjected to one sovereign. We believe this remark not to be unfounded. It may, however, be suspected, that the junction of the two crowns of England and Scotland had not materially added to the power or to the security of either kingdom. It was not looked upon as an union of interest, but of accident. Each nation considered itself as separate and independent; and both countries were unhappily animated by a spirit of mutual jealousy and aversion. Scotland, indeed, being so much the weaker, soon felt, and in proportion resented, her humiliation. Degraded to the rank of a province, she relinquished some of her most valuable rights for a state of security, of which a submission ill-endured was the only pledge. Her name was struck from the list of independent kingdoms; and, amidst the decay of arts, manufactures, commerce, and agriculture; the feuds of turbulent nobles; and the fanaticism of an ignorant people, she suffered the oppression, and perhaps deserved the contempt of her rival.

But whatever might be the jealousies which existed between the two countries, it could not but be the desire of the common sovereign, and indeed of every loyal and wise subject, to bind them together by the closest bonds of interest and affection. During the reign of James I. an attempt was made without effect to unite the two kingdoms; and in the time of Charles II. the same measure was again proposed, and again relinquished. It was not, however, until the reign of William III. that this great plan, which was executed by his successor, appears seriously to have engaged the attention of the Court.

The deplorable situation of Scotland previous to the Union is strongly, but we believe justly, depicted by Dr. S.

“ Together with the decline of trade and manufactures,” says he, “ the reputation and honour of Scotland had faded, in consequence of a real, though disguised subordination to the neighbouring kingdom. Previous to the junction of the crowns, her alliance had been courted by the principal states on the continent, and her interests regarded in the formation of every important treaty there. But now, while her dignity was eclipsed by the superior lustre of the monarchy to which she had become an appendage, she was not so much as named in the course of those foreign transactions, which affected her interest in common with that of England. As if it has been on purpose to notify to distant courts the insignificance into which she had sunk, no Scotman was employed in any embassy, or permitted to be present when



when the foreign ambassadors were admitted to an audience in the court of London\*." P. 149.

Dr. Somerville proceeds to relate the history of such events as took place in Scotland from the opening of the Convention Parliament in 1702, until the 25th of March, 1706, when the succeeding Parliament was finally adjourned by the commissioners.

In examining the events which happened during this period, the reader must be sufficiently satisfied, that the distracted state of Scotland rendered it rather a dangerous neighbour than an useful ally to England. The turbulence of the Scottish nobles seems indeed to have been only equalled by their treachery; and in this, at least, the English government probably found a powerful associate. Those who divide to govern, must reckon either upon imbecility or corruption. But although the court could restrain the violence of the parliamentary factions, by what Dr. Somerville mildly calls "liberal douceurs paid out of the treasury", yet it had every thing to apprehend from the discontents of the people, who were loud in their outcries against English connection. As these outcries became more distinct, the danger became more imminent; and it was evident to all thinking men, either that the tie between the two countries must be drawn tighter, or that rash impatience would soon unloose it for ever.

Although there be perhaps few facts stated in this part of Dr. Somerville's work, with which the readers of history were not previously acquainted, yet praise is to be given to the author for having arranged them with method, and related them with accuracy. The bulky and laborious volume of Daniel de Foe, has indeed left no other task to his successors but that of judicious abridgment.

\* Letter to a Friend on the Union. Edinburgh, 1705. Letter to a Member of Parliament, concerning the true interest of Scotland, &c. "Since the time of James the Sixth till the union, few Scotsmen had been ambassadors in foreign parts, for they were not thought worthy of being entrusted with the general affairs of Great Britain." Sir John Clerk's MSS. on Lockhart, p. 153. "The honour and esteem which Scotland had acquired in all the parts of Europe were sunk; and her name was forgotten among those very nations she had preserved from ruin." Sir John Clerk's Journals. It appears, however, that individuals from Scotland profited by the more intimate connexion between the two kingdoms after the union of the crowns. Dr. Burnet was made a bishop, Wishart an admiral; and many Scotsmen were employed in England, as surgeons, schoolmasters, book-keepers, &c."

Dr.

- Dr. Somerville has quoted a passage from the MSS. of Sir John Clerk, which has excited some attention. We hope therefore to be pardoned, if we give it particular notice in our Review.

When the present flourishing state of Scotland is compared with that in which she stood at the beginning of the eighteenth century, it is natural to enquire into the causes of so fortunate a change; and it seems reasonable to ascribe it to that union with the southern part of the island, by which her situation became more secure, her trade was left free, and the commerce of the world was opened to her. But however this may be, it has been generally understood that, for many years after the union, the Scotch considered that measure neither as very honourable, nor as very advantageous in its terms to their nation. The words quoted by Dr. S. from Sir John Clerk, positively contradict this supposition.

"The Scots," says he. "were so sensible of the benefits of the Union, that, at the time of the rebellion, 1715, the Pretender was obliged to alter that part of his proclamation which promised to repeal the Union, and to express his intention of leaving it to the determination of a free Parliament. Clerk's MSS."

The authority here cited is certainly of great weight; but, before implicit confidence be given to it, other testimony ought to be examined.

1. If the Scotch had really been so sensible to the benefits produced by the union in 1715, it seems extraordinary that, in 1713, the motion of the Earl of Finlater for its dissolution should have been supported by all the Scotch Lords who had seats in the House of Peers. Even the Duke of Argyle, who had been one of the most active-promoters of the union, both spoke and voted in favour of the motion of the Earl of Finlater. It was also observed by one of the English Peers, that since the Scotch, who must be the best judges of its effects, were thus dissatisfied with their experience of the union, he should not oppose their endeavours to dissolve it\*.

2. From a letter, said to have been written in 1715, by the Earl of Isla, or Sir David Dalrymple, entitled, "A circular Letter sent addressing against the Union," it appears, that its dissolution was an object much desired in Scotland. "The Jacobites," says the writer, "could never have hit on a project, on which all honest men are more generally agreed†."

\* Parliamentary Debates.

† Political State, vol. ix.

3. In September, 1715, the Earl of Marr issued a manifesto, of which the following is an extract: "The late unhappy union, which was brought about by the mistaken notions of some, and the ruinous and selfish designs of others, has proved so far from lessening and healing the differences between his Majesty's subjects of Scotland and England, that it has widened and increased them; and it appears by experience so inconsistent with the rights, privileges, and interests of us, and our good neighbours and fellow subjects of England, that the continuance of it must inevitably ruin us, and hurt them\*," &c.

4. The Pretender landed at Peterhead on the 22nd of December, 1715, and soon after distributed a declaration to all magistrates, ministers, and justices of the peace, in which he informs them, that he is come "to relieve his subjects of Scotland from the hardships they groan under on account of the late unhappy union, and to restore the kingdom to its ancient free and independent state†."

5. In the month of September, 1713, immediately after the election of Mr. Lockhart, who was chosen member of Parliament for Edinburgh, a petition was drawn up and signed by a great number of the inhabitants of that city, to be presented to the House of Commons, praying for a dissolution of the union. "The populace afterwards assembled in the Parliament Close, and at the Market Cross, and drank to the health of the Queen, the dissolution of the union, and to all true Scotchmen‡." Similar addresses were, in 1714, voted by many of the royal boroughs.

With these documents before us (and we could produce others if it were necessary) we find it impossible to admit as indisputable the authority of Sir John Clerk, which we think Dr. Somerville has been too hasty in following. Neither indeed do we see how the Scotch, at that period, could have been very sensible of the advantages of the union. It does not appear from history, that the flourishing state of Scotland commenced until many years after the accomplishment of that measure. The principal manufactures which now exist in Scotland, were not established until periods considerably subsequent to the union, as may be seen from the following statement:

Manufacture of Thread established in	- - -	1722
Laws and Cambricks	- - -	1727
Silk and Gauzes	- - -	1759
Iron	- - -	1760
Cottons and Muslins	- - -	1785

\* Political State, vol. x.

† Ibid.

‡ Ibid, vol. vi.

In 1727 the Linen Trade had fallen into decay. Its progress since that period appears to have been as follows :

Quantity of Linen stamped for sale in Scotland.

*	In 1728	-	2,000,000	yards.
†	1748	-	6,661,788	
‡	1758	-	9,764,408	
§	1768	-	13,224,557	
	1796	-	23,000,000	

If we enquire into the increase of population in Scotland, we shall find that it was very small for at least forty years after the union : since the year 1755 it has been very considerable.

That the advantages of the union then were not immediately felt, truth, which we always desire, and never fear impartially to speak, obliges us to declare. But that the union between the two kingdoms has been ultimately productive of great benefits to both, and especially to Scotland, we cannot doubt. If, either from their poverty, their jealousies, or their prejudices, the Scotch were slower in catching the commercial spirit of their neighbours than might have been expected, the fault is not to be imputed to the union. That spirit, which could have existed to no purpose without the union, has at length been caught by our countrymen of the north ; and the same enterprising character distinguishes them, which has raised ourselves to the highest state of commercial prosperity. Their trade is every where flourishing, and their agriculture every where improved. Their towns are crowded by an increasing population : Glasgow has extended its commerce to the remotest parts of the world ; and Edinburgh, become the most beautiful city of Europe, contains nearly double the number of inhabitants which it had at the beginning of the century.

As we have been led into a longer discussion concerning the union than we originally intended, we shall very briefly state our opinion upon another subject, which has been treated of by Dr. Somerville. We mean the danger of the Protestant succession during the last years of the reign of Queen Anne. This question is discussed by the present author in an Appendix at the conclusion of his History ; and, fortunately for this country, it is now only a question of curiosity. We must, however, acknowledge ourselves to be of opinion, that the danger was more considerable and alarming than Dr. Somerville seems to think. He truly says, " what the consequence might have been, if the Queen had survived, is merely a matter of con-  
jecture."

\* Chalmers's Estimate.      † Anderson's History of Commerce.  
 ‡ Ibid.      § Ibid.      || Dundas's Speech.  
D 2

ture." But the disgrace of Oxford, and the triumph of Bolingbroke, evidently threatened the most fatal consequences to the Protestant succession, and consequently to the liberties of the people. That Bolingbroke meditated something important with respect to the succession, may be suspected from many circumstances. His influence with the Queen, which had increased so much before her death, cannot perhaps be accounted for, but by the services which he had promised to render to her brother. In one of his letters to Mr. Prior, he regrets less the death of the Queen than the suddenness of that event; as if some great object had been frustrated by her quick, though not altogether unexpected dissolution. Bolingbroke indeed knew well, that his hopes of continuing in power must be finally blasted from the moment the Elector of Hanover should mount the throne of England. It is also to be suspected, that his intimacy with Mrs. Masham arose from their joint intrigues in favour of the Pretender. Mrs. Masham was the confident of Mesnager with respect to the interests of the Court of St. Germain's; and both that lady and Bolingbroke were the implacable foes of Oxford, who had helped so much to keep the Tories firm to the Protestant cause.

That we are inclined to speak favourably of the volume now before us, the reader has probably already gathered from our remarks. If we do not find in it any very great depth of research, we must at least allow to the author the praise of general accuracy; and if his language be not often polished into the highest elegance, it is not clouded by obscurity, nor enervated by affectation. Of the true historical manner, combining elegance with force, and sparingly ornamented by severer graces, there are few models, and those few are perhaps only to be found among the writers of antiquity. Among modern historians, Mr. Hume has deservedly obtained the highest rank; but his style is sometimes deficient in dignity, and often in precision. The manner of Raleigh and Clarendon, in spite of their uncouth phraseology, and the prolixity of their tortured periods, is perhaps more truly historical than that of any modern writer; and with all its faults is preferable to the brilliant petulance of Voltaire, or the fastidious and technical elegance of Gibbon. We shall conclude our remarks on Dr. Somerville's work by observing, that he is a plain and judicious historian, who displays much candour and good sense throughout the course of his narrative; and who has the merit of writing in a modest and simple style, at a time when the symptoms become every day more manifest of the general corruption of eloquence, of the decline of genuine literature, and of the prevalence of vitiated taste.

**ART. X.** *The Meditations of a Recluse; chiefly on religious Subjects.* By John Brewster, M. A. Vicar of Stockton upon Tees and Greatbam in the County of Durham. 8vo. 363 pp. ss. Rivingtons. 1800.

**I**F, to the disgrace of its learning and talents, it must be admitted that the present age has been fertile in sceptical and infidel writers, we may derive comfort from the reflection, that it has produced also advocates, more powerful, if not more numerous, in the cause of religion and true morality. Among these we may justly class the author before us, whose Meditations are not (as the title of the book might seem to imply) the speculations of a hermit, or the wanderings of an enthusiast, but are conformable to the state of mankind, and adapted to the best purposes of life. As every able writer can best explain his own purposes, we will take our account of this work from the judicious summary with which it is concluded.

“It has been,” he states, “his endeavour to shew, that recollection is absolutely necessary for the improvement of the human soul, and that retirement is the school of recollection; that the proper object of that meditation which is easiest to be found in sequestered situations, but not difficult in the most frequented, is the revealed religion of the Gospel: for, without such a revelation of the will of God, with respect both to its motives and its promises, virtue would want its firmest support.”

To establish this principle, he begins with the first rudiments of reflection. “We did not make ourselves: there must therefore exist an Almighty Being, from whom we and all creatures proceed. Nature proclaims this; Revelation confirms it. But wickedness wants an apology.” From this circumstance the author, very justly in most instances, derives both Atheism and Deism; “under which head,” he remarks, “is sheltered every disturber of human peace.”

He next discusses “the belief of a future state,” as dictated by natural religion, and rendered certain by revelation, and “applying to the hopes and the fears of man as an accountable creature.” This leads him to examine and to establish the authenticity of the Scriptures, on which this great truth is founded. He deduces this proof from many external evidences, and particularly from the concurring testimonies of the several writers of the Old and New Testaments. “Above all,” he well observes, “the inward evidence of the spirit is highly to be respected, and principally to be studied.”

Having thus meditated on the various and important evidences of Christianity, the author next shows the propriety, and

and indeed necessity of baptism, as the sacramental initiation by which "we are enrolled as members of that society which offers such great and precious promises."

The remainder of the work consists of corollaries from these great truths. The power of religion in regulating the heart, and subduing the turbulent and unruly passions of man; its influence over the mind, and the effects of that influence, are described with much force and feeling. The means by which we may acquire and preserve this disposition of mind, are next enumerated. These are meditation, prayer, the offices of baptism, and the Lord's supper; books of piety and religion, the friendship of good men, and a due regard to the institution of the sabbath. On this last topic the writer's observations are so forcible and unaffected, that we give them in his own words.

"To produce in the heart of man every advantage of revelation, no duty necessary for this purpose should be omitted. *The institution of the sabbath* comes under this description: and under the same head is implied every benefit of public and private worship. This is indeed an important mean of salvation, recalling the mind from secular cares, and fixing it on that *day of rest* which, however distant it may appear, is much nearer than most of us suspect. But the sabbath is also distinguished by an higher name—it is called the *Lord's day*, from the important event of the resurrection which happened on it. The use then which Christians should make of this day is evident: they should review upon it the great obligations of religion, the fall of man from righteousness, and his restoration to divine favour by the coming of Christ. Let us regard it too as a resting place in our travels through life, not only for the sake of looking back on the chequered landscape we have passed, but for the purpose of refreshing our souls for greater exertions in the prosecution of our journey. Thus relieved by grace, and strengthened in the inner man, we may be prepared for the *last scene of all in this eventful history*, our removal to the world of spirits. If we wish that removal to be happy, let us in time make due preparation for it. Let us withdraw into the shade of solitude, our closet, or our garden, and commune diligently with our own hearts: let us pursue that train of serious thought which may most easily and happily influence our conduct in life, and lead us, through the merits of Christ, to the final blessing of a good man's death." P. 360.

After this account and specimen of the work before us, we hardly need to add our approbation and praise. It breathes a genuine and a rational piety; and although much novelty of sentiment cannot, at this time, and on such a subject, be expected, the most interesting concern of mankind is placed in a just and striking point of view; and Mr. Brewster's name deserves to be recorded with the able advocates of Christianity in the present age.



ART. XI. *Irish Pursuits of Literature, in A. D. 1798 and 1799, consisting of I. Translations. II. Second Thoughts. III. Rival Translations. IV. The Monstrous Republic. V. Indexes.* 8vo. Dublin, printed; sold by Wright, Piccadilly. 1799.

"A LOVER of Literature and of his Country, wishing to promote the circulation of a work of no common merit, the Pursuits of Literature, whose noble-minded and profoundly learned author posterity will hail as the seventh Satirist; with all the playfulness of wit, the severity of virtue and the honesty of religion, unsparingly applying the rod to irreligion, superstition, anarchy, vice, and folly; and liberally bestowing the wreath on piety, patriotism, learning, knowledge, and taste,

*In thoughts that breathe and words that burn.*

But who has not condescended to give his own master-key of translation, to these treasures of erudition and sound criticism, which he has locked up in the learned languages, though so essential to enforce and illustrate his argument, by their energy, their beauty, and their drollery," &c. &c.

After continuing this parenthesis for twenty lines more, the sentence concludes,—“the author of these translations offers them

PRO BONO PUBLICO.”

Such is the purpose, and such is the style of the learned Dr. Hales of Ireland, whose “Inspector,” written for similar good purposes, and in the same rambling manner, was formerly noticed in our Review\*. It is impossible not to love the honest zeal, or not to smile at the very singular mode of writing of this learned advocate for all that is good, praise-worthy, and valuable. Very heartily do we wish him success, to the full extent of his own calculations, and very happy should we be to add to it by our representation of his undertaking.

While Dr. H. was labouring thus to excite and gratify the curiosity of the Irish public, by translating the citations in the P. of L. another writer (supposed very generally to be the author of that work himself) was making a similar present to the English nation. Dr. H. however, does not merely confine himself to the task of translating, but makes occasional and frequent excursions. In one of these he undertakes the office of an interpreter of prophecy; and as he modestly submits his conjectures “to the truly wise of every persuasion, for correction or veri-

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\* Brit. Crit. vol. xiv, p. 359.



fication," we shall aid his design by giving them circulation, though without attempting the task, at present, either of correcting or verifying.

" THE SIGN OF THE PROPHET DANIEL.

" As the sign of the prophet JONAH, was given in wrath;—so the sign of the prophet DANIEL, was given in mercy, for the preservation of the *apostles, disciples, and christian converts* among the Jews;—and accordingly, amidst the general havoc,—“*not a hair of their heads perished*,”—according to their divine MASTER’s comfortable prediction, in whom they trusted, and whom they obeyed.

" This sign is called “*the abomination of desolation standing, in the holy place*” or precincts of the temple—Matt. 24, 15. Signifying “the Roman encampments (*σκαυόμενα* Luke 21, 20) whose ensigns, were called, *propria legionum numina*,—“the proper divinities of the legions”—by which they swore, and to which they sacrificed.—And accordingly, the christians instantly fled from the devoted city, on the first coming of Titus, and before he had surrounded the city, with his immense lines of *circumvallation*; (begun on Saturday June 2d. and finished on the third day, to the wonder of the world—for THE LORD wrought for Titus) and saved themselves “in the mountains,” as directed. Matt. 24, 16.

" The prophecy of Daniel, which OUR LORD thus sanctioned, by his quotation and explanation (and whose whole book Professor Eieborn still more daringly wishes to expunge from the Hebrew canon—“as a legend” “useful only to those who practice divination by the scriptures,”—“and for those who pray in private,” see MONTHLY REVIEW, 1797, Aug. Appendix, p. 494, &c.) is to be found in that most celebrated prophecy of *the seventy weeks* near its close. Dan. 9, 27. and again, 12, 11.

" This wondrous Prophecy, descriptive of the fortunes of the Jewish nation, during *seventy weeks* or 490 prophetic years, from the establishment of their civil and religious polity, by *Nebuchadnezzar* and *Ezra*, until the destruction of both by Titus A. D. 70. By the amount of two of its subdivisions *sixty two weeks*, and *seven weeks*, or 69 weeks, (amounting to 483 years; beginning 420 years before the *Christian Era*; and ending A. D. 63,) expressed the beginning of the troubles in Judea, when *Gessius Florus*, by his oppressive administration, drove the Jews to revolt from the Romans, and from which Josephus, the Jewish historian expressly dates the commencement of that fatal war.

" And in kindness also to faithful Jews and Christians, and to support them throughout the ensuing long continued period of Jewish *desolation* and Christian *apostacy* reaching from A. D. 70, (its beginning) until A. D. 1880, (the termination of the grand prophetic period of 2300 prophetic days or years, destined to comprize *all* the revolutions of the Jewish nation, from the *Babylonian* restoration to their *final* restoration, “*when the transgression of desolation shall cease and the sanctuary at Jerusalem be cleansed*.” Dan. 8, 13, 14.) This latter period of 1810 years, ( $490 + 1810 = 2300$ ) is likewise subdivided into three remarkable portions: the first of “*a time, times, and half a time*,” or (in prophetic, and also classical language, substituting a time for a year,) *three*

three years and an half. Dan. 7, 25, and 12, 7, or as explained by that last and greatest mystagogue JOHN, Rev. 11, 2-3, forty two months, or 1260 prophetic days or years, which is to include the sufferings of the "militant church," or of the two faithful witnesses or representatives of the Patriarchal and Evangelical churches or congregations, composing the universal church throughout the world\*.

"This first division of 1260 years, which is to be marked by trouble, distress and persecution of the faithful witnesses, counting backwards from its close A. D. 1880, gives A. D. 620.—the precise year when the Mahometan Imposture began to be propagated in the East, two years before his flight from Mecca, (whence the famous Era of the Hegira, or flight, commenced A. D. 622.) and about the same year also, when the Gregorian liturgy, framed by Gregory the Great, who thereby "thought to change times and laws," in the Christian church, by establishing the celibacy of the clergy, the worship of angels and intercessors, and the veneration of relics—Dan. 7, 25, so wonderfully foretold by the spirit of prophecy; 1 Tim. 4, 1. 2 Tim. 3, 1. 2 Thes. 2, 3—11, began to be established in the West.

"The second division of 1290 days, Dan. 12, 11. counted forwards from A. D. 70, the destruction of Jerusalem, gives A. D. 1360. the precise year when long benighted Christendom first was cheered by the beamings of Evangelical light, disclosed by the great saviour of the REFORMATION—The illustrious WICKLIFF in ENGLAND, who in that identical year, first began to oppose the encroachment of papal jurisdiction in the university of Cambridge, and who was the first to translate the Scriptures into a vulgar tongue.

"The third division of 1335 days, Dan. 12, 12. counted also from A. D. 70, gives A. D. 1405, the precise year when Huss, that illustrious disciple of WICKLIFF, and martyr to the perils of the council of Constance, first began to preach at Prague in Bohemia against the corruptions of Romish faith.—The curious reader will find the foregoing date of A. D. 620, for the commencement of the Mahometan Imposture in Savary's *Vie de Mahomet* prefixed to his translation of the *Coran*, p. 49. The commencement of the Reformation in England by Wickliff, A. D. 1360, and in Germany by Huss, A. D. 1405. in *L'Enfant Histoire de Concile de Constance*.—vol. 1. p. 201. and p. 26.

"Such an astonishing coincidence of historic *ages* with ancient *prophecy*, in so many instances, furnishes no slight presumption that the clue here offered to the learned in the Scriptures, is the true one; or at least, is less remote from the truth than any hitherto discovered. And

"\* THE DEITY who in sundry degrees and in divers manners, spake of old to the Patriarchs, through the Prophets, hath, at the end of these days, spoken unto us, through A SON, whom he hath appointed heir of all."—Heb. 1, 1.

"Moses gave unto you, (Jews) the rite of Circumcision, (not that it is of Moses but of the Patriarchs,) John 7, 22."

"After the way that they call Heresy, so serve I the PATRIARCHAL GOD."—(τω πατριω Θεω.) Acts 24, 14."

it perfectly corresponds with the context in the three cases: For surely the commencement of the *Romish* superstition in the West, and the *Mahometan* imposture in the East, about A. D. 620, was the commencement of “*a time of trouble*,” *Dan.* 12, 1. during which, “*the two witnesses*,” or faithful representatives of the *patriarchal* and *evangelical* churches, should be clothed in *sackcloth*,” *Rev.* 11, 3. 2. The commencement of the Reformation in *England*, was actually a severe season of “*trial*,” in which *Wickliff* and his illustrious successors *Cranmer*, *Ridley*, *Latimer*, &c. in *England*; and *Huss*, *Jerome*, *Luther*, *Calvin*, &c. in *Germany*, were, with “*many*” others, “*purified and made white by sufferings*,” for their bold and undaunted testimony to *evangelical truth*. *Dan.* 12, 11, “*and perfected their testimony*,” (*τελειωσι*) *Rev.* 11, 7. or sealed it with their blood. But notwithstanding—3. “*Blessed were they*,—the understanding *wise*—who *waited* and came to the 1335 days,”—or open *protestation* against the corruptions of intolerant bigotry; so strongly opposed by *Huss*, and his fellow martyr, *Jerome* of *Prague*. *Dan.* 12. 12.

“So strong indeed is the conviction of the weight of these interpretations on the author’s mind, that he should think himself most highly criminal in the sight of God, and of his suffering *Country*, were he to withhold them through any “*ensnaring fear of man*,” or dread of ill consequences to himself, or those he regards more than himself, when “*his Countrymen are perishing for lack of evangelical knowledge*,” all around!!!

“To the truly *wise*, of every persuasion, he submits them, either for correction or verification; more than ever convinced of the weakness of *unassisted Reason*, in speculations so profoundly mysterious; where even the most *enlightened*, can only glean *here a little and there a little*,—as *PROPHECY* is fulfilling, and the *SPIRIT* shall vouchsafe to reveal. And surely the *blessing* conveyed through *DANIEL*, 12, 10, to the *wise*, that “*they should understand*, but none of the *wicked* shall understand,”—and solemnly repeated “*to the Reader*” who cautiously endeavours to expound “*the oracles of prophecy*,” and to “*the Hearers*,” who *observe* what are written therein with due seriousness and attention, through *JOHN*, *Rev.* 1, 3.—Taking up the conclusion, and continuing, as it were, the thread of *Daniel’s* prophecies—should stimulate the researches of the *Learned*, and the attention of the *Unlearned*, to the most *rational* and *consistent* interpretations: lest their *lamps* also be extinguished, like those of the *seven Asiatic churches*, and the glorious *light* of the Gospel and *liberty* of the Gospel, be withdrawn with indignation from this most highly favoured Land.

“Such are the considerations forcibly crowding upon the author’s mind, at this *awful*, this *pressing* hour. Let them not be treated with *inattention*, *levity*, or *ridicule*, fatally misplaced, as the effusions of an *Enthusiast*, or the prophecies of a crazy *Brother*.—They are the result of long continued research, and of anxious and timorous meditation, trembling at the deserved catastrophe of *the Blind leading the Blind*.”  
P. 64.

When the Translations of Dr. H. had been nine months struggling through the press, owing to the political interruptions of the times, he was alarmed with the intelligence of the  
rival

rival work which had appeared in England, and was ready, he tells us, to exclaim, "*ibi omnis effusus labor*;" but on a candid examination of that publication he was happy to discover, respecting himself and his antagonist, "that their labours do not clath or interfere with each other, but may swim down the stream of time together in perfect harmony, their plans and execution differing considerably." He then proceeds to some remarks on particular passages, confessing some few errors of his own, and noticing a few committed by his rival. The Index to the Pursuits of Literature occupies about 30 pages, and is adapted to the first Irish edition, which was printed from the seventh English. The Index is occasionally illustrated with Notes. The division of the book, entitled "The Monstrous Republic," contains a strong, just, and consequently very horrible delineation, of the atrocities committed by the French Republicans since their Revolution. The author seems also to promise another publication in favour of our country, to be entitled "The Matchless Monarchy" (p. 55). These labours are truly patriotic, as are all the efforts of this author; and, though we may not always approve the manner, we cannot do otherwise than applaud the spirit of his writings.

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**ART. XII.** *A Sermon preached before the Archdeacons and Clergy of the Deaneries of Hartismere and Hoxne, in Suffolk; at the Visitation holden at Easter, in the Year 1797, and of that of Southwark in September, 1799: and published by their Desire. By the Reverend J. Brand, M. A. Rector of the Parish of St. George the Martyr, in Southwark; and Vicar of Wyckham Skeythe, in the County of Suffolk.* 4to. 17 pp. 1s. Rivingtons, and Hatchard. 1800.

**THIS** discourse, sound and excellent in all respects, is employed chiefly in explaining the causes which, in these times, call for peculiar care from all pastors to preserve their flocks from corruption. In speaking of the principles which tend to relax the scriptural duty of obedience to governors, the author limits with great care the right of resistance, to the single case of extreme necessity; and in a note, well stored with historical knowledge, he fully establishes that as the doctrine of parliament on the subject of our revolution. Pursuing his subject, Mr. Brand takes occasion to prove, that the exaggerated doctrines of modern liberty, are exactly those censured by St. Peter, when he speaks of men who were "presumptuous, self-wi"-

willed, &c. (2 Pet. ii, 18) and, what is more remarkable, that the very same notions were the source of "all the miseries the Jews suffered in their ferocious civil wars; and from the invasion of the Romans, which put an end to their existence as a nation." As the proof of this point is chiefly contained in the note subjoined, we shall here insert the most material part of it; and indeed, for the sake of this important proof, and the conclusion drawn from it, we have given this Sermon a place in this part of our Review.

"Such was the very name of that spirit of delusion God suffered to go forth, to punish the accumulated guilt of the Jews; for Josephus informs us, that "the Jews had anciently three schools of philosophy—Judas and Saddoc inventing and adding a fourth, and gaining many zealous adherents, first filled the state with commotions, and planted the roots of those miseries in which we were afterwards involved by this novelty in philosophy—*τω ασυνθητι προτερον φιλοσοφιας τοιαυδε*. Jos. Hud. 792. And of their leading principle, and the length they carried it, the historian says, "they were possessed with an immoveable love of liberty, admitting God alone as their ruler and king"—*δυσκινήτου δε το ελευθεριου εστιν αυτοις, μονον ηγεμονα κ, δεσποτην τον θεον υπειληφοσι*. Ib. 794.

"It is observed, by Grotius, that by the Latins, the term *libertas*, liberty; and by the Greeks, *το ελευθερον* or *ελευθερια*, is always opposed to the state of subjection under a king, and that with powers either modified or absolute; as he is to be understood. His words are "as personal liberty excludes the idea of a master, so civil liberty excludes the idea of any king;" and, in his notes, he shows that Josephus himself adopted that opposition. De Jur. l. 1. c. 3. 12. It may be cursorily hence observed, that a subject of a modified monarchy, who should endeavour to form a practical notion of civil liberty, from what he finds in the Greek and Roman writers, may imbibe some very dangerous principles from them.

"But the identity of the principles which desolated Judea, and now menace all Christendom, receive their fullest illustration from the conclusion of the character of Ananus, the high priest, as given by the Jewish historians. He made a resolute stand against the insurgents, the anarchists, and *Sicarians*, or *Dagger-men*. This intrepid champion of public order, venerable in his life, dignified by family and by office, "contentedly submitted to the equality of rights of the lowest; loved liberty beyond measure; and was passionately attached to democracy"—*Ηγαπητως το ισοτιμον προς της ταπεινοτητας, φιλελευθερος δε ελπομεν, και δεμοκρατιας ιραστης*, Hud. Jos. 1183. The punctuation of Hudson is erroneous and corrected here; but the sense of Josephus is the same eitherway pointed.

"This suffices to establish what is said in the passage here to be confirmed; but I add two collateral points: as the factious demagogues of Judea had the same ends as those of this day, they pursued them by the same means; many of the Jews, it is affirmed in this history, "delivered their *eulogies* of [anti-regal] liberty with the declamation of Tragedians." Our language is not so happy as the Greek in expressing this:

this: οἶδ' αὖ μὲν ἐν, ὅτι πολλοὶ τὰ τῆς ἐλεῖς ἐπὶ τῆς ἐγκομίας τραγῳδοῦσιν. Ibid. 1085.

“ And as the arts by which this miserable people were excited to involve in utter ruin were the same, so were the crimes they were inflamed to perpetrate. At the conclusion of the last of Bishop Newton's four dissertations, mentioned above, he says, that “ the flagrant crimes of the Jews, and the principal sources of their calamities, in the opinion of Josephus, were—“ their trampling upon all human laws, deriding divine things, &c. Καὶ ἀπέπειτο μὲν ἐν πάσι αἰῶσι ΘΕΣΜΟΣ ἀνθρώπων, ἐγγέλτο δὲ τὰ θεῖα, καὶ τὰς τῶν προφητῶν χρησμοὺς ὡς περ ἀγροτικὰς λογιπτικὰς ἐχλευάζον Ibid. 1188. Newton, v. 2. p. 81.

“ I must observe, that as no circumstance of the times drew the attention of the Bishop when writing to the peculiar force of the word Θεσμός, he has translated it by the general term, law: “ Now θεσμός, by Ulpian, is interpreted, Νόμος παρακαλουμένος πῶς δεῖ νομοθετεῖν; a law giving a precept how to make a law.” Archæol: Att. Rous and Bogan, l. 1. c. 1. whence by the Θεσμοὶ we are to understand constitutions of legislation, not municipal laws. The passage there is more accurately thus rendered: “ All human legislative constitutions were trampled under foot; holy things derided; and the prophetic oracles ridiculed as the forgeries of common impostures.”

“ One consequence is to be drawn from this important history: that God, to punish the Jews for the violation of one covenant, the rejection of another, and the total of their crimes, permitted a national spirit of delusion to go forth, to lead them to a destruction, the severity of which no history has yet paralleled. And of this, that spirit of delusion, or the fanaticism of liberty, was the proximate cause: and, from its effect, we may pronounce it to be, the most terrible known scourge of Providence, to make a guilty nation the executors of his judgments upon themselves; the unrelenting ministers of his anger.” P. 13.

The discourse illustrated by this note, is throughout very evidently the work of a sound and studious divine, not only well versed in historical knowledge, but competent to reason ably from it, and to bestow new light upon it by his own sagacity and observation.

ART. XIII. *Count Rumford's Experimental Essays, political, economical, and philosophical. Essay X. Part I. On the Construction of Kitchen Fire-Places and Kitchen Utensils; together with Remarks and Observations relating to the various Processes of Cookery, and Proposals for improving that most useful Art.* 8vo. 94 pp. 2s. 6d. Cadell and Davies. 1799.

OF Count Rumford's Essays, two only have been omitted in our publication; namely, the eighth and the ninth; the reason of which is, that they only contain three papers, which



had been previously published in the Philosophical Transactions, and which of course had been noticed in our account of that work. The tenth Essay is the only one which remained for our examination ; and with an account of which we are now going to present our readers.

The publication of this Essay, which had long been promised, was deferred (as we are informed in the Advertisement which is prefixed to it) on account of rendering it as free from faults as possible.

" I feel it," says this author, " to be more and more my duty to proceed slowly, and to use every precaution in investigating the subjects I have undertaken to treat, and in explaining what I recommend, in order that others may not be led into errors, either by mistakes in principle, or inaccuracy in description."

Count Rumford's precautions are not the result of affected nicety. They have been suggested by experience, and from his having frequently found his instructions either mistaken or misrepresented, by those persons who intended to adopt his former improvements, either for their own use or for sale.

Notwithstanding the above-mentioned delay, the present publication contains only the first part of the tenth Essay. It is divided into three Chapters, besides an Introduction and an Appendix ; and is illustrated with seven very neatly engraved plates.

The importance and difficulty of cooking properly, and in the most economical manner, cannot be more forcibly shown than by transcribing the first paragraphs of the Introduction.

" In contriving," says this author, " machinery for any purpose, it is indispensably necessary to be acquainted with the nature of the mechanical operation to be performed ; and though the Processes of Cookery appear to be so simple and easy to be understood, that any attempt to explain and illustrate them might perhaps be thought not only superfluous but even frivolous, yet when we examine the matter attentively, we shall find their investigation to be of serious importance.—I say of *serious* importance, for surely those inquiries which lead to improvements by which the providing of food may be facilitated, are matters of the highest concern to mankind, in every state of society.

" The process by which food is most commonly prepared for the table,—BOILING,—is so familiar to every one, and its effects are so uniform, and apparently so simple, that few, I believe, have taken the trouble to inquire *how*, or in *what manner*, those effects are produced ; and whether any, and what improvements in that branch of cookery are possible. So little has this matter been an object of inquiry, that few, very few indeed, I believe, among the *millions of persons* who for so many ages have been *daily* employed in this process, have ever given themselves the trouble to bestow one serious thought on the subject.

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"The cook knows *from experience*, that if his joint of meat be kept a certain time immersed in boiling water it will be *done*, as it is called in the language of the kitchen; but if he be asked *what* is done to it?—or *how*, or *by what agency* the change it has undergone has been effected?—if he understands the question,—it is ten to one but he will be embarrassed:—if he does not understand it, he will probably answer without hesitation, that "*the meat is made tender and eatable by being boiled.*"—Ask him if the boiling of the water be essential to the success of the process?—He will answer "*without doubt.*" Push him a little farther by asking him, whether, *were it possible* to keep the water *equally hot* without boiling, the meat would not be cooked *as soon*, and *as well*, as if the water were made to boil? Here it is probable that he will make the first step towards acquiring knowledge by learning to doubt." P. 3.

Count R. then takes notice of the enormous quantities of fuel which are wantonly or ignorantly wasted by cooks, and points out (by means of accurate calculations) the various methods not only of saving expence, materials, and trouble, but likewise of improving the victuals, so as to render them more palatable and more wholesome.

The first chapter treats "Of the Imperfections of the Kitchen Fire-Places now in common Use.—Objections particularly to be had in View in Attempts to improve them.—Of the Distribution of the various Parts of the Machinery of a Kitchen.—Of the Method to be observed in forming the Plan of a Kitchen that is to be fitted up, and in laying out the Work."

The principal fault in the common construction of kitchen fire-places is their being large, open, and having the mantle very high above the burning fuel; the consequence of which is, that they consume an enormous quantity of fuel unprofitably; are apt to smoke, and to throw noxious exhalations into the house; over-heat those who have occasion to be near them; and, at the same time, introduce currents of cold air in the kitchens.

"The objects which ought principally to be attended to in the arrangement of a kitchen are the following:

1<sup>st</sup>, Each boiler, kettle, and stewpan, should have its separate closed fire-place.

2<sup>dly</sup>, Each fire-place should have its grate, on which the fuel must be placed, and its separate ash-pit, which must be closed by a door well fitted to its frame, and furnished with a register for regulating the quantity of air admitted into the fire-place through the grate. It should also have its separate canal for carrying off the smoke into the chimney; which canal should be furnished with a damper or register. By means of this damper and of the ash-pit door register, the rapidity of the combustion of the fuel in the fire-place, and consequently the rapidity



rapidity of the generation of the heat, may be regulated at pleasure. The economy of fuel will depend principally on the proper management of these two registers.

“ 3dly, In the fire-places for all boilers and stewpans which are more than eight or ten inches in diameter, or which are too large to be easily removed with their contents *with the strength of one hand*, an horizontal opening just above the level of the grate must be made for introducing the fuel into the fire-place; which opening must be nicely closed by a fit stopper, or by a double door. In the fire-places which are constructed for smaller stewpans this opening may be omitted, and the fuel may be introduced through the same opening into which the stewpan is fitted, by removing the stewpan occasionally for a moment for that purpose.

“ 4thly, All portable boilers and stewpans, and especially such as must often be removed from their fire-places, should be *circular*, and they should be suspended in their fire places by their circular rims; but the best form for all fixed boilers, and especially such as are very large, is that of an oblong square, and all boilers, great and small, should rather be *broad and shallow* than narrow and deep.” P. 26.

“ 5thly, All boilers, great and small, should be furnished with covers, which covers should be constructed in such a manner, and of such materials, as to render them well adapted for confining heat.” P. 28.

In the distribution of the Boilers, ovens, roasters, &c. the conveniency of the cook, the symmetry and compactness of the parts, ought to be attended to; and for this object particular instructions are given in this first chapter.

The second chapter contains “ Detailed Accounts, illustrated by correct Plans, of various Kitchens, public and private, that have already been constructed on the author's Principles, and under his immediate Direction.”

Of those accounts it is not in our power to make any intelligible extracts, principally for want of the plates upon which the plans and elevations are delineated.

The third chapter treats

“ Of the Alterations and Improvements that may be made in the Kitchen Fire-Places now in common Use in Great-Britain.—All Improvement in Kitchen Fire-Places impossible, as long as they continue to be encumbered with Smoke-Jacks.—They occasion an enormous Waste of Fuel.—Common Jacks, that go with a Weight, are much better.—Ovens and Boilers that are connected with a Kitchen-Range should be detached from it, and heated each by its own separate Fire.—The closed Fire-Places for iron Ovens and Roasters can hardly be made too small.—Of the various Means that may be used for improving the large open Fire-Places of Kitchens.—Of the Cottage Fire-Places now in common Use, and of the Means of improving them.—Of the very great Use that small Ovens, constructed of thin sheet-iron, would be of to Cottagers.—Of the great Importance of improving the Implements and Utensils used by the Poor in cooking their Food.

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—No Improvement in their Method of preparing their Food possible without it.—Description of an Oven suitable for a poor Family, with an Estimate of the Cost of it.—Of Nests of three or four small Ovens heated by one Fire.—Of the Utility of these Nests of Ovens in the Kitchens of private Families.—They may be fitted up at a very small Expence:—Occasional Remarks respecting the Materials proper to be used in constructing the Sides and Backs of open chimney Fire-Places."

The contents of this chapter are so minutely announced in its long title, and their nature is so various and particular, as to render any further enumeration useless, and any abridgment impracticable; we must therefore refer our inquisitive readers to the work itself, wherein he will find his trouble amply rewarded.

The Appendix contains a statement of the expence of fitting up a small oven; from which it appears, that an oven, such as would be proper for the use of a small poor family, namely, 11 inches wide, 11 inches high, and 15½ inches long, will cost only 3s. 6d. or 4s. and for setting it up in brick-work, at most, 6s. 2d.

The doubts which might be started against the adoption of the above-mentioned improvements of kitchen fire-places, kitchen utensils; and the mode of using them, may only arise from the supposition of their not answering the desired purposes; but with respect to this we cannot decisively offer our opinion. We may, however, assert our entire confidence in Count Rumford's knowledge and experience relative to the subject, and in the accuracy of his various statements; to which we may add the favourable opinion of several intelligent persons;

ART. XIV. *Literary Antiquities of Greece, &c. By the Rev. Philip Allwood, A. M.*

(Concluded from our last, p. 618.)

**WITH** our last we were willing to have concluded our examination of the present work. But, in justice to the public, and from regard to the author, we are obliged to go on. "It is astonishing," says the author in his Preface, "how great an evidence in behalf of the truth of Revelation, results from every part of this production." P. xvi. Yet in two very important articles of his work, articles that extend through

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A great part of its substance, he has opposed himself, though certainly without deligning it, to the plain testimony of Revelation. So seductive has the influence of his hypothesis been, upon his mind, as to make him unconsciously take a side the very opposite to what he intended. This we undertake to prove; but for this purpose we must cite his words at large, that he may be seen accompanied with all his reasons. We begin with this author's *second* race of Shepherds in Egypt, as nearly allied to his and Manetho's *first*.

"We learn from Manetho," says Mr. Allwood in a passage already refuted, and only cited now to introduce another\*, "that the Cushite shepherds were succeeded in Egypt by another race of shepherds; and he distinguishes them by the title of *Captives*; under which we easily recognize the descendants of Jacob, who were enslaved in Egypt. They were allotted the land of Goshen for their residence; and "it seems pretty certain," says Mr. Bryant, "from the tenour of Scripture, that they came into a vacant, un-occupied district. And, as it was the best of the land, there is no accounting for its being unoccupied, but by the secession of the *Cuseans*, whose property it had lately been. Joseph, when he instructs his brethren what answer they were to give to Pharaoh, when he should enquire about their occupation, lays this injunction upon them, *Ye shall say, thy servants trade hath been about cattle from our youth even until now, both we and also our fathers; that YE MAY DWELL IN THE LAND OF GOSHEN, for EVERY SHEPHERD IS AN ABOMINATION UNTO THE EGYPTIANS.*" From whence Le Clerc very justly collects, that this land must have been in possession of shepherds or herdsmen before. "*Quatenim colligere potuisset Josephus, fratribus arte edita eum tractum incolendum concessum iri, nisi, &c.*" The inference he makes is good, that there must have been shepherds in those parts before; otherwise Joseph could not have foreseen that, upon telling their occupation, this land would necessarily be given to his brethrent."

We thus find Mr. Allwood joined with Mr. Bryant and Le Clerc, in this point of history; and all uniting to confirm by the infallible authority of Scripture, what we have already shown to be utterly false in itself, and utterly false in its application. This we shall more fully show again from the Scripture itself.

Mr. Allwood resumes the subject, more than two hundred pages afterwards.

"The repeated and positive proofs, collected from the Brahmin records," he cites the ingenious, the lively, the zealous Mr. Maurice, for saying, "of the migration of the Palki [or Indian Shepherds] from India to Egypt, at a very early period of those respective empires,

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\* P. 289-290. Observations upon Ancient Egypt, p. 139.

† Observations."

added to what we know from other ancient authors concerning the dynasty of shepherd-kings that ruled in Egypt, lead to consequences extremely important with regard to a people,—the people so particularly favoured of the true God, the HEBREW NATION. They also were a race of shepherds; and, if they were not originally of the same stem with the Palli, they were at least first stationed in Egypt under that celebrated dynasty.”—“It may fairly admit of enquiry, from what authorities the proof of this assertion can be drawn. The sacred writings are the most authentic documents upon this subject, to which we can have recourse: and the truth of their information may in all points be depended on. But they are not only silent, as to this dynasty of shepherd-kings,” as *then* existing; “they do not even imply, that they swayed the sceptre at this time in Egypt. On the contrary, they represent the sons of Jacob as placed in a part of the country which was then unoccupied, which abounded in excellent pasturage, and was considered as “the best of the land.” That the land of Goshen was, as it were, an insulated spot, and at that time unoccupied, we may infer from the very instructions which Joseph gave his brethren, as preparatory to their appearance before Pharaoh. But by what means could Joseph be certain, that his brethren would be allotted the land of Goshen for their residence, had it not been at that time a vacant spot? As it abounded with pasture, it was in every respect the most proper region in which a shepherd could be placed. And as it was “the best of the land,” how shall we account for its being then untenanted, except from the recent secession of a race of shepherds; those shepherds, who had enslaved the native Egyptians, and had therefore rendered the very name of shepherd *an abomination to them?*” P. 519–521.

We here find Manetho's account of the shepherd-kings, seemingly endeavoured to be supported by a reference to the Brahmin records, for the migration of some shepherds from India into Egypt; and Mr. A. confronting the records, principally because those Indian shepherds are fixed by Mr. Maurice as kings of Egypt, at the very settlement of Jacob's family in Egypt. But the very title of the *Yks* to the appellation of shepherd-kings, on which the argument of both is built, is very precarious in itself. In one copy of Manetho indeed; Josephus found it so explained; “but in another copy,” as we have cited him saying before, “I have found the appellation from *Yk* not to signify kings, but on the contrary to indicate captive shepherds.” With this reading also, says Josephus, agrees the very language of the country, not (as the other copy speaks very unmeaningly) “the sacred language,” while the latter half of the word (as it allows) is merely “in the common dialect.” “For *Yk* again, and *Ak*, pronounced roughly,” adds Josephus, “in the Egyptian language, indicates captives expressly.” And, as Josephus subjoins, “this appears to me more reasonable than that, and more adhesive to ancient history.”

story\*." The *Yksos* then are marked by their very title in correspondence with their very history at last, to be merely shepherds without royalty, merely by the Israelites in bondage to the Egyptians.

But let us now turn to the *only* "authentic documents upon this subject, to which we can have recourse;" and see how far the legend incorporates with the truth. We apprehend they will be found, like "the iron mixed with miry clay" in Nebuchadnezzar's image; "they shall not cleave one to another, even as iron is not mixed with clay†."

When the family of Jacob was invited into Egypt by Joseph, the son sent this message to the father: "God hath made me lord of all Egypt, come down unto me, tarry not; and thou shalt dwell **IN THE LAND OF GOSHEN**, and thou shalt be near unto me, thou, and thy children, and thy childrens' children, and thy *flocks*, and thy *herds*, and all that thou hast‡."

When Pharaoh confirmed this invitation, he confirmed it in these terms: "say unto thy brethren, this do ye;—take your father and your households, and come unto me, and I will give you *the good of the land of Egypt*, and ye shall eat *the fat of the land*§."

Accordingly, when Jacob had set out with his family, "he sent Judah before him unto Joseph, to direct his [**JOSEPH'S**] face unto **GOSHEN**; and they came into the land of **GOSHEN**; and Joseph made ready his chariot, and went up to meet Israel his father, to **GOSHEN**, and presented himself unto him||."

Then "Joseph said unto his brethren and unto his father's house, I will go up and shew Pharaoh and say unto him, my brethren and my father's house, which were in the land of Canaan, are come unto me, and the men are shepherds, for their trade hath been to feed cattle, and they have brought their *flocks* and their *herds*, and all that they have; and it shall come to pass when Pharaoh shall call you, and shall say, what is your occupation? that ye shall say, thy servants' trade hath been about *cattle* from our youth even until now; both we and also our fathers; *that* ye may dwell **IN THE LAND OF GOSHEN**, for **EVERY SHEPHERD IS AN ABOMINATION UNTO THE EGYPTIANS¶**." Joseph therefore apprized Pharaoh of their arrival in these words: "my father and my brethren, and their *flocks* and their *herds*, and all that they have, are come out of the land of Canaan, and behold! they are in **THE LAND OF GOSHEN**." Additionally "he took some of his brethren, even five men, and presented them unto Pharaoh;

\* Contra Appionem i, 14-9-10.  
† Ib. 17-18.

‡ Daniel ii, 43.  
§ Ib. xlv, 28-29.

¶ Gen. xiv, 1 Ib. 31-34 and

and Pharaoh said unto his brethren, what is your occupation? and they said unto Pharaoh," as they had been instructed, and as the fact was, "thy servants are *shepherds*, both we and also our fathers. They said moreover unto Pharaoh, for to sojourn in the land are we come, for thy servants have no *pasture* for their *flocks*, for the famine is fore in the land of Canaan, we *therefore* pray thee" to grant what they were not instructed to ask themselves, but what they were instructed to let Pharaoh grant as of his own free motion, from his knowledge of their circumstances, "let thy servants dwell in **THE LAND OF GOSHEN**." On this intimation, "Pharaoh spake unto Joseph saying, thy father and thy brethren are come unto thee, the land of Egypt is before thee, in *the best of the land* make thy father and brethren to dwell, in **THE LAND OF GOSHEN** let them dwell; and if thou knowest any man of activity among them, then make them rulers over my cattle.—And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in *the best of the land*, in **THE LAND OF RAMASES**," or Goshen, "as Pharaoh had commanded." And, as the scriptural history of this incident concludes, "Israel dwelt in the land of Egypt, in **THE COUNTRY OF GOSHEN**; and they had possessions therein, and grew and multiplied exceedingly\*."

This then is the certain narrative, of the settlement of the Israelites in Goshen. The land was large enough, to send forth at the departure of the Israelites, six hundred thousand on foot that were men, besides "children, and flocks and herds, even very much cattle," on commencing the marvellous march "from *Rameses* to Succoth†." But it was all uncultivated at the time of the settlement, not because its inhabitants had seceded from the land, but because it had been always a most extensive range of pastures, belonging to the king, and grazed by the king's cattle. For this reason, Joseph directs his father's family to come directly up to Goshen, that there their cattle might receive, immediately on their arrival, that pasturage which had been long failing in Canaan, and was now failing even in Egypt. For this reason too, Joseph advises them to confess, that their employment was attendance upon cattle; a confession, which he presumed would operate at once upon the mind of Pharaoh, to put him upon settling them where they were at present. For this reason also, Joseph's five brothers, on being presented by him to Pharaoh, confessed they were

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\* Gen. xlvii, 1-6, 11, 27.

† Exod. xii, 37-38.

shepherds,



shepherds, and went on to petition for a settlement in the very region, at which they were stationed for the present, and in which they saw such abundance of pasturage for their cattle. So different is his representation from what has been usually received. Hitherto the manifestly un-peopled condition of Goshen has been attributed to an imaginary incident, one of the many falsehoods of Manetho, the secession of the *Yksos* from the country, 2,000 in number, and the non-population of the region afterwards. Thus, amidst many possibilities of accounting for the circumstance, one was selected entirely legendary, and idle; while the *only* history of the times, showed plainly to those who would attend, the fair, the just, the obvious reason of the whole.

This, however, was only one of the two reasons, that fixed the settlement of the Israelites in Goshen. The other is told us in this declaration, that "every shepherd is an abomination unto the Egyptians." Whence then arose this disgust in them against a shepherd? Not certainly against a shepherd *as such*; because Pharaoh had shepherds, we have seen, tending his flocks or his herds, and because the Egyptians themselves had herds or flocks to tend, as "Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses\*." Whence therefore did it arise? It arose, says Mr. Allwood, Mr. Bryant, and Le Clerc, from the oppressions recently exercised upon them by the shepherd-kings (who appear not, however, to have been actual shepherds) who invaded their country as soldiers, and ruled over it as tyrants according to Manetho; but ruled (according to Mr. Allwood himself) as fathers and friends to it, draining the whole of Lower Egypt, building towns and temples, even inventing or introducing all the arts or embellishments of life. Towards such men as these, no disgust could possibly have been conceived by the Egyptians; none especially that should rise high enough, to make "every shepherd an abomination unto the Egyptians." But Mr. Allwood takes up his own ideas at one time, to account for the cultivation of Egypt, and Manetho's at another, however contradictory, to account for the settlement of the Israelites in Goshen. Whence, however, did the disgust arise? It was plainly a very strong one, and founded on religion itself. It was so strong, that the Egyptians would not eat at the same table with the Israelites; as Joseph's servants on the dining of his brethren with him, "set one for him by himself, and for them by themselves, and for the

Egyptians, which did eat with him, by themselves, *because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians*\*. These eat in the same room with Joseph and his brethren, but not at the same table, eating different sort of food from those of the brethren or Joseph, while Joseph eat the same sort with his brethren, as the brethren "sat before him, and he took and sent messes unto them from before him". That difference resulted not from any different manner of dressing the meat, as Grotius and Patrick have supposed, but from a difference in the meat itself. The Egyptians, we see Grotius himself confessing, *abstained from the flesh of sheep*†. They abstained religiously, because they were grown idolaters, and worshipped what others eat. That they were grown idolaters even then, is plain from the declaration of God; that he would "smite all the first-born in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment§." Yet what were the gods of these idolaters? Another passage of Scripture shows us, "Pharaoh," it says, "called for Moses and Aaron, and said, go ye, sacrifice to your God in the land; and Moses said, it is not meet so to do, for we shall sacrifice the abomination of the Egyptians," what they abominate to see sacrificed, "to the Lord our God." Moses then put this pointed question to Pharaoh: "lo! shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us||?" The sacrifices of the Hebrews we know to have been principally sheep, young sheep, lambs; these therefore were the gods of the Egyptian idolatry; and the flesh of these the Egyptians consequently abhorred to eat. Thus does their abhorrence for shepherds appear, combined with an abhorrence for the flesh of sheep, and grounded in both on their worship of a sheep for a God. "The Thebans and those other Egyptians who abstain from sheep," says Herodotus accordingly, in a passage which Mr. Allwood has cited on another occasion, but forgotten to apply on this, "affirm that this law obtained among them, in consequence of the following circumstance; that Jupiter [once] disguised himself under the heecy skin of a ram's head; on this account the Thebans represented the image of Jupiter, with the face of a ram; for this reason, the Thebans do not sacrifice the ram, but hold it in great veneration." P 487-488.

These were the two reasons for settling the Israelites in Goshen. There they could not offend by their sacrifices of

\* Gen. xliii, 32.  
place,

† Exod. xii, 12.

‡ Ibid. 33-34.

§ Ibid. viii, 26.

|| Grotius on the  
sheep,



sheep, and there they had pasturage abundant for their flocks or herds. They were thus too, by the providence of God working through these natural means, kept detached from the rest of Egypt, cut off from a general communication with the Egyptians, and so left untainted by the vices of their idolatry. Yet the land of Goshen was not wholly a wilderness at the time. We have already shown the royal herds and royal flocks to have been pastured along it at the coming of the Israelites, and to have continued pasturing afterwards, under the inspection of a few Hebrews over the many Egyptian tenders. But, as the Hebrews and their cattle multiplied, the solitude became peopled, and the pastures were crowded with buildings. Even at last, when they were reduced into a complete slavery by the Egyptians, "they built for Pharaoh treasure-cities, Pithom," a city, from the signification of its name as *the mouth of the deep*, plainly placed at the mouth of the river, Pelusium therefore in all probability; "and Raamses," or Ramases, at the other end of Goshen, being the town at which the Hebrews on their departure convened together, and from which they set out for the land of Judæa, the Auaris of Manetho, and the Bulac perhaps of modern Egypt. In all this period the Israelites, however, were not left wholly unmixed with Egyptians. They had even many among them. This has been wholly overlooked, yet is very evident. "Speak ye," as God tells Moses, "unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house—; and they shall take of the blood, and strike it on the two side-posts, and on the upper door-posts of the houses wherein they shall eat it—; and the blood shall be to you for a token, upon the houses where you are, and, when I see the blood, I will pass over you, and the plague shall not be upon you, when I smite the land of Egypt\*." So near were the houses of the Egyptians now come to the houses of the Hebrews, and so mingled among them! "Speak now in the ears of the people," said God, *for that reason*, to Moses, "and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold†." And, when the Israelites commenced their march, "a mixed multitude went up also with them‡"; the men assuredly who had lived in Goshen with them, and who now wished to share in their fortune.

\* Exod. xii, 3, 7, 13.

† Ib. xii, 2.

‡ Ib. xii, 38.

Having thus shown the real state of Goshen at the time of the Israelitish settlement upon it, having also disclosed the real reasons of their settlement there, and having thus refuted the false reasons with the imaginary state assigned by Mr. Allwood and others, we proceed to another point of history even more momentous in itself, yet equally distorted by others and by him. This consists in a distinction made between the division of the earth and the dispersion of mankind in the days of Nimrod, in a date assigned to the dispersion posterior to the division. The date and the distinction run through the whole work, like the spinal marrow of the whole\*. But, as the author has concentrated his reasons for the whole in a still later part of his work we will cite his reasons from this, and reply to them as briefly as we can.

"In the tenth chapter of Genesis, there is an account given of the principal branches of the first family, and of the regions in which they were planted. To the posterity of Japhet, the eldest son of Noah, were assigned "the isles of the Gentiles," or the regions of Greece and [all] Europe. The line of Shem were placed in Elam, Chaldaea, Aramea, Assyria, Lydiat; and other countries in Asia and Asia Minor. And the race of Ham were appointed to take up their residence in the regions of Africa, to the south-west. All this was by the special determination of Divine Providence; and the Scriptures speak of it as an actual division by particular allotment, "These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations *divided*, in the earth after the flood."

"In consequence of this arrangement, the colonies which had hitherto composed the family of the Noachidae, took their routes in the different directions in which they were destined to travel; part of the posterity of Shem alone remaining on the territory of Armenia. The descendants of Ham settled chiefly in Africa, and the Mizraim in particular in Egypt†. Of the offspring of Shem, Assur took possession of the land of Shinar as his part of Asia, and held it till he was driven out by Nimrod§.—The posterity of Cush‡ the father of Nim-

\* We meet with them in pp. 23, 34, 36-37, 71-73, and 79, 84, 165, 324, and 380, 383, 414, 416, 490, and 514.

† The possessions of this family were denominated from the names of its principal branches; as from Elam, Elam or Persia; Lydia, from Lud; Aramea, from Aram; Arrapachitis, from Arphaxad; and Assyria, from Assur. The names of these patriarchs are recorded in Genesis, ch. x, ver 22.

‡ Egypt was particularly called Misr, as being the land of the Mizraim: at other times it is styled *the land of Ham*; as being the place of settlement of the most flourishing branch of the race of Ham.

§ Genesis, ch. x, ver. 11, as connected with Genesis, ch. xi, ver. 2, &c."

God, "were the first who disturbed the peace of mankind, by their open repugnance to the dispensations of heaven. They seem indeed to have visited their appointed land of settlement; but to have been dissatisfied with it, and to have resolved upon a return to those more hospitable regions which they had quitted.—When Cush" thus "fell back upon Ashur, Ashur was obliged to evacuate the territory which the other had seized.—And no sooner had Ashur been obliged to abandon the territory, than the monarchy of Nimrod had its commencement.—He was the first who, departing from the service of the true God, instructed his followers in the principles of a false religion, and at length established the worship of the solar orb.—It is no wonder therefore, that in process of time the settlers in Shinar should undertake the construction of an edifice, which might serve the various purposes of a fortress, a beacon, an observatory, and a temple—.

"Neither can we collect, from a view of the passage before us," concerning the building of Babel, "that all the offspring of Adam were immediately concerned in the confusion at Babel: for not even the whole of the posterity of Chus were resident upon that spot; Erech, and Accad, and Calneh, formed also parts of the dominions of Nimrod; and these were by no means evacuated, in order that the whole, even of the posterity of Chus, might be concerned immediately in this confusion?"

Accordingly Mr. Allwood says, in an antecedent passage, that "the descendants of Javan were by no means concerned in the dispersion from Babel," (p. 84) which Mr. Allwood states as posterior to the construction of Babel, and doubly posterior to the dispersion before the construction; he thus making two dispersions, one general before the construction, and other particular after it. He even adds in another passage antecedent, that "the natives of Ireland and Wales," the sons of Gomer, that elder brother of Javan, had not "the patriarchal families from which they are descended, at all concerned in the confusion of tongues at Babel." P. 234. Mr. Allwood thus exempts our British ancestors in particular, and mankind in general, except a part of the family of Cush, from all concern in the construction of the tower, and from all participation in the confusion of tongues at Babel. He has thus made a confusion of facts, as great as his of tongues, and has constructed an edifice as vain as that of the tower.

In order to prove the truth of this assertion, without making any parade of learning, we shall push to the point at once, by going directly to divine authority.

In tracing the families of Noah's three sons to their several settlements, the Scripture begins with "the sons of Japhet," as the eldest, and adds thus at the end: "by these were the

illes of the Gentiles *divided* in their lands, every one after his *tongue*, after their families, in their nations.\* The account of the *dispersion* therefore, in this very first branch of Noah's family, is evidently carried down *below the confusion of tongues*; and the sons of Gomer, the sons of Javan, are included in the confusion. They are included as much in the confusion, as in the dispersion.

The history next goes to "the sons of Ham," and traces Cush, Mizraim, Phut, and Canaan, in their respective descendants for many generations. The descendants of Cush, particularly, it carries not with Mr. Allwood, first into Ethiopia, and afterwards back into Shinar; but fixes in Shinar at once, and for ever. "Cush," it says, "began Nimrod, and the beginning of his [Nimrod's] kingdom was Babel," of the building of which we have afterwards a particular account, "and Erech, and Accad, and Calnech, in the land of Shinar."† But, as it instantly subjoins, concerning the land of Shinar, "out of that land went forth Ashur," certainly with Nimrod, another of the sons of Cush; not driven out by Nimrod, as Mr. A. asserts, but issuing from this country as we know all the others to have issued at the confusion of tongues, "and builded Nineveh," &c.‡ The descendants of Mizraim are traced, even down to the Philistines themselves; being thus not merely confined to Egypt, but extending into Ethiopia assuredly, into Lybia probably, and into Palestine certainly. The descendants of Canaan are equally traced into "the Jebusite and the Amorite, and the Gergasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterwards were the families of the Canaanites spread abroad," when the Canaanites first appeared in this land, we know; only in the time of Abraham||. Yet, in Moses's account, "the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lathai;" the account coming down to the roads and towns of Moses's own days. And, after such proofs for the posteriority of Moses's account of the dispersion to the confusion, it is almost impertinent to quote the concluding sentence of all; "these are the sons of Ham, after their families, after their tongues, in their countries, and in their nations."

¶ We have thus shown two of the immediate sons of Noah to have been engaged equally in the confusion and the dispersion.

\* Gen. x, 5.

† V. 8, 10.

‡ V. 11.

§ V. 14.

¶ Gen. xii, 6.

¶ Ib. x, 19.

The evidence of Scripture is decisively clear for both of them. Let us therefore see if it is also clear for the third, "The children of Shem," the only patriarch remaining, are traced through "Ashur", a person very different in himself, as of a very different lineage from the Ashur before, though Mr. Allwood has confounded them; this being a descendant from Shem, and that from Ham; to Eber and his two sons, "the name of the one" of which "was Peleg, for in his days was the earth divided, and his brother's name was Joktan"; even to the thirteen sons of Joktan, of whom it said, "and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east\*." Moses thus again defines the dominions of Joktan's family, by a reference to roads and towns existing in his own days. And he again concludes all his account of the family of Shem, just as he has concluded his accounts of Ham's and Japhet's, with a general reference of the whole to the confusion of tongues. "These are the sons of Shem," he cries, "after their families, after their tongues, in their lands, after their nation†."

So guarded indeed is Moses in all this account of the three Patriarchs, that the honest mind, attending only to the account, seems precluded from all possibility of mistaking it. Yet what guard can be opposed to the dangerous seduction of an hypothesis? Mr. Allwood was not so guarded. But he was not conscious at the moment, that he was preferring hypothesis to Scripture. He saw the account of the dispersion in a preceding chapter, and found the history of the confusion in a subsequent one. He observed not the *historical posteriority* of Moses's accounts of the dispersion to his accounts of the confusion; and he noted not *the express reference* of those to these. He thus made the same sort of mistake that the late Mr. Law made with the creation of man; finding this creation noticed in the first chapter of Genesis under these terms, "so God created man—, male and female created he them"; but not adverting to the second chapter, in which this general account is made a particular one, he fancied Adam to have been originally a *real* hermaphrodite.

But let us "make surety doubly sure, and take a bond of criticism itself, by citing two passages out of the subsequent chapter, which show at once the confusion of languages, and the dispersion of all mankind as occasioned by it. "So," says Moses, of the "confounding their language‡" by God, "the Lord scattered them abroad from thence," from the land of Shinar,

\* Gen. x, 22, 25, 30.

† V. 31.

‡ Gen. xi, 8, 9.

"upon

"upon the face of ALL THE EARTH; and they left off to build the city: therefore is the name of it called Babel, because the Lord did *there* confound the language of ALL THE EARTH; and from *thence* did the Lord scatter them abroad upon the face of ALL THE EARTH\*."

To conclude the subject of this respectable and learned work, which we praised warmly at first, and still praise for the design and in a great measure for the execution. The style is pleasing, the matter learned, and the intention uniformly religious. If in two or three instances we have found it necessary to show that the author has been seduced by hypothesis, or encouraged by authority, to desert or distort the infallible narration of Scripture, we have done it with undiminished respect for him, to whom, for the sake of his liberal pursuits, we should be desirous to render a service rather than give the least uneasiness. To suggest additional caution, and correct unintentional error, in such enquiries, is to render an essential service; and in this light, we trust, even our strongest animadversions will be seen.

## BRITISH CATALOGUE.

## POETRY.

ART. 15. *Petrarchal Sonnets, and Miscellaneous Poems.* By William Dimond, the Younger. 12mo. 5s. Cadell and Davies. 1800.

These Sonnets and Poems are introduced to the world under the auspicious patronage of her Royal Highness the Duchess of York; to whom they are dedicated, in an address much more creditable to the author's feelings of gratitude than to his skill and dexterity in composition. We meet for instance with the expression *deeply ensaddled generation*, and other high-flown epithets. The following is an example of the poetry:

\* Gen, xi, 8-9.

¶ While our critique has been going on, we have received a very handsome letter from the author, thanking us for our commendations, but desiring us at the same time to recollect, that his work professes only to be an Essay. He communicates also a confirmation he has lately found in Kircher, of his conjecture that there were fifteen generations before the flood. (p. 168-180) We cannot conveniently insert his communication at length; but it is certainly of a curious nature.

" SO ET

**BRITISH CATALOGUE. Poetry.**

**" SONNET IV.**

**To MAY, 1799.**

Alas, poor May! with truth I style thee poor,  
For sad reverse of former pride is thine;  
On thy cold, cheerless birth no sun-rays shine;  
While half-leaf'd sprigs and flowrets immature,  
But faintly dress thy pole at cottage door,  
That peasant children, aye, were wont to twine  
With cowslip; daffodil; and eglantine,  
Fresh wept its dews of morning—symbols pure  
Of mirthful innocence! This alter'd day  
The very flower peculiar deem'd thine own.  
False to its name, presents the thorny spray;  
In naked bareness, and conceals unblown  
Its fair and pencilled foliage till the ray  
Of warmer June shall bid its sweets be known."

**ART. 16.** *Contentment; or, Hints to Servants on the present Scarcity.*  
*A poetical Epistle.* 4to. 2s. Cadell and Davies. 1800.

Something like the vein of humour which distinguished Swift's "Directions to Servants," is observable in this little poem; the serious and useful intention of which, is to point out to that class of persons the great advantages they enjoy, and to persuade them not to misemploy them. The author thus addresses the coachman:

" Robin! I oft record those plenteous days,  
When you, to gain the good old lady's praise,  
Pamper'd her rusty bob-tails, 'till they grew  
As purfy, and as indolent as you.  
Drove them attentive to your mutual ease,  
And join'd with their's your sympathetic wheeze;  
Nor less for Madam's credit than your own,  
You made her hospitable stable known,  
Rejoic'd the poor dumb creatures to regale  
With oats, as freely as your friends with ale.  
Alas! those blest Saturnian days are o'er,  
Such wasteful habits must be known no more."

It is whispered, that this effusion proceeds from the same pen which formerly produced the very original Epistles of Mr. B<sup>r</sup>rh<sup>d</sup>. There is no similitude which would lead to the conjecture; but we believe the fact to be so.

**ART. 17.** *A melancholy but true Story.* 4to. 1s. 6d. Liverpool printed; Hurst, London.

A very melancholy tale indeed; related with more moral than poetic feeling. The truth of it is insisted upon, as we see in the title-page; so which we can only say, "would it were impossible!" The outline is briefly this, a woman steals a loaf for her children, the baker follows her and seizes the loaf, and the children die of hunger. Surely some of the circumstances must be exaggerated!

**ART.**



ART. 18. *Lord Auckland's Triumph; or, the Death of Crim. Con. A Pair of Prophetic Odes. To which are added, an Address to Hymen, an Ode on the Passions, &c. with a most interesting Postscript. By Peter Pindar, Esq. 4to. 2s. 6d. West and Hughes. 1800.*

We have more than once had occasion to remark the decline, and latterly the total extinction of Peter Pindar's scribbling faculties. The admirers of this man's trash, must be outrageously fond of filth and obscenity, if they can be content to toil through such execrable stupidity as the following, in pursuit of their object.

" King David set a very bad example,  
King Harry too, a very shocking sample  
Of wedlock's constant, chaste, and loving state;  
And many other kings besides, indeed,  
Too prone on wild variety to feed,  
Have broken matrimony's tender pate.  
Nay, many princes every day,  
Do something in this wicked way." Eugene!

Again,

" I hate dull constancy, 'tis such a bore;  
It ruins love—'tis such a piece of lumber,  
Kind Venus let it not my back encumber,  
Come, Chloe, come, thy beauties I adore;  
Come to the fields, thy husband's gone to town,  
O come, and let me give thee a green gown."

Shame to the man (an *old man*, too, we are informed) that could write, the publisher that could vend, and the people who can purchase, such grovelling impurities! But we do the people wrong. Peter's works have now no value but from the high price of waste paper, and few readers but unfortunate reviewers.

The "half crown's worth" this time, is addressed to that most respectable nobleman, Lord Auckland (whose virtuous and amiable wife, and innocent daughters, are brutally insulted) in a Preface, that for dulness and licentiousness, exceeds every thing with which even Peter has yet treated his admirers. The Odes as they are called, make still a further step in the climax of grossness and stupidity; and are, besides, fortissimly vain.

They are followed by what Peter is pleased to call an interesting Postscript, and, indeed, it is as interesting as ignorance, impudence, falsehood, malignity, and profaneness can render it. Peter Pindar, who has subsisted for these twenty years on the miserable profits of scandal and outrage, has taken offence, forsooth, at some remarks on himself which appeared in a respectable publication, which he attributes to a set of gentlemen, NOT ONE OF WHOM, WE CAN VENTURE TO AFFIRM, EVER WROTE A WORD IN IT; and he exhausts all Billingsgate and St. Giles's (the scurrility without the wit) in wantonly insulting, in consequence of his own blunder, those who probably never yet spent a single thought, certainly not a single line on





on him or his works! It must be confessed, that Peter's haunts are not very favourable to the attainment of literary intelligence, nevertheless, we cannot but wonder at his intolerable ignorance: he is, perhaps, the only scribbler in the country, who does not know the reputed author of the publication in question:

Just as we were consigning his sheets in wearisomeness and disgust, to "the vault of all the Capulets," the words **BRITISH CRITIC** caught our eye, and induced us to proceed a few lines further. We too have offended Peter, Heaven bless us! And in revenge, this "most forcible feeble" puts himself into a paroxysm, and calls hard names. Seriously, we cannot but congratulate ourselves extremely on the abuse of this miserable man; which convinces us that our humble, but sincere labours in the cause of truth and virtue, have not been altogether ineffectual, since they have provoked the hostility of one, who has ever shown himself their inveterate foe.

Very far removed from our enquiries and pursuits, his character was till lately unknown to us, except so far as it was developed by his own corrupted pen. Exposed as it now stands to all the world, by more than one detector, we can offer him, in return for his favours, nothing better than our unmitigated scorn and contempt.

We forbear to do more than add an act of honest duty, in telling the world, that the assertion, with respect to that most respected prelate, who has so often attracted the malice of Peter, a prelate most conscientious in every discharge of his high function, is an atrocious falsehood, which probably Peter very well knew. Can there be a greater combination of meanness and profligacy, than to tell a direct lie, and then to qualify it by saying, if this is not true I beg pardon?

**ART. 19.** *Peter not infallible! or a Poem addressed to Peter Pindar, Esq. on reading his Nil Admirari, a late illiberal Attack on the Bishop of London; together with unmanly Abuse of Mrs. Hannah More. Also Lines occasioned by his Ode to some Robin Red-Breasts in a Country Cathedral. By the Author of Gleanings after Thomson, or the Village Muse, &c. 4to. Cambridge, printed; Cadell and Davies, London. 1800.*

Not infallible! Is that news?—What strange heresy ever attributed any species of infallibility to Peter? This very young writer has a zeal for what is good, and a desire to defend piety and merit, in the persons of Bishop Porteus, and Mrs. More, but in knowledge of the world he is strangely deficient. He treats Peter as a man of genius, having some blemishes; as a person of general merit, reprehensible in a few instances. But he has been fully and publicly shown to be,

— monstrum nullâ virtute redemptum

A vitlis, —

and his genius was at best but the genius of doggerel, and that so very scanty, that it has long been utterly exhausted.

This publication is so extremely well intended in all its parts, that we should gladly give a specimen of it, could we find one that would be, in any great degree, creditable to its author; but of some works the

the most favourable method is to praise the design, and to be silent on the execution. Mediocrity is the character of the present. From this, and his other productions, the young author before us seems to have a most eager desire to write; we will offer him a very friendly piece of advice. Let him read assiduously for three years before he attempts to write again.

## DRAMATIC.

ART. 206 *Indiscretion, a Comedy, in Five Acts, as performed at the Theatre-Royal, Drury-Lane. By Prince Hoare, Author of the Prince, &c. 8vo. 80 pp. 2s. Barker, and Stace. 1800.*

The sensible part of the modern writers for the stage, seem to be placed in a difficult situation between the laws of the regular drama, and the present taste for theatrical performances, which has been undoubtedly vitiated by the introduction of showy trifles, and exotic nonsense, especially that of a German origin.

The author of *Indiscretion*, whose pen is well-known to have been employed in various other dramatic performances, has, in our opinion, avoided all extremes with much skill. His drama is regular, moral, and instructive; yet wants not those sallies of humour, and changes of situation, which give life to the comic scene. The following is an outline of the plot.

From the dialogue of the first scene between Mrs. Goodly, a respectable woman, and her daughter Laura, it appears that Julia Burly, in order to avoid a marriage with Captain Maxim, had departed from her father's house in company with a Mr. Clermont, who, instead of making honourable proposals, attempted to seduce her. Julia having rejected his offers, and become sensible of her indiscretion, fled for protection to Mrs. Goodly, and entrusted her to obtain, if possible, an interview with her father. Mrs. Goodly, who had great reasons to be attached to the Burly family, undertook the difficult task, exerted herself in behalf of Julia; and the play begins with her telling Laura the success of her application to Mr. Burly, and that she was obliged to proceed with great caution, lest she should exasperate the irritable temper of the old gentleman.

After some hesitation, old Burly is at length prevailed upon to see his daughter, and the interview between him and the penitent Julia is extremely well written, and even affecting. Burly seems inclined to forgive her; but her refusal to disclose the name of the man with whom she had eloped, enrages her father to such a degree, that he orders her to quit his house.

Clermont, now sensible of his fault, and inspired with honourable love for the virtuous Julia, endeavours, but ineffectually, to discover her retreat; while she contrives to put the reality of his repentance to the trial by a stratagem. She disguises herself as a modern coxcomb,

comb, and, obtaining an interview with Clermont, agitates his feelings by the introduction of general invectives, and apt allusions to his former conduct. He, not suspecting the presence of Julia, is successively agitated by the various sentiments of honour and resentment, of caution and repentance.

A similar scheme is adopted by old Burly, who wishing to hear how Julia's character stood with the young men of her acquaintance, assumes, with the assistance of Mrs. Goodly, the dress of an old nurse. Julia, still in the disguise of a young man, partakes in the interview obtained for this purpose, wherein the feelings of Burly are alternately hurt and suppressed. At length being exasperated by a variety of speeches, and finding that Clermont, who is also present, is generally suspected of being the man who had eloped with Julia, he throws off his disguise, and demands satisfaction. The latter owns his guilt, attests Julia's innocence, and sincerely offers to atone for his misconduct, by marrying her, if his repentance may render him worthy of her hand. This conduct, together with other proofs, persuade old Burly of his daughter's innocence, and the reconciliation is complete.

Another plot is interwoven with this, exhibiting the ridiculous consequences of the attempt to bring about a marriage by advertisement; and the characters and situations are well calculated to show the absurdity of it, in the most laughable point of view.

A variety of other incidents are intermixed, and the issue of the whole is, that Burly consents to give Julia in marriage to Clermont; and two other matches take place, for which the spectator has been duly prepared and interested.

With respect to the language, and the moral tendency of this piece, we are far from seeing any reason to find fault; but recommend it, altogether, as superior to the generality of our late dramatic performances.

ART. 21. *The Systematic or Imaginary Philosopher. A Comedy, in Five Acts.* 8vo. 91 pp. 2s. 6d. Jordan Hookham. 1800.

The Imaginary Philosopher is cured in a very natural and agreeable manner; namely, by the charms of a lively and beautiful woman. This is no uncommon catastrophe both in novels and on the stage; and we discover no novelty in the plot (if it may be called one) of this Comedy. The principal character is heightened far above the bounds of probability; the low personages are, we think, in their style and language, too gross even for farce; and the play, upon the whole, not such as could, by any alterations, be rendered fit for the theatre. We are certainly among those who disapprove the "mingling of verse with prose" in a comedy; though we are aware it has been practised by Sir Richard Steele (in *the Funeral*) and by most of our early writers.

NOVELS.

## NOVELS.

**ART. 22.** *Tales, Anecdotes, and Letters; translated from the Arabic and Persian. By Jonathan Scott. 12mo. 6s. Cadell and Davies. 1800.*

Mr. Scott represents in his Preface, that these Tales are almost verbally translated from an Arabic fragment of the Thousand and One Nights. We do not think that they equal in spirit or interest that entertaining work, first produced by M. Galland; and they confirm us in the opinion, that what are called the Arabian Nights, must not be considered as one entire and perfect work, but that there are many compilations under that title, of various degrees of merit, dispersed in the East. They are, however, unquestionably original, and form a very amusing volume.

**ART. 23.** *Bahâr-Danîsh; or Garden of Knowledge; an Oriental Romance, translated from the Persian of Ebnut Oollab. By Jonathan Scott. 12mo. 12s. Cadell and Davies. 1799.*

The reader who is curious in Oriental literature, and delighted with the Arabian Nights, and books of a similar description, has doubtless heard of, and perhaps knows, "the Tales of Inutulla," translated by Mr. Dow. Mr. Dow published only a part, and Mr. Scott now presents the public with a new translation of the entire work. Mr. Scott, who has, beyond all question, talents and learning for more important undertakings; has been induced to employ himself on these lighter labours, from a want of encouragement to record the operations "of an Akbeer, a Jehaungeer, a Shaw Jehann, or an Aurungzebe." His Preface is employed in complaints of this kind, with respect to himself and others, some of which the event has proved to be not altogether well founded. We doubt not of the sale of these volumes, and we hope they will produce a remuneration to the author, sufficient to invite and to enable him to undertake some of those larger and more substantial works, from which he will obtain more extensive and solid reputation. It is the character and distinction of genius, at least in various instances, to be irritable and impatient; but a long catalogue might easily be given of literary individuals; whose labours have obtained an adequate, permanent, and honourable reward. Such, we hope, will be ultimately the case with respect to Mr. Scott.

**ART. 24.** *The Neighbourhood, a Tale. In Two Volumes. 12mo. 7s. Black and Co. Leadenhall-Street. 1800.*

The Neighbourhood displays a great variety of original characters, which are described in easy language, and with a considerable share of humour. The style of the narrative is formed on that of Fielding, and for a time the resemblance is supported with a good deal of spirit. But if the true art of the novelist consists, as we conceive, in raising an interest

interest for a moderate number of characters, and displaying them in a variety of lights and situations, this part of the task is not fulfilled by the present author. No interest is excited for any personage in the piece, and a variety of characters are transiently shown, rather like the succession of figures in a magic lantern, than a picture of regular groups and connected action. The character of Purling is finished with most ease, yet even he dies before the novel concludes, and still, at that late period, new persons are introduced. In its kind, however, the novel has much merit; the reader will go through it with pleasure, and the author may avow it without a pang.

ART. 25. *The Progress of the Pilgrim Good-intent, in Jacobinical Times.*  
12mo. 3s. 6d. Hatchard. 1800.

Few works, even of more studied merit, have been so popular as the *Pilgrim's Progress*. The honest simplicity of the style, the natural contrivance and clearness of the allegory, and the ingenuity displayed in the incidents, have made it a favourite, almost universally, with juvenile readers, and a subject of pleasing recollection even to those who no longer recur to it for amusement. *The Progress of the Pilgrim Good-intent*, adapted to present times, and carried on with constant allusion to the former work, as a true history, is contrived with abundance of ingenuity: and the illustration of the danger which a Christian has to encounter from modern seducers, is managed in a manner not inferior to the art of Bunyan himself. To say that a work will become popular, is to forget the caprice of the public; but that every sincere Christian will be pleased with the design and execution of this, we cannot hesitate to pronounce. So good an imitation of an original so peculiar cannot often be seen, and perhaps ought scarcely to be expected.

## DIVINITY.

ART. 26. *A Sermon preached at the Visitation of the Hon. and Rt. Reverend the Lord Bishop of Ely; at Cambridge, June the 12th 1799. By the Rev. John Haggitt, B. D. Fellow of Clare Hall, and Vicar of Madingley.* 8vo. 21 pp. 1s. 6d. Rivingtons. 1800.

We are not admirers of long prefaces, or multiplied notes, to sermons. In the preface of ten pages to this discourse of twenty, there is little which might not well have been incorporated with the discourse itself. An apology is made for the publication of single sermons. The most satisfactory, and in our judgment the only necessary apology is, that they be seasonable and very good. On this ground we think Mr. H. did well in publishing this visitation sermon; in which, (taking for his text 2 Tim. ii. 15.) he vindicates the clergy from the calumnies of those arrogant sectaries, who distinguish themselves by the exclusive appellation of *Gospel-Preachers*. First, he shows generally, the indispensable necessity of enforcing the doctrine of good works, and consequently the want of judgment, no less than

than of candour and charity, in the impugnors of the labours of the clergy. He then proceeds to some particular arguments on the same subject; from which we select the following specimens: "In the objections advanced to the mode of preaching, which is said to prevail in the generality of our churches, there is this glaring fallacy, that the objectors seem to take it for granted, that we are addressing an audience whom it is our business to *convert* to the christian faith; than which representation, I will be bold to say, nothing can be more unfounded," P. 12. "In these days, *conversion*, properly so called, however it may be the occasional, is by no means the general office, of the minister of the gospel. Those who have been joining with him in the prayers of the church, who have solemnly announced their allegiance to God the Father, who have repeatedly acknowledged the mediatorial capacity of his blessed Son, who have proclaimed him for their only *Redeemer and judge eternal*; who have on their bended knees besought the presence and assistance of God's Holy Spirit, to their pious offerings of praise and thanksgiving; persons who have thus united with their Minister in the holy office of our church, he considers,—can he do less?—as *believers*, as in possession of the true faith; in a word, as fellow christians with himself; and what remains, but that he be urgent with them in season and out of season, to shew forth that faith in the way which reason and scripture equally declare to be alone profitable to salvation, namely, by *good works*? And is it for thus praying, for thus preaching, that we are subject to the harsh censure of *doling out* vain philosophy, and beggarly elements; nay more, of not preaching the Gospel at all? But be it so, and may that Gospel which we trust we preach, and which God is our witness, it is our most earnest desire to preach, be our consolation." P. 12, 13. "But, it may be said, do I presume to argue from the completeness of our Liturgy, that the great doctrinal points of Christianity are to form no part of our preaching? far from it; in every discourse, they may and ought, generally speaking, to form the ground for the enforcement of the moral duties; and we affirm that he who neglects them, neglects a main incitement to the practice of virtue and holiness. But we argue for a *fair division* of the word of God; we argue, from the great completeness of our Liturgy, on the doctrinal points of Religion, that an ample share of our *discourses* should be devoted to the recommendation of good works, no less than faith, necessary to salvation." P. 12.

ART. 27. *A Sermon preached in the Parish Church of Narbleach, Gloucestershire, at the Visitation of the Worshipful and Reverend James Webster, L. L. B. Archdeacon of Gloucester; and published at his Request, and that of several of the Clergy present. By the Rev. J. Hart, A. M. Rector of Coln St. Denys, Gloucester, and Vicar of Stratton St. Margaret, Wilts. 4to. 25 pp. 1s. 6d. Rivingtons, &c. 1799.*

Taking for his text Isaiah lii. 7, and declining any prefatory remarks, the preacher enters somewhat abruptly upon his subject; "In



“ In this discourse I shall endeavour to prove 1st. That an established Priesthood is so agreeable to the nature and reason of man, that there is no instance of any civilized nation, in which there has not been such an establishment. 2dly. That it is expressly declared in Scripture, there should be an established and permanent Priesthood. 3dly. That in this nation, the establishment of the Priesthood is not burthensome to the community; but the reverse. And 4thly. That such an establishment has a natural tendency to increase the temporal, as well as spiritual welfare of the people.” P. 3. The 1st and 2nd points are proved very satisfactorily, by an appeal to profane, and to sacred history. Under the 3d head, the meritorious conduct and services of the English Clergy are asserted in strong, and we believe in very just terms: “ Speaking of them as a collective body, probably on earth there is not a set of men more to be respected for manners, learning, integrity, loyalty, and piety, than the English Clergy; or who in general make their duty more a matter of conscience; considering their number, and as the apostles said to Lycaonians, “ We are men of like passions with you,” how few of the English Clergy are of reproachable character; and how many of them there are, who take pleasure in their profession; considering it as no irksome task either to instruct their poor parishioners, to inspect their Sunday-schools, or to perform any other part of their duty; who take a real delight in relieving every species of distress in their parishes, and make it an object of their serious attention, to improve the condition of their parishioners as much as possible.” P. 11. “ Upon the whole I apprehend it may be confidently asserted, that the duty both of the higher and lower orders of the Clergy, of this kingdom, is performed generally throughout the nation in such a manner, that they well deserve, and fairly earn the emolument they derive from it, and indeed a great deal more than many of them receive.” P. 12. The average annual income of the Clergy, (whose number is supposed to be 18000 persons) is computed to be 88l. 10s. for each person. It is shown, that the priesthood is so far from being burthensome to this country, that even in a pecuniary light “ the community (at least the lower classes of it) are in this very sense gainers by such an establishment. Every one the least conversant in the business of human life, must know, that if the total income before mentioned was not paid to the Clergy, it would neither add to that of the farmer or labourer; it would be in addition to the incomes already possessed by the nobility and gentry of this country; and is there any man who has considered the subject, who has considered the usual way of life of the nobility, gentry, and of the Clergy of this kingdom, who has considered that the Clergy for the most part reside constantly in the country, are witnesses to the wants of the poor, and in general desirous to relieve them; and that the nobility and gentry, frequently from their duty in parliament and other causes, reside but a short time at their country seats, and from their elevated station in life, and the high rank in which they move, either cannot be, or at least are not, so intimately acquainted with the distresses of the poor; is it at all likely, if this 1,742,000l. which are paid to the Clergy at large, was added to the estates of our nobility and gentry, that

that they either would, or could, so beneficially appropriate as much of that income, in charity to the poor, as is at present appropriated of it by the Clergy." P. 15. The tendency of this establishment to increase the *temporal* welfare of the people is then shown, by the services which their education enables them to render to their own parishes, to those adjoining, and often to the kingdom at large. Among these services are specified those of justices of the peace, preceptors of youth, arbitrators, trustees, advisers in domestic difficulties, and in parochial concerns; friends to the poor, and improvers of the external manners of the yeomanry and peasantry. In a note at p. 16, the objection is well answered, "that the office of a justice of the peace, is of too temporal a nature, to be suitable to the spiritual profession of a Clergyman." In truth the laity, in many districts, are so averse to the great and increasing labours of this office, that the services of the Clergy are called for by the strongest necessity. Lastly, the *spiritual* advantages which the priesthood communicates to the people, are justly set forth. The whole discourse is well calculated to convince the laity, of the usefulness and necessity of a priesthood; and to inculcate upon the Clergy a strong sense of the various and important duties, which they are bound or expected to perform.

ART. 28. *A Charge delivered at the Visitation of the Archdeaconry of Salop, in the Diocese of Lichfield and Coventry, in May, 1800: and published by Desire of the Clergy. By John Chappel Woodhouse, M.A. Archdeacon, and Canon Residentiary of Lichfield. 8vo. 18 pp. 1s. Longman.*

This Charge may be considered as an official paper, illustrating by example the duty of an Archdeacon. Mr. Woodhouse has gone through the district entrusted to his care; he has ascertained the number of churches and chapels; and compared them with the extent of the archdeaconry; he states the number of those which were in complete repair, and of those to which more or less improvement was required or ordered; the condition of the parsonages, the proportion of residence, the regulation of the duty, and the number of Dissenters. On all these points, we see with pleasure that the report is favourable. The Archdeacon then proceeds to show how moderate, even in this district, which in clerical property is comparatively rich, is the amount of ecclesiastical revenues, and how unprofitable, as well as impolitic and unjust, would be that spoliation of it, which democratic avarice might suggest. The utmost income of a clergyman there, if equally distributed, would be 200l. and the share of each individual, if divided among the inhabitants, would be about 5s. 7d. The character of this Charge is that of plain and unaffected utility. It exhibits no flourish of language; and the inferences drawn from the facts established in it, all tend to promote the practice of religion, the good regulation of the church, and the benefit of the public.



**ART. 29.** *A Sermon on the Death of the Right Honourable Earl and Viscount Howe, preached in the Garrison Chapel, Portsmouth, August 11, 1799. By the Rev. John Davies. 4to. 17 pp. Motley, Portsmouth. 1800.*

A train of reflections on mortality, not so trite as the nature of that topic might lead us to apprehend, serve for an introduction to some very just encomiums on the late Lord Howe. A few important passages of his life are mentioned in the Sermon, or subjoined in the notes, and the whole forms an honourable tribute of respect to a commander, whose name the country will ever view with reverence and gratitude.

**ART. 30.** *A Sermon preached before John Sayer, Esq. Commissary for the Parts of Surrey, and the Clergy of the Deaneries of Southwark and Ewell, in Surrey, at the annual Visitation, holden at Kingston upon Thames, on the 29th of May, 1800; and published by their Desire. By William Fester, D. D. Fellow of Eton College, Vicar of Kew and Petersham, and Chaplain in Ordinary to his Majesty. 4to. 25. Payne. 1800.*

This is a plain, manly, and dignified discourse, from 1 Pet. ii, 17, in which the four precepts, namely, "honour all men, love the brotherhood, fear God, honour the king," are separately and distinctly enforced. We should be glad to give a larger extract, but the following sentiment is too much in unison with our own to be omitted. "You may restrain on any occasion the active principles of motion in the body, but you cannot restrain by any human power the natural and impassive freedom of the mind. It follows, therefore, that as we can suffer no violence in this respect, so we can have no just reason of complaint. For though our private judgment is, and must be free, yet the open avowal and public exercise of it is not, and certainly ought not to be, equally unrestrained. Though we cannot be prevented from forming this or that opinion in certain points, yet we may be prohibited and ought to be so, even by ourselves, from attempting to make that the universal standard of right and wrong to other men. A private opinion, while confined to the man himself who entertains it, has it is allowed, and must have the most complete liberty; but when it proceeds to affect others, it then becomes a public act, consequently like other actions touching the public, is then as it should seem, subject to public authority, to inhibition and restraint."

The whole discourse is in the same style of manly argument; and the circumstance of the King's preservation from an assassin, is pertinently introduced at the conclusion.

**ART. 31.** *A Discourse delivered in the Church of Almondbury, in the West-Riding, of the County of York, May 16, 1799, at the Constitution and Dedication of the All-Manns Lodge of Free and Accepted Masters. By the Rev. Richard Munkhouse, D. D. 8vo. 12. Hurst. 1799.*

A very suitable and sensible Discourse, from Matt. v, 16, Let your light so shine before men. The concluding part is more immediately addressed

addressed to the Society of Masons, who are earnestly enjoined to examine strictly into the moral characters of those whom they admit among them, and are zealously recommended, "cordially to support the reasonings, and strengthen, as much as possible, the hands of government,"

ART. 32. *Additional Evidences of the Truth of Christianity; in Two Visitation Sermons.* By George Law, M. A. Prebendary of Carlisle. 4to. 2s. Faulder. 1798.

We regret sincerely that two Sermons, which are so importantly calculated to promote the cause of order and religion, should have been accidentally mislaid. We have been exceedingly pleased with the spirit and argument of these compositions; and trust that it is not too late for our recommendation to promote their more extensive circulation.

## MILITARY.

ART. 33. *A Treatise on the Duty of Infantry Officers, and the present System of British Military Discipline; with an Appendix.* By Thomas Reide, Esq. Captain in the Loyal Essex Regiment of Fencible Infantry. 3s. Egerton. 1799.

ART. 34. *The Regimental Companion, containing the relative Duties of every Officer in the British Army, and rendering the Principles of System and Responsibility familiar.* By Charles Jones, of the 60th Regiment of Foot; late Captain in the North York Militia. 5s. Egerton. 1799.

In a former review of publications on similar subjects, we suggested a wish, that Symes's Military Instructions, which we have always considered as one of the most perfect and most comprehensive books of the kind, might be revised and adapted to the present system. In the two treatises which are now before us, we find the plan pursued which Captain Symes originally adopted, though in a more compressed and less expensive form; and we therefore recommend them, as containing a fuller and clearer body of instructions than most of the books on those subjects which we have lately perused. We cannot however but regret, that the stamp of authority is not given to them by the approbation of the Commander in Chief, or the Adjutant-General. The first of these treatises relates only to the infantry, and contains very ample and clear regulations for the conduct of that service. Mr. Jones's treatise is on a more comprehensive scale, and exhibits the whole of the present system of arrangement and management of the British army. The author's professed object is, "to lay the groundwork of an annual Repository of such materials, as every officer will find it his interest to know; and without which, even General Dumas's system cannot be wholly accomplished."

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We cannot coincide with Mr. Jones, in the opinion he has given relating to the formation of messes for the officers. The familiarity among the different ranks which a mess introduces, is highly detrimental to the discipline of the army; and the encouragement which is given to ebriety and dissipation, by the assemblage of a great number of young men, whose vivacity and convivial talents render them an easy prey to those vices, has been found to be a very serious and ruinous evil. We believe the system of messing has been discouraged in most, and absolutely proscribed in many of the armies of Europe. It did not exist under the old government of France, and was strictly forbidden in the Austrian service, in which the different degrees of officers associate very little together.

**ART. 35.** *Instructions for Hussars, and Light Cavalry acting as such, in Time of War. A Translation.* 2s. 6d. Egerton. 1798.

The author informs us, that these Instructions came into his hands in manuscript; but he does not tell us by whom, or in what language they were written. The book however will be found to be a very useful companion for officers who command detached bodies of hussars, or light cavalry on service, as the Instructions are comprised in a small compass, and digested under heads applicable to most situations which may occur in a service of this nature. It must be allowed that they are not very novel, as the greater part, if not the whole, may be found in a book, entitled the Partizan, or the King of Prussia's Military Instructions,

## POLITICS.

**ART. 36.** *Substance of the Speeches of Lord Auckland, in the House of Lords, May the 16th and 23d, 1800, in support of the Bill for the Punishment, and more effectual Prevention, of the Crime of Adultery.* 8vo. 38 pp. 1s. Wright. 1800.

To pronounce on public measures, and political questions, is not certainly the regular province of critics: yet when such topics are offered to our notice, it is natural to form, and allowable to deliver, an opinion. On the subject now before us, we will only say, that the bill which these Speeches profess to defend, appears to have had a great and beneficial object in view, and to have been adopted in the House of Peers by a majority; in which were included many highly respectable and venerable characters. These Speeches of Lord Auckland (which for convenience are moulded into one) contain an able defence of the bill proposed, and (to us at least) a satisfactory refutation of some of the principal arguments urged against it.

“The leading and principal objection,” says the noble Lord, “seems to be, that, by restraining the intermarriage of the offending parties, the woman is put out of the protection of the only man to whom she can look up to preserve her from degradation and infamy; and

and that she is placed in the alternative between celibacy and libertinism. Some Noble Lords have been pleased to add, that she is thereby forced into a state of prostitution.

“ Is it then a conclusion to be avowed, admitted, tolerated, and sanctioned, in plain and coarse English, that whenever a woman shall think proper to prefer another man to her husband, your Lordships, the hereditary guardians of the welfare and well-being of the people, are to contaminate the trust reposed in you, and to say to such a woman, “ Your plea is, or at least such is the plea of your officious defenders, that if you may not be permitted to form a second contract with the man by whose seduction you have broken your first contract, you must naturally and necessarily abandon yourself to prostitution. Your plea is most unprincipled; your passions are most depraved; but you shall be gratified. You have broken a sacred and solemn vow, made in the presence of your family and friends; but we will enable you, by a legislative act of ours, to go back unblushingly to the altar, which you ought to approach with agony and horror. Come again to us as soon as you shall feel disposed to quit this second husband, and to take a third; we shall be ready *toties quoties* to authorize you to change the partners of your iniquity.” My Lords, if the claim may not fairly be carried to this extent, it is false and good for nothing. The mere statement is so disgusting in every point of view, and is so degrading to the sex which ought to be the object of our just pride and affectionate protection, that I shall quit it without farther remark.” P. 22.

The rest of the Speech is equally argumentative and energetic, and does credit to the talents, as well as principles, of the noble Peer by whom it is said to have been delivered.

ART. 37. *Substance of the Bishop of Rochester's Speech, in the House of Peers, Friday, July 5, 1799, in the Debate upon the second Reading of the Bill to prohibit the trading in Slaves, on the Coast of Africa, within certain Limits.* 8vo. 1s. Robson. 1799.

This very spirited Speech, as it cannot be perused without great impression, must necessarily have produced a sensible effect upon its illustrious hearers. It is full of sound and convincing argument; but, unfortunately, the question remains as it was; and the unhappy Negroes continue in that “ condition of subjection, to which man cannot without injustice be degraded.”

ART. 38. *Forethoughts on the general Pacification of Europe.* 8vo. 104 pp. 2s. Wright. 1800.

It is the misfortune of those authors who speculate on the prospect of peace, that, even while they are writing, a change of circumstances may place the subject in some point of view wholly different from that in which they regarded it. General principles may indeed be laid down; but the modification of those principles must, in some degree, be subservient to events, which may render a strict adherence to them impracticable.

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The writer before us lays down, as a self-evident proposition, "that no *real* advantage can arise from any negotiation, to the great and desirable object of general peace, until it shall *distinctly appear* that those causes have ceased to operate, which originally produced the war, and by which it has since been protracted."

The general peace, which is to terminate the present conflict, *must*, he thinks, constitute a crisis at least equally important with the famous peace of Westphalia; and "the fabric of Europe must be relaid on its base." The true cause of the convulsions which it is proposed to allay is, he declares, no other than "the conflict occasioned by the action of the new principles of dissolution, contending against the ancient principle of cohesion." He therefore recommends a revision of the law of nations, for the purpose of coercing those principles by some grand federal act.

After enlarging on the idea thus thrown out, and pursuing it through its general consequences, he next adverts to the terms that should be required; the principal of which he states to be, the abandonment of the Netherlands by France; as the possession of that territory by the French Republic, is pregnant with danger to the liberties of Europe.

In order to preserve, as long as the nature of man will permit, the peace which he supposes to be thus effected, and prevent the occurrence of future wars, the author proposes, that, "in some convenient and central part of Europe a public minister from every state should reside, constituting a *permanent congress*, and furnishing a common centre and public organ to the great society of nations." This suggestion is enforced by some strong arguments. "As a middle term between the secret intrigues of cabinets and open rupture of war, the author thinks it would be of particular importance, and have the most salutary tendency to prolong the duration of peace, by accumulating difficulties against the recurrence of war."

It is not our business, especially under the present circumstances, to decide on the practicability or utility of this writer's suggestions; but we may safely recommend his work as well intended, and certainly not ill-written.

ART. 39. *Thoughts on the Letter of Buonaparte, on the Pacific Principles and last Speech of Mr. Fox. By a Suffolk Freeholder, 8vo, 31 pp, 1s. Bickerstaff. 1800.*

The Suffolk Freeholder (whose political writings we have before had occasion to notice, and to praise) attacks Mr. Fox, on many parts of his conduct, with neat sarcasms, and occasionally with forcible remonstrances. His congratulations on the harmony of sentiment between the Great Consul and the Great Leader of Opposition, on the origin of the war (contrary to the express confessions of all the former rulers of France) are a proof of the former. We will give a short instance of the latter. After reprobating Mr. Fox's denial, that "previous to the commencement of hostilities any ground had been held out upon which peace could be preserved," and reciting the pre-  
cise

else terms which had been stated by Lord Grenville to Chauvelin, he thus proceeds in his statement :

“ He begged to be understood, once for all, that he was not the defender of the external or internal politics of the French revolution; they were all bad, bad as those of the House of Bourbon; her language was Bourbon like, her actions most Bourbon like.

“ And is Mr. Fox's ardent admiration of the French revolution come at last to this? Is the constant theme of his most lavish panegyric, “ the most stupendous and glorious edifice of liberty, which had ever been erected on the foundation of human integrity in any time or country,” no more than a Bourbon tyranny? Is the republic, one, and indivisible, a detested despotism? and the mask, if she ever wore it, completely thrown away? It is, and the monster appears in all her deformity. And yet Mr. Fox, like a lover who doats upon an unworthy object, cannot, will not, shake off an attachment, which he knows degrades and disgraces him, nor emancipate himself from the shameful bondage: he extenuates all her crimes, he palliates all her atrocities.”  
P. 21.

After giving this example, we will only add, that the rest of this little tract is written with the same spirit; and we have no doubt that the author, had he chosen, might have furnished a more complete answer to Mr. Fox's Speech.

ART. 40. *Observations upon the Introduction to the Third Part of the Copies of Original Letters from the French Army in Egypt.* 8vo. 52 pp. 1s. 6d. Debrett. 1800.

The object of this publication is, to discredit the spirited Introduction alluded to, partly by cavilling at a few of the expressions, partly by attempting to show an inconsistency in some of the assertions, and partly by combating the opinions contained in it. In these attempts the writer displays some ingenuity, but does not, in our opinion, meet the true question, which arose on the late overtures of Bonaparte to the British government; which is, “ whether it was incumbent on ministers instantly to close with his offers of a separate peace, made the moment after he had been installed in his usurpation?” To prove the affirmative, this writer argues, that the Corsican adventurer “ having arrived at the summit of power, is of all others the most interested in preventing the continuance of a revolutionary system.” It is impossible, on reading such an argument as this, not to ask, whether his predecessors, the five Directors, had not at one period (apparently at least) attained the summit of power? and whether *their* sincere disposition to an equitable and permanent peace will be asserted even by the writer before us? We would also ask of this writer, whether it is quite so certain that the ambition of such a man as Bonaparte (*Nil actum reputans dum quid superest agendum*) will always consider his rule over the French nation alone as “ the summit of power”? Many more remarks arise from the perusal of this pamphlet, and very satisfactory answers might be given to the questions proposed in it; but it will be sufficient generally to state, that it has the stippancy of style which the  
writer



Writer imputes to his antagonist, without displaying one half of his abilities; and, as a specimen of *impartiality*, that he describes Bonaparte not only as "a *character* who has raised *himself* by a rare and almost unexampled assemblage of great and energetic qualities," &c. but as having, "in the treaties of Leoben and Campo Formio, given unequivocal proofs of the sincerity of his professions for peace." We did not expect that the warmest admirers of the French Revolution (among whom this writer may be ranked) would have appealed to these treaties, even if they had not been broken by the French themselves, as examples of moderation, love of equity, or the desire of a *permanent* peace.

## MISCELLANIES.

ART. 41. *History of Catharine II. Empress of Russia*, by J. Castéra; translated from the French by Henry Hunter, D. D. Embellished with Thirteen Portraits, and a View of the Fortress of Stblussenburgh. 8vo. 10s. 6d. Stockdale. 1800.

The original of this work has obtained some celebrity abroad; but the more elaborate and entertaining production of Mr. Tooke, in three large volumes, which has passed through three editions, seems to have made this publication unnecessary. We are compelled to add, that, considering the price, we never saw a work so little entitled to praise with respect to the paper and engravings, both of which are very inferior indeed. The History, however, is very entertaining in itself, and the translation not ill executed. It bears, nevertheless, marks of haste; as, for example, p. 574, "He commanded to place on the coffin of that Prince the Imperial Crown, which he had brought expressly for the purpose from Moscow." P. 378, "There was a particular mode of *ousting* him," &c. &c.

ART. 42. *The Annual Necrology for 1797-8, including Articles also of neglected Biography*. Vol. I. 8vo. 7s. Philips. 1800.

The object of this publication is unexceptionably good, and is professedly in imitation of those Obituaries, which are annually published in Germany and France; but is so far preferable to these, that it takes in an account of unnoticed individuals, who ought not wholly to be passed over. This idea of neglected Biography is novel, and, in skilful hands, may be made the vehicle of much interest and amusement. The whole is an entertaining volume; and the lives best written are those of Bruce, Dr. Kippis, and Dr. Farmer. That of Wilkes also is entitled to respect; but many exceptionable things might be pointed out in the life of Mrs. Wolstonecraft. We should readily have given a specimen, but for want of room: we hope, however, to seek the work continued, when it will certainly receive that mark of our attention. The book is indifferently printed, and on very vile paper; which, in these times



times of elegant typography, must not be wholly disregarded, particularly with respect to books that merit a permanent place in libraries.

ART. 43. *Observations upon the Town of Cromer, considered as a Watering Place; and the Picturesque Scenery in its Neighbourhood.* By Edmund Bartell, Jun. 8vo. 3s. 6d. Hurst. 1800.

We have been so exceedingly gratified by this little sketch, that we cannot help regretting that the author did not fulfil his original purpose of subjoining some views of the delightful scenery round Cromer. Mr. Bartell appears to have observed the scenes which he describes, with a poet's feeling, and a painter's eye: and we hope the sale of this volume, which every one who visits Cromer will necessarily purchase, will induce him to oblige the public with a more elaborate and finished work on the subject. The view of Cromer annexed is very faithful, and certainly very elegant.

ART. 44. *The Balnea, or an impartial Description of all the popular Watering Places in England, interspersed with original Sketches, and incidental Anecdotes, in Excursions to Margate, Ramsgate, Tunbridge Wells, Brighton, &c. &c. With Observations on several ancient and respectable Towns and Cities leading to the above remarkable Places.* By George Saville Carey. 12mo. 3s. West. 1799.

The title-page, which, alas! is often the case, promises a great deal too much; but the publication itself will be found a convenient and not unentertaining manual for those who visit the public watering places.

ART. 45. *Narrative of the Deportation to Cayenne, and Shipwreck on the Coast of Scotland, of J. J. Job. Aimé; written by himself. With Observations on the present State of that Colony and of the Negroes, and an Account of the Situation of the deported Persons at the Time of his Escape.* 8vo. 5s. Wright. 1800.

This is to be considered as the sequel to three other publications on the same subject, all of which we have severally noticed. The first was Carnot's Vindication of himself; the second, Ramel's Narrative of the Deportation of Barthelemy, Pichegru, &c.; the third, Secret Anecdotes of the Revolution of the 18th Fructidor. They unquestionably form together a curious body of evidence of perfidy, cruelty, and tyranny, without example. This is by no means less entitled to attention than the other publications which went before it; and the horrible list at the end, of the persons deported, of which by far the greater part miserably perished in a pestilential climate, cannot be perused without a mixture of indignation and horror.

**ART. 46.** *Providence displayed, or the remarkable Adventures of Alexander Selkirk, of Largo in Scotland, who lived Four Years and Four Months by himself in the Island of Juan Fernandez, from whence he returned with Captain Woodes Rogers of Bristol, and on whose Adventures was founded the celebrated Novel of Robinson Crusoe; with a Description of the Island, and an Account of several other Persons left there, particularly William, a Mosquito Indian, and Captain Davis's Man; including brief Memoirs of the famous Captain William Dampier. To which is added a Supplement, containing the History of Peter Serrano, Ephraim How, and others, left in similar Situations. By Isaac James. 12mo. 3s. Matthews. 1806.*

These are publications with which criticism has little to do; they have appeared again and again, the delight of childhood, and the amusement of riper age. The present has not much to recommend it in its outward appearance; and we think that, all things considered, too great a price is put upon it.

## FOREIGN CATALOGUE.

### FRANCE.

**ART. 47.** *Les Plantes, poème par René Richard Castel, professeur au Prytanée Français, 2e. édition revue, corrigée et augmentée, ornée de 5 jolies figures en sailliedouce. 1 gros vol. in 18vo, imprimé par Didot jeune, sur grand raisin fin, 3 fr. ou sur gr. raisin vel. superfin satiné, 6 fr. Paris.*

The Poem of the Plants has been greatly applauded on account of its plan, the lively descriptions which it contains, the elegance and sweetness of its versification. This second edition is likewise recommended by considerable additions and corrections.

The Notes also, which the nature of the subject required, present a variety of information, written in a style, which renders them worthy of the poem.

*Espr. d. Journ.*

**ART. 48.** *Oeuvres complètes de Claudien, traduites en Français pour la première fois, avec des notes mythologiques, historiques, et le texte Latin. 2 Vols. 8vo. of about 500 pp. each. Paris.*

Of the Poems of *Claudian*, those which are the most esteemed are his Satire against Rufinus, that against Eutropius, the Rape of Proserpine, the poem in which he celebrates the Consulship of Honorius, and the Epithalamium to the Empress Maria (the wife of Honorius, and daughter of Stilico).

It

It is certainly *Claudian's* poem on the *Rape of Proserpine* which has led some critics to regard him as the heroic poet who came the nearest to *Virgil*; though the distance between them be still very considerable. The same may be observed concerning some parts of his eulogium on Honorius, and of his epithalamium to the Empress Maria, whilst there are others which disgrace them, and in which the false taste of the age appears. These defects, however, are by no means so numerous as the beauties, and *Claudian* will unquestionably always hold an honourable place among those Latin authors who have preserved the purity of their language, and of their poetry, in the midst of a barbarous age.

Some specimens will suffice to give an idea of the merit of the translation. The beginning of the Satire against Rufinus is very remarkable in the turn of the expression. It is here given in the same version as it was inserted seven years ago, in the *Almanach des Muses*. This translation being in verse, appears to us, on that account, to be preferable to that in prose, and better adapted to represent the beauties of the original.

“ Souvent, je l'avouerais, j'ai douté si la terre  
Occupoit les regards du Maître du tonnerre,  
Ou si, frères jouets d'un pouvoir incertain,  
Nous n'avions d'autres dieux qu'un aveugle destin.  
*Tantôt* de l'univers l'harmonie éternelle,  
Et des jours et des nuits l'enchaînement fidelle,  
Le retour des saisons qui partagent les ans,  
La barrière imposée aux flots obéissans,  
Tout sembloit m'attester un arbitre suprême.  
J'imaginois alors que la main d'un Dieu-même  
Prodiguoit aux humains, pour orner leur séjour,  
Et les fruits de la terre et les flammes du jour,  
Dirigeoit le soleil dans sa vaste carrière,  
Et prêtoit à Phébé les rayons de son frère,  
Régloit de l'Océan le lit déterminé,  
Et notre globe enfin sur son axe incliné.  
*Tantôt* je méditois avec inquiétude  
Du destin des mortels l'obscure incertitude :  
Je disois : dans ces lieux le juste est abattu,  
Et le bonheur du crime insulte à la vertu.  
Mon cœur, épouvanté de cette horrible image,  
A la religion dérochant son hommage,  
Voyoit dans l'univers l'ouvrage du hasard,  
Formé sans prévoyance et gouverné sans art ;  
J'osois, des Immortels accusant la puissance,  
Douter de leur justice ou de leur existence.  
Mais enfin, terminant ce doute injurieux.  
Les trépas de Rufin vient d'absoudre les Dieux.”

In the same Satire against Rufinus, the poet supposes that Alecto holds a council with the other Furies, for the purpose of finding a monster

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monster capable of desolating the empire by his avarice and his madness. *Megaera* is immediately provided with one.

“ C’est *Rufin*,” says she, “ des bras de sa mère, il tomba dans mes bras.... Mes serpens façonnèrent de leur triple langue ses membres flexibles. Seule je l’ai formé à l’art de tromper et de nuire. Il fait, sous un voile imposteur, cacher ses sentimens, déguiser ses forfaits, et, le sourire sur les lèvres, ourdir une trame criminelle. L’avarice et la cruauté fermentent dans son cœur. Vainement, pour étancher sa soif, le Tage orgueilleux présenteroit à sa bouche une onde étincelante. Le Pactole qui coule sur un sable doré, l’*Hermus*-même épuisé l’irriteroit encore.... Mais pourquoi ces discours inutiles ? Seul, il a tous les crimes partagés entre nous.”

Nothing can be better contrasted with the preceding passage, than the *Epithalamium* to the Empress *Maria*. We shall extract from it the description of the habitation of *Venus* in the Isle of *Cyprus*. (Tom. i, p. 300).

“ La, jamais l’hyver ne s’arma de neiges et de frimats.... A l’abri de l’inclemence des saisons et des nuages jaloux, à la faveur d’un printemps éternel, on sacrifie sans cesse au plaisir, à *Venus*. Une vaste plaine en couronne le sommet : ses contours sont bornés d’une haie d’or, impénétrable à l’audace humaine. *Vulcain* acheta, dit-on, à ce prix les voluptueux baisers de la déesse. L’habitant de cette enceinte fortunée, le Zéphyr seul la féconde de son haleine amoureuse, et la fleur éclot sans culture étrangère. Là, verdit un bosquet touffu. Avant d’y pénétrer, l’oiseau, sous les yeux de *Vénus*, tire de son gosier des accords harmonieux. *Vénus* a-t-elle souri ? l’oiseau voltige sous ces délicieux ombrages. Objet des dédains de la Déesse, l’oiseau disparaît dans les airs. Les arbrisseaux féconds n’y croissent, n’y vivent que pour aimer. Le palmier, pour s’unir, tend ses rameaux vers le palmier ; près du peuplier, le peuplier brûle et soupire : le plane redit au plane son ardeur ; et par les frémissemens de son feuillage, l’aulne exprime à l’aulne ses desirs. Deux sources y promènent, l’une des ondes douces, l’autre des ondes amères, où le poison se confond avec le miel. Sur ces bords, folâtent des essaims d’Amours enfans des *Nymphes*.... Là, résident encore la licence sans entrave, le dépit facile à calmer, les veilles humectées du jus de la treille, les larmes novices encore, la pâleur dont s’embellit le teint des amans, l’audace tremblante à ses premiers larcins, la crainte mêlée d’espoir, la volupté soucieuse, les parjures, volages enfans du plaisir, et la jeunesse active et folâtre qui ferme à l’impuissante vieillesse l’entrée de ce bocage.”

Some of the Parisian journalists, in giving an account of this translation, have very much extolled the character of *Claudian* ; they have pretended that, if he had not been translated into French before, it was doubtless because he had shown himself the rigid censor of perverse ministers, and of a corrupt government. But they have forgotten to observe that *Claudian*, before he attacked *Rufinus*, prudently waited for the time of his punishment ; and that this poet praised, in the most servile manner, *Honorius*, a prince who, according to a French historian, *fut exempt de vices, mais eut tous les défauts*. We do not speak of the connection of *Claudian* with *Stilico*, or rather of his entire ad-  
herence

herence to this minister, accused by historians of having ultimately conspired against his sovereign. On this subject, however, some doubts have been raised. It must likewise be remembered, that Stilico had begun by rendering important services to his prince and to his country; it was at this time that *Claudian* attached himself to him.

*Spe&at. du Nord.*

ART. 49. *Elémens de Grammaire générale appliqués à la langue Française; par R. A. Sicard. 2 Vols. in 8vo. Paris.*

This work is divided into *two parts*, each forming one volume. The first treats of the different sorts of variable words; the second of invariable words, and comprises the principles of syntax and of construction.

Each *part* is divided into *chapters*, and each *chapter* followed by a corresponding *lesson*. In the chapters are explained, in an analytical manner, all the ideas announced by the title. The corresponding lessons present, according to synthetic order, and in a particularly familiar style, a recapitulation, by question and answer, of the substance of the preceding chapters. Thus is the work equally adapted to the use of those who wish to learn, and of those who wish to teach.

The doctrine of grammar is, in several parts of this work, reduced to a wonderful degree of simplicity. The author has introduced into it formulæ entirely new, suited to the instruction of persons born deaf and dumb, and intended to show clearly to the eyes what long reasonings would not, without great difficulty, make intelligible to the mind.

An Advertisement placed at the head of the book promises the speedy publication of the important work, about which Mr. S. has been employed for thirty years, on the art of instructing persons born deaf and dumb. This work will be of great use, not only to persons of this description, but likewise to mankind in general. The new system of signs which he has laid down, will be considered as an analytic method added to those which we already possess in our articulate languages, and may serve not only to regulate them, but likewise to supply their defects. The French journalists speak of them as likely to contain a new principle of perfect p&isigraphy, and even of a philosophical and universal language. The author, however, whom even the monsters of the 2nd of September spared, as the restorer of human nature, is still treated by the national authority, as an enemy to society.

*Espr. d. Journ.*

ART. 50. *Des anciens Gouvernemens fédératifs, et de la législation de Crète (par Sainte-Croix). 1 vol. in 8vo. Paris.*

The object of the first of these Dissertations is to oppose an error by which the learned had been misled, to the present time, and of which *F&ret* was first aware.

“ L'idée qu'on s'étoit faite de la nature du pouvoir des amphictyons de la Grèce, méritoit d'autant plus d'être réfutée, qu'elle est devenue la source de beaucoup d'erreurs, non-seulement sur le gouvernement et la politique des peuples toujours désunis de cette contrée, mais encore

sur les causes générales et particulières de leur prospérité peu durable et de leur malheur souvent plus réel qu'apparent."

The second Dissertation treats of the legislation of Crete, in which the author, after having shown that no federative league had united the ancient people of the continent of Greece, proves that the inhabitants of that island were neither more prudent, nor less divided than the rest. These two Memoirs are not *ouvrages de circonstance*; they were composed at a time, when persons could think only of the means of preserving their heads from revolutionary barbarity.

"Quand on perd de vue la postérité," says the author, "pour s'attirer les regards passagers de ses contemporains; lorsqu'abjurant ses principes, on veut tout sacrifier aux intérêts d'une faction, il faut renoncer à sa propre estime, et s'attendre à être voué tôt ou tard au mépris. Un philosophe doit armer sa conscience d'une triple cuirasse contre l'opinion à la fois corrompue et corruptrice: ne pas lui résister est la dernière des lâchetés, en devenir l'organe, le plus impardonnable de tous les crimes."

The Amphietyonic diet has hitherto been regarded as a kind of common tribunal, and as the general council of Greece; but this opinion cannot be made to agree with the monuments of the Grecian history: no proof can be found of the existence of these assemblies antecedently to the first sacred war in the time of Solon; it even appears, that from that period it only concerned itself with those affairs which had some relation to religion: this is what Mr. St. Cr. undertakes to prove in treating of the first political associations, and of those of the Amphietyons in particular, whether in Greece or in Italy.

There are three sorts of political unions in those first associations, which necessity, fear, and a regard for the common security formed among men; they may be considered as *patriarchal*, *Amphietyonic*, and *federative*.

"La première," says the author, "remonte à l'origine des sociétés et ne convient qu'à des hordes de chasseurs et de pasteurs; la seconde est le fruit prématuré de la civilisation: aussi nulle loi écrite, nul pacte, formel n'en resserra les liens précaires et momentanés; ces associations furent fondées sur de simples rapports de consanguinité et de mœurs; des fêtes religieuses en fournirent l'occasion, et finirent par en être l'unique objet. La troisième s'établit sur une base plus solide: des peuples voisins redoutant la puissance et l'ambition de leurs ennemis, ou menacés des fers de la tyrannie, firent le sacrifice de leur indépendance particulière pour conserver la liberté générale, et convinrent de ne former plus qu'un corps de nation composé de différentes parties toujours séparées, sans cesse d'être étroitement unies."

Mr. St. Cr. avails himself of the authority of *Strabo*, *Pausanias*, *Eschines*, *Demosthenes*, to show that there existed two Amphietyonic assemblies, composed of the neighbouring people, as, indeed, the word itself imports; the one convoked at Thermopylæ, at the time of the vernal equinox, which was destined to sacrifice to Ceres, and to enter into other deliberations relative to the temple of that goddess; the other at Delphi, at the autumnal equinox. The people, who had the right of sending deputies to these assemblies, were to the number of twelve; each

each of these had two votes, one of which was for the capital, while the other belonged to the body of the nation. All the Dorian, Æolian, and Ionian cities were admitted to this association, at the epoch when Philip of Macedon demanded and obtained for himself and his successors the double suffrage, of which the Phocians had been deprived.

*Montesquieu, Goguet, Pauw, Mably, Stanyan, Gillies, Williams, Mitford*, have adopted the common opinion with respect to the object of the Amphictyonic diet, whilst *Barthélemy* only has observed, "*que l'objet principal des amphictyons étoit de veiller aux intérêts du temple d'Apollon, à Delphes.*"

Italy had likewise, according to this author, its Amphictyonic associations.

The Memoir on the Legislation of Crete, is not less interesting than that of which we have just given some account. *Meursius* had collected every thing which the ancients had written concerning this island, but without entering into any discussions. Mr. *St. Cr.* has not only had recourse to these materials, but he has also given them an arrangement which *Meursius* had neglected, and made them the ground-work of very learned and ingenious researches, always consulting the original texts, and the monuments which still exist.

Those who have little taste for erudition, will perhaps say : what signifies it to us, whether the establishment of the Amphictyons was a political, or only a theocratic union ; whether these deputies formed the general council of Greece, or were merely the guardians of the temple at Delphi ; whether the isle of Crete were indebted for its legislation to Minos, or to his brother Rhadamanthus ? We will answer such persons in the words of Mr. *St. Cr.* himself :

" Les ténèbres répandues sur notre horizon s'étendent chaque jour ; le flambeau des lettres ira briller dans un autre hémisphère, il ne se rallumera plus dans les mains qui l'ont éteint. La foule des hommes célèbres en tout genre a disparu ; l'origine en remontoit au siècle régénérateur de François Ier. et leur nombre s'étoit fort augmenté dans le 17<sup>me.</sup> siècle à jamais mémorable, et si fécond en hommes de génie, en savans du premier ordre, &c. La chaîne, après s'être affoiblie pendant long-temps, a été soudain brisée. Il en reste sans doute quelques anneaux épars ; mais consumés par le temps, ils vont périr. Des géomètres, des chimistes, des minéralogistes ; tous les gens qui cultivent des connoissances relatives à l'art funeste de la guerre, la plupart si étrangers à l'étude de l'antiquité et des lettres, sont encore en grand nombre ; mais ils ne survivront pas beaucoup à la destruction que plusieurs ont secondé sans s'en appercevoir. Le sort des sciences est inséparable de celui des lettres, qui, après leur avoir donné naissance, ne cessent de les alimenter."



## GERMANY.

ART. 51. *Geographie der Griechen und Römer, aus ihren Schriften dargestellt von Conrad Mannert, ord. Prof. der Geschichte in Altdorf. Erster Theil. Allgemeine Einleitung. Hispanien. Zweyte umgearbeitete Auflage.*—*Geography of the Greeks and Romans, as it appears from their own Writings, by C. Mannert. Vol. I. General Introduction, Spain. Second Edition, greatly improved, xvi. and 448 pp. in 8vo. (2 Rixd.) Nürnberg.*

The improvements in this new edition of a much improved work, consist chiefly in additions. The author has, for instance, inserted *Dionysius Periegetes* and *Avienus*, who had before been omitted in the series of ancient geographers; treated, in a critical and circumstantial manner, of the labours of *Ptolemy*, as also of the different editions of his works, and allowed a place to the Itineraries of the Romans, which had before been neglected, between *Marcian* and *Cosmos Indicopleustes*. Nor has this been done only in the literary, but likewise in the purely geographical part of the book. Mr. M. has, for example, in regard to Spain, made use of the Fragment of the 9th Book of *Strabo*, which had before been overlooked. The present volume has thus been increased by 34 pages.

Jena ALZ.

ART. 52. Sam. Thomas Sömmering *icones embryonum humanorum*, 10 pp. Royal Folio (6 Rixd.) Frankfurt on the M. 1799.

This work is intended as a Supplement to Dr. *William Hunter's Tables*, by an author, whose qualification for the undertaking is generally acknowledged.

*Ibid.*

ART. 53. *Libanii Sophistae Orationes et Declamationes. Ad fidem codicum manuscriptorum recensuit et perpetua annotatione illustravit Jo. Jacobus Reiske. Volumen quartum. lxxiv. and 1145 pp. in l. 8vo. Altenburg.*

We mention this as the continuation of a very valuable edition of an author, whose works Mr. R. has contributed to rescue from oblivion. Much, however, is still wanting to complete, and throw light on them. The former of these ends would be attained by publishing, in a fifth volume, the Orations, or fragments of Orations, of *Libanius*, preserved in the *Anecdota literaria e Codd. msptis edita*, vol. i, and ii; by *Villoison* in the *Anecdota Græca*, vol. ii, p. 11; that published by *Morelli* (*Declamat. pro Socrate*, Venet. 1785, 8vo.) and those by *Siebenkees*, *Anecdota Græc.* i, p. 75; as the latter would be, by the addition of useful *Indexes*, of the contents of the writings of *Libanius*, of the *Græcitas Libaniana*, of the observations of *Reiske* and *Morelli*; and, lastly, by a comparative Table of the pages of the two editions, formed on the plan of that of *Schweighæuser* to *Appian*.

*Ibid.*

ART.

ART. 54. 1. Herodot und Thucydides. Versuch einer nähern Würdigung einiger ihrer historischen Grundsätze mit Rücksicht auf Lucians Schrift: Wie man Geschichte schreiben müsse. Von Georg Friedrich Creuzer.—Herodotus and Thucydides, or an Essay towards an Appretiation of their historical Principles, with Reference to Lucian's Treatise: Quomodo Historia set conscribenda? By G. Fr. Creuzer. Leipzig, viii. and 128 pp. 8vo. (10 gr.)

ART. 55. 2. De Xenophonte historico differit, simulque historiae scribendae rationem, quam inde ab Herodoto und Thucydide scriptores Graeci secuti sunt, illustrare studet Georg. Frid. Creuzer. Particula I, 1799. xviii. and 126 pp. 8vo.

The former of these very excellent Dissertations was occasioned by Lucian's well-known work: *Quomodo Historia conscribenda sit?* § 42. Tom. iv, p. 204 f. ed. Bip. and is divided into two parts: I. *Ἡ κρίσις τῆς ἱστορίας* is the judgment of Lucian on a comparison between Herodotus and Thucydides? II. *Ἡ ἀναγωγή τῶν ἀρχαίων πρὸς τὴν ἱστορίαν* Are some unfavourable expressions of Thucydides in the Introduction to his History, 1, 22, to be referred to Herodotus? The author who gives Heilmann's translation of this passage, which has unquestionably considerable grammatical difficulties, is, however, himself more inclined to adopt Wyttenbach's explanation of it (*Select. princip. histor.* p. 363) according to which τὰ is to be placed before ὠφέλιμα, ὅτι omitted, and αὐτὰ connected with ἀρκούντως ἔξει. Without any alteration we think the construction might run thus: ἀρκούντως δὲ ἔξει (ἢ ἡ μὴ ἰσχυρία ἐκείνοις) ὅσοι βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν, καὶ κρίνειν αὐτὰ (τὰ γερόμενα) ὠφέλιμα τῶν μελλόντων (sc. ἐνεκα) ποτὲ αὖθις ἐπισθῆναι, τοιούτων ὅτων καὶ παραπλησίων κατὰ τὸ ἀνθρώπειον. According to which order the passage is, in our opinion, very properly rendered by Coray (Levesque *Histoire de Thucydide* i, p. 317.) *J'en aurai dit assez dans mon histoire pour ceux qui voudront considérer la vérité des faits, que j'y rapporte, les juger utiles par rapport aux événemens futurs, qui suivant le cours de la nature humaine (ou d'après la conduite ordinaire des hommes) ne manqueront pas de ressembler plus ou moins aux événemens passés.*

No. 2 is only to be regarded as introductory to a larger and more comprehensive work on the Historic art among the Greeks. On the *Hellenica* of Xenophon, Mr. Cr. observes (p. 50) that the author *consilia publica minus copiose exposuit, vim rerum gestarum ad universam Graeciae conditionem negligentius tradidit, morum mutationes ne attigit quidem*; and the result of his examination of this work is (p. 52) that *opus Hellēnicorum dum conderet (Xenophon) tantum abest, ut eximia quaedam universae historiae species, ad cujus imitationem ingenium suum dirigeret ejus menti insedisse videatur, ut potius summum illud, quod quos aetate excepit historiae principes in historia scribenda assidue spectasse constat ne cogitasse quidem videatur.* The work concludes, from p. 103, with critical observations and emendations, of difficult, or corrupt passages in Xenophon, Theophrastus, Aelian, and Lucian. Ibid.

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are so far from agreeing with *Amicus*, that either of the passages pointed out by him have any thing objectionable in them, that we conceive he could not have been thoroughly awake when he took up his pen. The passage in p. 265 is so clearly right, that to attempt an explanation would be an insult to any understanding. Who can doubt that duty is often opposed to worldly interest, and that mere worldly systems offer no adequate reason for the preference of the former? To the passage in p. 407, no objection can be made, except by *Socinians*; of which sect if he is, he might at least know that we are not; and therefore should allow us to speak as our faith directs.

*Philalethes* shall receive due attention, as soon as we can find it in our power to pay it. Nor shall we be unmindful of the circumstance communicated in his letter.

*Mr. A. L. I.* conjectures the real reason of the delay he mentions, which shall be removed next month if possible.

## LITERARY INTELLIGENCE.

*Sir James Burges* is now printing his Epic Poem of *Richard I.* for the public. It consists of eighteen books, and will appear about November, in two volumes, 8vo. A few copies were printed in the Spring, for the inspection of the author's friends, by whom it has been highly approved.

*Mr. Boscawen* is about to publish a small volume of *Poems*, and is preparing for the press an edition of his *Horace*, with the original.

Another volume of *Dr. Shaw's Zoology*, in two parts, like the former, will be published in the course of the year.

*Dr. Callcott* has a musical work in contemplation, which will appear before his *Dictionary of Music*.

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THE  
BRITISH CRITIC,

For AUGUST, 1800.

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Certissima ad illustre nomen est via, bene mereri, cum privatim de singulis, tum publicitus de universis. ERASMUS.

The most certain path to fame, is to deserve well; in your private conduct from individuals, and in your public exertions from the community.

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ART. I. *Vancouver's Voyage to the Pacific Ocean.*

(Concluded from vol. xv, p. 589.)

WE with great pleasure resume our account of this interesting publication. Our former remarks conducted the reader to the concluding part of the first volume. Of this the three chapters which remain, represent the passage of the voyagers through Broughton's Archipelago, their progress along the continental shore, their entrance into Fitzhugh's Sound, and their reasons for quitting the coast to proceed to Nootka. On their arrival at Nootka, they took possession of the place, the particulars of which are detailed; some curious remarks on the commerce of North-west America are subjoined, together with some important astronomical observations.

On leaving Nootka, Captain Vancouver proceeded along the coast in a southerly direction; and the final chapter of the first volume, concludes with a description of the arrival of the ships at Port St. Francisco.

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The second volume, or book the third, commences with an account of the transactions at two Spanish settlements in New Albion; it gives an account of the examination of Columbia River, and concludes with a description of a second visit to the Sandwich Islands; and from this part of the work we have thought proper to select the following extract.

“ The next day being Sunday, was appointed for my visiting the Mission. Accompanied by Mr. *Menzies*, and some of the officers, and our friendly Sen. *Sal*, I rode there to dinner. Its distance from the Presidio is about a league, in an eastwardly direction; our ride was rendered unpleasant by the soil being very loose and sandy, and by the road being much incommoded with low groveling bushes.

“ Its situation and external appearance, in a great measure resembled that of the Presidio; and, like its neighbourhood, the country was pleasingly diversified with hill and dale; the hills were at a greater distance from each other, and gave more extent to the plain, which is composed of a soil infinitely richer than that of the Presidio, being a mixture of sand and black vegetable mould; the pastures bore a more luxuriant herbage, and fed a greater number of sheep and cattle; the barren sandy country through which we had passed, seemed to make a natural division between the lands of the Mission and those of the Presidio, and extends from the shores of the port, to the foot of a ridge of mountains which border on the exterior coast, and appear to stretch in a line parallel to it; the verdure of the plain continued to a considerable height up the sides of these hills; the summits of which, though still composed chiefly of rugged rocks, produced a few trees.

“ The buildings of the Mission formed two sides of a square only, and did not appear as if intended at any future time to form a perfect quadrangle like the Presidio. The architecture and materials, however, seemed nearly to correspond,

On our arrival we were received by the reverend fathers with every demonstration of cordiality, friendship, and the most genuine hospitality. We were instantly conducted to their mansion, which was situated neat, and communicated with the church. The houses formed a small oblong square, the side of the church composed one end, near which were the apartments allotted to the fathers; these were constructed nearly after the manner of those at the Presidio, but appeared to be more finished, better contrived, were larger, and much more cleanly; along the walls of this interior square, were also many other apartments adapted to various purposes.

Whilst dinner was preparing, our attention was engaged in seeing the several houses within the square; some we found appropriated to the reception of grain, of which however they had not a very abundant stock; nor was the place of its growth within sight of the mission, though the richness of the contiguous soil seemed equal to all the purposes of husbandry. One large room was occupied by manufacturers of a coarse sort of blanketting made from the wool produced in the neighbourhood. The looms, though rudely wrought, were tolerably well contrived, and had been made by the Indians, under

der the immediate direction and superintendence of the fathers, who, by the same assiduity, had carried the manufacture thus far into execution; the produce resulting from their manufactory is wholly applied to the clothing of the converted Indians. I saw some of the cloth, which was by no means despicable, and had it received the advantage of fulling would have been a very decent sort of clothing. The preparation of the wool, as also the spinning and weaving of it, was, I understood, performed by unmarried women, and female children, who were all resident within the square, and were in a state of conversion to the Roman Catholic persuasion. Besides manufacturing the wool, they were also instructed in a variety of necessary, useful, and beneficial employments, until they marry, which is greatly encouraged; when they retire from the tuition of the fathers, to the hut of their husband. By these means it is expected that their doctrines will be firmly established, and rapidly propagated, and the trouble they now have with their present untaught flock, will be hereafter recompensed, by having fewer prejudices to combat in the rising generation. They likewise consider their plan as essentially necessary in a political point of view, for insuring their own safety. The women and girls being the dearest objects of affection amongst these Indians, the Spaniards deem it expedient to retain constantly a certain number of females immediately within their power, as a pledge for the fidelity of the men, and as a check on any improper designs the natives might attempt to carry into execution, either against the missionaries, or the establishment in general.

“ By various encouragements and allurements to the children, or their parents, they can depend upon having as many to bring up in this way as they require; here they are well fed, better clothed than the Indians in the neighbourhood, are kept clean, and instructed, and have every necessary care taken of them; and in return for these advantages, they must submit to certain regulations, amongst which, they are not suffered to go out of the interior square in the day-time without permission, are never to sleep out of it at night; and to prevent elopements, this square has no communication with the country but by one common door, which the fathers themselves take care of, and see that it is well secured every evening, as also the apartments of the women, who generally retire immediately after supper.

“ If I am correctly informed by the different Spanish gentlemen with whom I conversed on this subject, the uniform, mild, and kind-hearted disposition of this religious order, has never failed to attach to their interest the affections of the natives wherever they have sat down amongst them; this is a very happy circumstance, for their situation otherwise would be excessively precarious, as they are protected only by five soldiers, who reside under the direction of a corporal, in the buildings of the Mission at some distance on the other side of the church.

“ The establishment must certainly be considered as liable to some danger. Should these children of nature be ever induced to act an ungrateful and treacherous part, they might easily conceal sufficient weapons to effect any evil purpose. There are only three fathers; these live by themselves, and should any attempt be made upon them at night, the very means they have adopted for their security might

deprive them of any assistance from the guard until it might be too late; and individually they could make but little resistance. Should a conspiracy for their destruction take place, the Mission would soon fall, and there would be little doubt of the conspirators being joined by the Indians of the village, which is in the vicinity of the Mission, and which was said to contain six hundred persons; but on visiting it I considered their number greatly over-rated; the major part of them I understood were converted to the Roman Catholic persuasion; but I was astonished to observe how few advantages had attended their conversion.

“ They seemed to have treated with the most perfect indifference, the precepts and laborious example of their truly worthy and beneyolent pastors; whose object had been to allure them from their life of indolence, and raise in them a spirit of emulous industry, which, by securing to them plenty of food, and the common conveniences of life, would necessarily augment their comforts, and encourage them to seek and embrace the blessings of civilized society. Deaf to the important lessons, and insensible of the promised advantages, they still remained in the most abject state of uncivilization; and if we except the inhabitants of Terra del Fuego, and those of Van Diemen's Land, they are certainly a race of the most miserable beings I ever saw, possessing the faculty of human reason. Their persons, generally speaking, are under the middle size, and very ill made; their faces ugly, presenting a dull, heavy, and stupid countenance, devoid of sensibility, or the least expression. One of their greatest aversions is cleanliness, both in their persons and habitations, which, after the manner of their forefathers, were still without the most trivial improvement. Their houses were of a conical form, about six or seven feet in diameter at their base (which is the ground) and are constructed by a number of stakes, chiefly of the willow tribe, which are driven erect into the earth in a circular manner, the upper ends of which being small and pliable, are brought nearly to join at the top, in the centre of the circle, and these being securely fastened, give the upper part of the roof somewhat of a flattish appearance; thinner twigs of the like species are horizontally interwoven between the uprights, forming a piece of basket-work about twelve feet high; at the top a small aperture is left, which allows the smoke of the fire made in the centre of the hut to escape, and admits most of the light they receive; the entrance is by a small hole close to the ground, through which, with difficulty, one person at a time can gain admittance; the whole is covered over with a thick thatch of dried grass and rushes.

“ These miserable habitations, each of which was allotted for the residence of a whole family, were erected with some degree of uniformity, about three or four feet asunder, in straight rows, leaving lanes or passages in right angles between them; but these were so abominably infested with every kind of filth and nastiness, as to be rendered not less offensive than degrading to the human species.

“ Close by stood the church, which for its magnitude, architecture, and internal decorations, did great credit to the constructors of it, and presented a striking contrast between the exertions of genius, and such as bare necessity is capable of suggesting. The raising and decorating



rating this edifice, appeared to have greatly attracted the attention of the fathers, and the comforts they might have provided in their humble habitations, seemed to have been totally sacrificed to the accomplishment of this favourite object. Even their garden, an object of such material importance, had not yet acquired any great degree of cultivation, though its soil was a rich black mould, and promised an ample return for any labour that might be bestowed upon it; the whole contained about four acres, was tolerably well fenced in, and produced some fig, peach, apple, and other fruit trees, but afforded a very scanty supply of useful vegetables; the principal part lying waste, and overrun with weeds.

“ On our return to the convent, we found a most excellent and abundant repast provided, of beef, mutton, fish, fowls, and such vegetables as their garden afforded. The attentive and hospitable behaviour of our new friends, amply compensated for the homely manner in which the dinner was served; and would certainly have precluded my noticing the distressing inconvenience these valuable people labour under, in the want of almost all the common and most necessary utensils of life, had I not been taught to expect, that this colony was in a very different stage of improvement, and that its inhabitants were infinitely more comfortably circumstanced.

“ After dinner we were engaged in an entertaining conversation, in which, by the assistance of Mr. *Dobson*, our interpreter, we were each able to bear a part. Amongst other things, I understood that this Mission was established in the year 1775, and the Presidio of St. Francisco in 1778, and that they were the northernmost settlements of any description, formed by the court of Spain, on the continental shore of North-West America, or the islands adjacent, exclusive of Nootka, which I did not consider as coming under that description, any more than the temporary establishment, which in the preceding spring had been formed by Sen, *Quadra*, near Cape Flattery, at the entrance of the straits of Juan de Fuca; and which has been already stated to be entirely evacuated. The excursions of the Spaniards seemed to be confined to the neighbourhood of their immediate place of residence, and the direct line of country between one station and another, as they have no vessels for embarkation, excepting the native canoe, and an old rotten wooden one, which was lying near our landing place: had they proper boats on this spacious sheet of water, their journeys would not only be much facilitated, but it would afford a very agreeable variety in their manner of life, and help to pass away many of the solitary and wearisome hours, which they must unavoidably experience. I understood that the opposite side of the port had been visited by some soldiers on horseback, who obtained but little information; some converted Indians were found living amongst the natives of the northern and western parts of the port, who were esteemed by the Spaniards to be a docile, and, in general, a well-disposed people; though little communication took place between them and the inhabitants of this side. The missionaries found no difficulty in subjecting these people to their authority. It is mild and charitable, teaches them the cultivation of the soil, and introduces among them, such of the useful arts as are most essential to the comforts of human nature and social life. It is  
much

much to be wished that these benevolent exertions may succeed, though there is every appearance that their progress will be very slow, yet they will probably lay a foundation, on which the posterity of the present race may secure to themselves the enjoyment of civil society.

"The next establishment of this nature, and the only one within our reach from our present station, was that of St. Clara, lying to the south-eastward, at the distance of about eighteen leagues, and considered as one day's journey. As there was no probability of our wood and water being completely on board in less than three or four days, I accepted the offer of Sen. *Sal*, and the reverend fathers, who undertook to provide us horses for an expedition to St. Clara the following morning; at the decline of day we took our leave, and concluded a visit that had been highly interesting and entertaining to us, and had appeared to be equally grateful to our hospitable friends." P. 9.

The fourth book, which commences at p. 237, vol. ii, is employed in describing the second visit of the voyagers to the North, and represents a survey of the whole American Coast, from Fitzhugh's Sound to Cape Decision, and from Monterrey to the most Southerly extent of the investigation which was intended to be made. The following short extract describes a singular race of people, and the most extraordinary manners.

"In the afternoon we had the honour of a female party on board, those of the women, who appeared of the most consequence, had adopted a very singular mode of adorning their persons; and although some sort of distortion or mutilation was a prevailing fashion with the generality of the Indian tribes we had seen, yet the peculiarity of that we now beheld, was, of all others, the most extraordinary, and the effect of its appearance the most indescribable. A horizontal incision is made about three tenths of an inch below the upper part of the under lip, extending from one corner of the mouth to the other entirely through the flesh, this orifice is then by degrees stretched sufficiently to admit an ornament made of wood, which is confined close to the gums of the lower jaws, and whose external surface projects horizontally. These wooden ornaments are oval, and resemble a small oval platter or dish. made concave on both sides; they are of various sizes, but the smallest I was able to procure, was about two inches and a half, the largest was three inches and four tenths in length, and an inch and an half broad; the others decreased in breadth, in proportion to their length. They are about four tenths of an inch in thickness, and have a groove along the middle of the outside edge, for the purpose of receiving the divided lip; these hideous appendages are made of fir and neatly polished, but present a most unnatural appearance, and are a species of deformity, and an instance of human absurdity, that would scarcely be credited without ocular proof.

"It appeared very singular, that, in the regions of New Georgia, where the principal part of the people's clothing is made of wool, we never saw the animal, nor the skin from which the raw material was procured. And though I had every reason to believe that those animals were by no means scarce in this neighbourhood, yet we did not observe

observe one person among our present visitors in a woollen garment ; the clothing of the natives here, was either skins of the sea-otter, or garments made from the pine bark ; some of these latter have the fur of the sea-otter very neatly wrought into them, and have a border to the sides and bottom, decorated with various colours. In this only they use woollen yarn, very fine, well spun, and dyed for that purpose, particularly with a very lively and beautiful yellow.

“ We at first considered the inhabitants of this region to be a much finer race of men than those further south ; the difference however appeared less conspicuous when they were seen in greater numbers, probably owing to our having become more familiar with their persons, and to their having performed a long journey to visit us in extremely rough rainy weather ; their dispositions, as far as our short visit will authorize an opinion, appeared to be civil, good-humoured, and friendly. The vivacity of their countenances indicated a lively genius, and from their repeated bursts of laughter, it would appear that they were great humourists, for their mirth was not confined to their own party, or wholly resulting from thence, but was frequently at our expence, so perfectly were they at ease in our society.

“ The chiefs generally approached us with the ceremony of first rowing round the vessels, and departed in the same manner, singing a song that was by no means unpleasing, this was sometimes continued till they had retired a considerable distance ; they seemed a happy cheerful people, and to live in the strictest harmony with each other. They were well-versed in commerce ; of this we had manifest proof in their disposal of the skins of the sea-otter, and other animals ; about one hundred and eighty of the former, I believe, were purchased by different persons on board in the course of their several visits ; this number seemed nearly to have exhausted their stock, as most of the chiefs took their leave, as if they had no intention of returning, and in the same friendly and cheerful manner as before related.” P. 280.

In this portion of the work, the account of Mr. Whidbey's boat-excursions excite much curiosity and attention ; and the last chapter of the second volume is full of interesting matter, and concludes with a satisfactory, though brief, representation of the Spanish Settlements in New Albion. Among others, we find the following most curious fact : That between Port St. Francisco and St. Diego, including both establishments, and occupying an extent, in one line, of upwards of 420 nautical miles, the whole Spanish force does not amount to three hundred men, officers included. The author justly remarks, that credit could hardly be given to the possibility of so small a body of men keeping in awe, and under subjection, the natives of such a space of country, and that too without resorting to harsh, or unjustifiable measures.

The third volume opens with an account of a third visit made by the voyagers to the Sandwich Islands, and ten chapters are employed in the description of the consequent transactions,

actions, and the final survey of the coast of north-west America. Among the more remarkable incidents which are here represented, are the cession of the island of Owhyhee to his Britannic Majesty, Mr. Puget's curious narrative, and the completion of the survey by two boat-excursions, under the direction of Messrs. Whidbey and Johnstone. From this part of the work we could not deny ourselves the pleasure of making the following extract, as nothing similar occurs in any of the representations we have hitherto had of the Sandwich Islands.

“ Desirous of being constantly on the spot, lest any untoward circumstance should arise to interrupt the happiness we enjoyed, my excursions were confined to a small distance from our encampment. This however did not preclude my attending some of their evening amusements in our neighbourhood. At one of which, in particular, I was very well entertained.

“ This was a performance by a single young woman, of the name of *Puckoo*, whose person and manners were both very agreeable. Her dress, notwithstanding the heat of the weather, consisted of an immense quantity of thin cloth, which was wound round her waist, and extended as low as her knees. This was plaited in such a manner, as to give a pretty effect to the variegated pattern of the cloth; and was otherwise disposed with great taste. Her head and neck were decorated with black, red, and yellow feathers; but, excepting these, she wore no dress from the waist upwards. Her ankles, and nearly half way up her legs, were decorated with several folds of cloth, widening upwards, so that the upper parts extended from the leg at least four inches all round; this was encompassed by a piece of net-work, wrought very close, from the meshes of which were hung the small teeth of dogs, giving this part of her dress the appearance of an ornamented funnel. On her wrists she wore bracelets, made of the tusks from the largest hogs. These were highly polished, and fixed close together in a ring; the concave sides of the tusks being outwards, and their ends reduced to an uniform length, curving naturally each way from the centre, were by no means destitute of ornamental effect.

“ Thus equipped, her appearance on the stage, before she uttered a single word, excited considerable applause from the numerous spectators, who observed the greatest good order and decorum. In her performance, which was in the open air, she was accompanied by two men, who were seated on the ground in the character of musicians; their instruments were both alike, and were made of the outides of shells of large gourds, open at the top, the lower ends ground perfectly flat, and as thin as possible without endangering their splitting; these were struck on the ground, covered with a small quantity of dried grass, and in the interval between each stroke they beat with their hands and fingers on the sides of these instruments, to accompany their vocal exertions, which, with the various motions of their hands and body, and the vivacity of their countenances, plainly demonstrated the interest they had not only in excelling in their own parts, but also

in the applause which the lady acquired by her performance, advancing or retreating from the musicians a few short steps in various directions, as the nature of the subject, and the numerous gestures and motions of her person demanded; her speech or poem was first begun in a slow and somewhat solemn manner, and gradually became energetic, probably as the subject-matter became interesting, until at length, like a true actress, the liveliness of her imagination produced a vociferous oration, accompanied by violent emotions. These were received with shouts of great applause; and although we were not sufficiently acquainted with the language to comprehend the subject, yet we could not help being pleased in a high degree with the performance. The music and singing was by no means discordant or unpleasing, many of the actions seemed to be well adapted, and the attitudes exhibited both taste and elegance. The satisfaction we derived at this public entertainment, was greatly increased by the respectful reception we met from all parties, as well performers as spectators, who appeared to be infinitely more delighted by our plaudits, than by the liberal donations which we made on the occasion.

"These amusements had hitherto been confined to such limited performances, but this afternoon was to be dedicated to one of a more splendid nature, in which some ladies of consequence, attendants on the court of *Tamaabmaub*, were to perform the principal parts. Great pains had been taken, and they had gone through many private rehearsals, in order that the exhibition this evening might be worthy of the public attention; on the conclusion of which I proposed, by a display of fire-works, to make a return for the entertainment they had afforded us.

"About four o'clock, we were informed that it was time to attend the royal dames; their theatre, or rather place of exhibition, was about a mile to the southward of our tents, in a small square surrounded by houses, and sheltered by trees; a situation as well chosen for the performance as for the accommodation of the spectators, who, on a moderate computation, could not amount to less than four thousand of all ranks and descriptions of persons.

"A difference in point of dress had been observed in the audience at the former entertainment, but on this occasion every one shone forth in the best apparel that could be procured. Those that had been successful in their commercial transactions with us, did not fail to appear in the best attire they had procured; and such as were destitute of European articles had exerted their genius to substitute the manufacture and productions of their own country in the most fashionable and advantageous manner. Feathered ruffs, or gartering tape in wreaths, adorned the ladies' heads, and were also worn as necklaces; red cloth, printed linen, or that of their own manufacture, constituted the lower garment, which extended from the waist to the knees. The men likewise had on their best maros, so that the whole presented a very gay and lively spectacle.

"On our arrival, some of our friends were pleased to be a little jocular with our appearance at so unfashionable an hour, having come much too early for the representation; but as we were admitted into the green-room amongst the performers, our time was not unpleasantly engaged.

engaged. The dress of the actresses was something like that worn by *Puckoo*, though made of superior materials, and disposed with more taste and elegance. A very considerable quantity of their finest cloth was prepared for the occasion; of this their lower garment was formed, which extended from their waist half way down their legs, and was so plaited as to appear very much like a hoop-petticoat. This seemed the most difficult part of their dress to adjust, for *Tamaabmaab*, who was considered to be a profound critic, was frequently appealed to by the women, and his directions were implicitly followed in many little alterations. Instead of the ornaments of cloth and net-work decorated with dog's-teeth, these ladies had each a green wreath, made of a kind of bind weed twisted together in different parts like a rope, which was wound round from the ankle nearly to the lower part of the petticoat; on their wrists they wore no bracelets nor other ornaments, but across their neck and shoulders were green sashes, very nicely made with the broad leaves of the tee, a plant that produces a very luscious sweet root, the size of a yam. This part of their dress was put on the last by each of the actresses; and the party being now fully attired, the king and queen, who had been present the whole time of their dressing, were obliged to withdraw, greatly to the mortification of the latter, who would gladly have taken her part as a performer, in which she was reputed to excel greatly. But the royal pair were compelled to retire, even from the exhibition, as they were prohibited by law from attending such amusements, excepting on the festival of the new year. Indeed the performance of this day was contrary to the established rules of the island; but, being intended as a compliment to us, the innovation was admitted.

“As their majesties withdrew, the ladies of rank and the principal chiefs began to make their appearance; the reception of the former by the multitude was marked by a degree of respect that I had not before seen amongst any of the inhabitants of the countries in the Pacific Ocean. The audience assembled at this time were standing in rows from fifteen to twenty feet deep, so close as to touch each other, but these ladies no sooner approached their rear, in any accidental direction, than a passage was instantly made for them and their attendants to pass through, in the most commodious manner, to their respective stations, where they seated themselves on the ground, which was covered with mats, in the most advantageous situations for seeing and hearing the performers; most of these ladies were of a corpulent form, which, assisted by their stately gait, the dignity with which they moved, and the number of their pages, who followed with fans to court the refreshing breeze, or with fly-flaps to disperse the offending insects, announced their consequence as the wives, daughters, sisters, or other near relations of the principal chiefs, who however experienced no such marks of attention or respect themselves, being obliged to make their way through the spectators in the best manner they were able.

“The time devoted to the decoration of the actresses extended beyond the limits of the quiet patience of the audience, who exclaimed two or three times from all quarters, “Hoorah, hoorah, poaliealee,” signifying that it would be dark and black night before the performance would begin. But the audience here, like similar ones in other countries,



countries, attending with a pre-disposition to be pleased, was in good humour, and was easily appeased by the address of our faithful and devoted friend, *Trywbooker*, who was the conductor of the ceremonies, and sole manager on this occasion; he came forward, and apologized in a speech that produced a general laugh; and, causing the music to begin, we heard no further murmurs.

"The band consisted of five men, all standing up, each with a highly polished wooden spear in the left, and a small piece of the same material equally well finished in the right hand; with this they beat on the spear, as an accompaniment to their own voices in songs, that varied both as to time and measure, especially the latter; yet their voices, and the sounds produced from their rude instruments, which differed according to the place on which the tapering spear was struck, appeared to accord very well. Having engaged us a short time in this vocal performance, the court ladies made their appearance, and were received with shouts of the greatest applause. The musicians retired a few paces, and the actresses took their station before them.

"The heroine of the piece, which consisted of four parts or acts, had once shared the affections and embraces of *Tamaabmaab*, but was now married to an inferior chief, whose occupation in the household was that of the charge of the king's apparel. This lady was distinguished by a green wreath round the crown of the head; next to her was the captive daughter of *Titeeree*; the third a younger sister to the queen, the wife of *Crymamahoo*, who, being of the most exalted rank, stood in the middle. On each side of these were two of inferior quality, making in all seven actresses. They drew themselves up in a line fronting that side of the square that was occupied by the ladies of quality and the chiefs. These were completely detached from the populace, not by any partition, but as it were by the respectful consent of the lower orders of the assembly, not one of which trespassed or produced the least inaccommodation.

"This representation, like that before attempted to be described, was a compound of speaking and singing, the subject of which was enforced by appropriate gestures and actions. The piece was in honour of a captive princess, whose name was *Crycowculleneagow*, and on her name being pronounced, every one present, men as well as women, who wore any ornament above their waist, were obliged to take them off, though the captive lady was at least sixty miles distant. This mark of respect was unobserved by the actresses whilst engaged in the performance, but the instant any one sat down, or at the close of the act, they were also obliged to comply with this mysterious ceremony. The variety of attitudes into which these women threw themselves, with the rapidity of their action, resembled no amusement in any other part of the world within my knowledge, by a comparison with which I might be enabled to convey some idea of the stage-effect thus produced, particularly in the three first parts, in which there appeared much correspondence and harmony between the tone of their voices and the display of their limbs. One or two of the performers being not quite so perfect as the rest, afforded us an opportunity of exercising our judgment by comparison; and it must be confessed that the ladies



ladies who most excelled, exhibited a degree of graceful action, for the attainment of which it is difficult to account.

“ In each of these first parts the songs, attitudes, and actions, appeared to me of greater variety than I had before noticed amongst the people of the great South-Sea nation, on any former occasion; the whole, though I am unequal to its description, was supported with a wonderful degree of spirit and vivacity; so much indeed, that some of their exertions were made with such a degree of agitating violence, as seemed to carry the performers beyond what their strength was able to sustain; and had the performance finished with the third act, we should have retired from their theatre with a much higher idea of the moral tendency of their drama, than was conveyed by the offensive, libidinous scene exhibited by the ladies in the concluding part. The language of the song no doubt corresponded with the obscenity of their actions, which were carried to a degree of extravagance, that were calculated to produce nothing but disgust even to the most licentious.

“ This hooarah occupied about an hour, and concluded with the descending sun, it being contrary to law that such representations should continue after that time of day. The spectators instantly retired in the most orderly manner, and dispersed in the greatest good humour, apparently highly delighted with the entertainment they had received. But as the gratification I had promised on this occasion required the absence of light, and could not be exhibited to advantage until a late hour, the multitude were permitted to reassemble in our neighbourhood soon afterwards for this purpose.

“ Our exhibition commenced about seven in the evening, and as we still possessed a considerable variety of fire-works, in a tolerable good state of preservation, an ample assortment was provided, and on being thrown off they produced from the expecting multitude such acclamations of surprise and admiration from all quarters, as may be easily imagined to arise from the feelings of persons totally unacquainted with objects of such an extraordinary nature. *Tamaahmaab* fired the two first rockets; but there were only one or two of the chiefs who had courage sufficient to follow his example; and it was observed amongst those who were near us at the time, that in these apprehension was more predominant than pleasure. The whole concluded with some excellent Bengal lights, which illuminating the neighbourhood to a great distance, almost equal to the return of day, seemed to produce more general satisfaction than the preceding part of the exhibition; and on its being announced, that the light was shewn to conduct them safely to their habitations the crowd retired; and in the space of half an hour the usual stillness of the night was so completely restored, that it would rather have been imagined there had not been a single stranger in our neighbourhood, than that thousands had so recently departed.” P. 39.

The sixth book, comprising six chapters, describes the passage to the southward along the western coast of America, the doubling of Cape Horn, the arrival of the vessels at St. Helena, and finally their safe return to England. In a publication

tion so comprehensive as the present, and embracing such a multiplied variety of particulars as must necessarily have occurred in a voyage occupying so large a period of time, and over so vast a space, the account to be given in a Review can hardly satisfy general curiosity. It is enough, perhaps, if we enable the reader to accompany the navigators on his map, after pointing out the more immediate objects of research, and how far these were successful or otherwise. In the present instance, all that was aimed at was fully accomplished; and it may now be considered as decided, beyond all doubt, that no north-west passage exists. We know it has been remarked by some, who appear to have had less of charitable candour than of a disposition to censure, that Captain Vancouver undertook this Voyage with strong prejudices on his mind, which were likely to make his investigation of what he was ordered to ascertain, less persevering and less careful than the friends of geographical science had a right to expect. The detail of the work itself gives a satisfactory contradiction to such surmises; for in no book of travels are exhibited more diligent, more indefatigable, or more scientific examinations of every thing likely, in any degree, to benefit navigation or philosophy. The following may be considered as the author's conclusion of his work.

“ The principal object which his Majesty appeared to have had in view, in directing the undertaking of this voyage having at length been completed, I trust the precision with which the survey of the coast of North-west America has been carried into effect, will remove every doubt, and set aside every opinion of a north-west passage, or any water communication navigable for shipping existing between the North Pacific and the interior of the American continent, within the limits of our researches. The discovery that no such communication does exist has been zealously pursued, and with a degree of minuteness far exceeding the letter of my instructions; in this respect I might possibly have incurred the censure of disobedience, had I not been entrusted with the most liberal discretionary orders, as being the fittest and most likely means of attaining the important end in question.

“ The very detached and broken region that lies before so large a portion of this coast, rendered a minute examination altogether unavoidable; this had frequently the good effect of facilitating the labours of our survey, by its leading us through narrow, shallow, intricate channels, which cut off extensive tracts of broken lands, and by thus shewing their separation from the continent, their further examination became unimportant to the object of our enquiry.

“ For this reason I have considered it essential to the illustration of our survey, to state very exactly not only the tracks of the vessels when navigating these regions, but likewise those of the boats when so employed, as well when I was present myself, as when they were conducted

dicted by Mr. Whidbey or Mr. Johnstone, on whom the execution of that laborious and dangerous service generally fell, and to whom I feel myself indebted for the zeal with which they engaged in it on all occasions. The perusal of these parts of our voyage to persons not particularly interested, I am conscious will afford but little entertainment; yet I have been induced to give a detailed account, instead of an abstract of our proceedings, for the purpose of illustrating the charts accompanying this journal, of shewing the manner in which our time day by day had been employed; and for the additional purpose of making the history of our transactions on the North-west coast of America as conclusive as possible, against all speculative opinions respecting the existence of a hyperborean or mediterranean ocean within the limits of our survey." Vol. iii, p. 294.

There are many plates ornamental of these volumes, which are executed in the best style of engraving. The same may be said generally of the charts which accompany the work. We think there should have been one chart of the Voyage and discoveries prefixed to the whole. Common readers, and those less acquainted with the places visited and described, wander from one chart to another in search of particular situations, which, if one general view of the Voyage had been placed before them, they would have been able to have found without difficulty.

**ART. II.** *Twelve Sermons, on the Advantages which result from Christianity; and on the Influence of Christian Principles on the Mind and Conduct, designed chiefly for the Use of Families. To which are added, Philanthropic Tracts: Consisting of I.—An Essay on the State of the Poor, and on the Means of improving it by Parochial Schools, Friendly Societies, &c. II.—Rules for forming and conducting Friendly Societies, to facilitate their general Establishment. By James Cowe, M. A. Vicar of Sunbury, Middlesex. The Second Edition, revised and enlarged. 8vo. 319 pp. 6s. Rivingtons. 1800.*

**WE** have before noticed, with commendation, the pious and meritorious labours of this truly benevolent writer; and we have no scruple in declaring, that we shall be happy to second and facilitate his views, by all means within our power. It would be strange indeed if we should not; for these views are no other than to disseminate the principles of our holy religion, as extensively and as effectually as possible, and particularly to improve the morals, and meliorate the general condition of the poor. This volume is composed partly of  
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republished and partly of original matter. The first portion consists of Twelve Sermons, preached in the author's own parish church of Sunbury, in Middlesex; and more particularly at the anniversary meetings of two Friendly Societies of tradesmen and day-labourers, to which institution Mr. Cowe proves himself an able advocate and most zealous friend. These discourses are remarkable, at the same time, for their plain, simple, and expressive language, and for their great perspicuity and strength of argument. They are also peculiarly adapted for the use of families, and more immediately of those of the middling or lower ranks; for the bottom of each page contains references to those passages of Scripture which are employed and illustrated, the operation of which must unavoidably be what the writer intended it should, namely, to make the reader more conversant with the sacred writings. The following short specimen will serve to satisfy our readers of the merit of the Sermons.

“ Let us consider how we should behave in our respective families, how the principles of the Gospel will operate in the regulation of our tempers, and of our domestic concerns. To this subject you should pay the greater attention, as many, who are regular in the profession of religion at church, are shamefully remiss in the duties of private life. Now, the first duty of every head of a family is, to promote a sense of religion in his own house. Family prayer has a tendency to maintain a spirit of devotion, to repress animosities, to increase benevolence, and to improve our virtue. And, as so many good consequences result from it, you should not fail to make it a part of your daily employment. If you allow the business of life to engage your whole attention; if it prevent you from devoting a small portion of your time, every day, in devout prayer to God; a period is fast approaching when you will acknowledge, with the greatest regret, that you were too deeply engaged in the pursuits of this world, and too inattentive to the concerns of the next.—“ O come,” then, “ let us worship and bow down, and kneel before the Lord our Maker. Worship him in the beauty of holiness.” Cultivate that elevation of mind, that reverence of Almighty God, that purity of heart, and that integrity of life, which will shew the sincerity of your religious principles, that you are promoting the cause of piety and virtue, and that your behaviour is “ such as becometh the Gospel of Christ.”

“ A second duty, to which, as Christians, you must particularly attend, is industry. Man was never designed to be inactive: some are destined to procure their daily subsistence by the labour of their hands; and others, by the exertion of their minds. All are to be employed in some virtuous and useful occupation, suitable to their station and abilities. You are enjoined in Scripture “ to be quiet, and to do your own business, and to work with your own hands,” at your respective employments. And, in another place, the Apostle expresses himself in still stronger language: “ If any will not work, neither

neither should he eat," and thereby become a burden on the industry of others. Now, if any of *you* were to neglect your business, and to spend your time in idleness or vice, the consequence would be very fatal to yourselves, and to your families. I need not, therefore, expatiate on the ignominy and degradation of applying for parochial relief without absolute necessity, nor point out to you, how mean and sordid it is in men to live on the property and industry of others, when, by diligence and prudence, they might have supported themselves, and avoided all the misery and humiliation of a parish-maintenance. As long as you are industrious, and attentive to the duties of your station, you will be respected; and, remember, while you are thus employed, you are fulfilling the wise purposes of Providence, and are promoting your eternal interests, even while you seem wholly engaged about the concerns of the present life.

"A duty, nearly connected with industry, and highly consistent with your Christian principles, is frugality. Unless men pay attention to the management of their domestic concerns, they must inevitably fall into disorder. And, as this will be found to be true, even in the superior ranks of life, surely those, whom I am now particularly addressing, must be sensible, that without some prudence and care, *they* may soon be involved in embarrassments and expences, from which it would be almost impossible to extricate themselves. Many of the poor are extremely improvident in the management of their slender property, and aggravate their afflictions by their want of œconomy and foresight when they are young, and have not a family to support. Instead of making any provision against accidental difficulties, they meanly depend upon parish-maintenance, and unthinkingly squander in health, what might have supported them with comfort in sickness, or in age.—But others, by virtuous industry, and by becoming members of Friendly Societies, shew an independence of sentiment, and a principle of benevolence, which you should ever retain. Their prudence, indeed, and their foresight, cannot be too highly commended, for laying by a portion, at stated times, as Providence has blessed their exertions; and for appropriating part of their wages for their mutual support in cases of accident or of illness, somewhat resembling the custom which prevailed among the primitive Christians, of "assisting *their* poor brethren, and distributing to every man according as his necessities required." By this means, if they happen, at any time, to be disabled by disease, or bowed down with the infirmities of Nature, they can apply to their Society for relief, and will be supported by a fund; which their own industry and œconomy have contributed to raise.

"That your moral and religious conduct may be "suitable to the Gospel," there is another domestic virtue which must not be omitted, and that is temperance. The great number of public-houses, and the disorderly manner in which many of them are kept, are no less detrimental to society, than destructive to religion. But, if you have any regard to decency and character; if you have any affection for your families, who naturally look up to you for protection and support; you will not quit the paths of sobriety and peace, and leave them a helpless prey to misery and want. By intemperance and excess, you impair  
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your health and your understanding, you waste your time and your substance, you ruin your families, and injure your morals. Drunkenness is incompatible with a Christian life and "conversation;" it is repugnant to that self-government and purity, which the Gospel requires you to cultivate, and is expressly mentioned among those vices, which will exclude you "from the kingdom of God." Against a habit, then, so pernicious to your happiness, both here and hereafter, you can never be sufficiently guarded.—Avoid, therefore, as far as possible, the society and "conversation" of the idle, the profligate, and the drunken; and associate with the industrious, the virtuous, and the sober.

"There is one duty more, deserving particular attention, which remains to be mentioned here; it is, that of promoting mutual affection, and gentleness of manners, in our respective families. Of the sad effects of quarrels and dissensions in private life, we have many melancholy proofs. In the very first age of the world, and among Adam's own sons, we have an awful instance of the dreadful consequence of variance and strife among relations. We find, that Cain entirely stifled his affection for his brother Abel; allowed the rancour of hatred and envy to take full possession of his heart; and at last, with impious hands, became his assassin.—When those, who are connected by the nearest and dearest ties of Nature, once acquire the habit of wrangling and disputing, all their domestic comforts are at an end, their tempers become soured, their peace of mind is ruined;—and thus, by their conduct and "conversation," they too evidently shew, that they are *not* "acting as becometh the Gospel of Christ."

"It was, therefore, the observation of the wise man, "Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith." The most scanty or the most homely fare, accompanied with domestic harmony and peace, and with the love of God and virtue, is far more delicious to the taste, and more pleasing to the mind, than the most splendid entertainment, imbittered by discord and strife, by profaneness and vice. You cannot, then, be too careful to regulate your tempers; to promote social affection, good humour, and cheerfulness of "conversation" in your families; and to instil the same Christian principles into the minds of your children.—This leads me to some reflections on their education, with a view that *they* may "behave as becometh the Gospel." P. 188.

The Sermons are followed by two Philanthropic Tracts, which well deserve the name they bear. The author proposes to improve the condition of the poor, and he thinks that the establishment of Parochial Schools, and of Friendly Societies, will be greatly conducive to this end; the first operating upon their morals, the second relieving the distresses of sickness and want. Now both Parochial Schools and Friendly Societies are actually existing in most great towns and populous villages, with more or less of efficacious operation. What the author

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says in their more general recommendation, well deserves attention.

“ Another great cause of distress among the poor, and the last I shall mention, is their general improvidence in the early part of life. To counteract this want of oeconomy and of prudence, which leads many of them to make little or no provision for the various accidents and calamities to which human nature is continually exposed, and to inspire the lower orders with manly sentiments, no method appears so well calculated as the general diffusion of *Friendly Societies*. To these beneficial institutions, then, I shall now call the reader's serious attention, and shall evince, that, if properly encouraged, and duly regulated, very solid benefits, indeed, might be derived from their extension.

“ There is something in the very name peculiarly congenial to the benevolent and social nature of man, exciting his compassion for his fellow-creatures in the hour of sickness and distress, and leading him to sympathise with them under all their afflictions. Some plans, which have been devised for the maintenance of the poor, have a tendency to depress energy, and to promote idleness, and inattention to futurity; but it is to the credit of these Friendly Societies, that they have industry, foresight, and philanthropy, for their basis.

“ A poor man, by paying three-pence, or four-pence per week, while he is young and in health, is entitled to relief in the time of sickness, and under the infirmities of old age, and secures a decent provision, which renders him independent. By this means, he is exempt from those anxious and desponding moments, which reflections on the uncertainty of health, and the dread of accidents and want, might otherwise occasion. The payments are so trifling, that he does not feel himself deprived by them of any domestic comfort; and they prove to be the happy means of making him more industrious, more prudent, and more virtuous.” P. 242.

The benevolent writer has been at the pains of drawing out a plan of Rules for a Friendly Society, which generally evince both his sagacity and his zeal. Some of these Rules may perhaps be thought somewhat too rigorous; such, for example, as that a member, if seen drunk, shall be expelled; and if not at home by four o'clock in winter, and seven in summer, he shall forfeit five shillings. It is true that these penalties would be imposed only on such members as receive benefit from the Society during ill-health; but perhaps a little more indulgence should be allowed to a class, many of whom have never had the benefit of virtuous example, nor the discipline of regular education. The work before us is, however, entitled to our warmest praise; and we most sincerely wish that it may tend, by its circulation, to promote the generous wishes of the author.



**ART. III.** *The Proceedings of the House of Lords in the Case of Benjamin Flower, Printer of the Cambridge Intelligencer; with Prefatory Remarks on the Writings of the Bishop of Landaff, Mr. Ramsden, and Mr. Hall. To which are added, the Arguments in the Court of King's Bench, on a Motion for Habeas Corpus. By Henry Clifford, Barrister at Law. 8vo. 4s. Cambridge printed; sold by Crosby and Lettorman, London. 1800.*

**T**HIS singular publication-consists of two parts, which have no very close connection with each other. Of the two authors whose works it contains, we are led by our old-fashioned prejudices to consider the Barrister as entitled to precedence over the Printer; but as all professional men are doubtless well acquainted with Mr. Hargrave's opinions in the cases of *Butler* and *Perry*, and with his learned Preface to "Lord Hale's Jurisdiction of the House of Lords," and as Mr. Clifford has added nothing but a few silly and indecent observations to the materials which he has borrowed, without acknowledgment, from Mr. Hargrave; we do not perceive that we are under any necessity of criticizing his argument, nor do we believe that the judgment of the Court of King's Bench requires any justification in the opinion of those who are best able to estimate the solidity of the grounds on which it stands. Every court of justice, and every legislative assembly, must be armed with power not only to protect the tranquillity of its own proceedings, but to vindicate the dignity of its character, by means more summary than those which are employed in the ordinary course of justice; and in a manner which shall not make the dignity of one court, or of one assembly, to depend upon the decision of another. This power is so obviously and peculiarly necessary to the independence of Parliament, that the denial of it by those who affect to be exclusively considered as the friends of liberty, might well excite our wonder; if the uniformity of purposes and intentions did not sufficiently explain the apparent inconsistency of language and conduct. This power has been claimed and exercised by both Houses of Parliament in this kingdom for nearly two centuries. It is indeed more limited in its exercise by the House of Commons. But this is no inconsistency. General principles of reason, inherent in the law of all states, establish the necessity of the power. Usage may limit or extend its exercise, courts of justice will repress any illegal and unwarrantable stretch of it, and the legislative authority may correct its abuse. In all these

these respects it is similar to all other legal powers; founded in public convenience, modified by usage, and subject in its exertion to those controuls which the law has devised to prevent the abuse of power. This plain statement of reasons may be sufficient to fortify the most unprofessional understanding against any impression that can be made by pamphleteering lawyers, who borrow their learning from publications of yesterday, and who trick out their scanty stock of legal information by lampoons, so dull that their malignity could scarcely procure them an insertion in the dullest and most malignant Jacobin newspaper in England.

Mr. Clifford has added an Appendix to his argument, consisting of observations on the judgment of the Lord Chief Justice, and of a defence of the memory of Lord Treasurer Clifford. To vindicate the memory of our ancestors is indeed a pious duty, but it is sometimes an arduous undertaking. It might have seemed so in the present case. But Mr. C. has an easy way of white-washing his ancestor; he quotes Collins's Peerage for his virtues! and as for what vulgar prejudice calls the "*crimes*" of the Lord Treasurer, Mr. C. in the spirit of high and illuminated morality, considers them "*only as the SPLENDID ERRORS of a great statesman.*" If any man is desirous of knowing what these "*splendid errors*" were, it is fit he should be informed, that this "*great statesman*" was the principal negotiator in a secret treaty, of which the object was to destroy the religion and constitution of his country by French money and French force. In the old language of prejudice, this act would have been called the base crime of an atrocious traitor; in the new vocabulary of philosophy it is "*the splendid error of a great statesman.*" It is well that we should understand the language of the illuminators of the world. Mr. C. goes so far as to tell us, that he should be very glad to "*inherit the crimes*" of his ancestor, if he could also inherit his talents. This sort of sinister ambition is not new, though the frankness of the confession is very new indeed! What is more simplicity in Mr. C. the satirist remarks as one of the surest signs of national depravity in his age—

"See all our fools aspiring to be knaves!"

So much for the Barrister. We now proceed to the Printer, who is his partner in this literary adventure. The name of Mr. Flower is not unknown to some of our readers. Impudence is a shorter road to notoriety, though not to fame, than talent itself. He who ventures on something "*brevibus Gyris aut carcere dignum,*" is sure to be generally known, though he is usually "*better known than trusted.*" This meek and humble  
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Printer thought fit to publish in his pernicious newspaper, that one of the most illustrious prelates of this age offered to sell his vote in Parliament to a Minister, and that he was not thought worth purchasing. The crimes of this Prelate were his audacity in confuting Tom Paine's ignorant and impudent libels against religion, and his profligacy in exhorting his countrymen to unite in resisting the invasion of the most ferocious enemy that for thirteen centuries had laid waste the civilized world. These crimes very naturally provoked the indignation of Mr. Flower. He accordingly published the libel which we have already stated. He could not but know, that if he had published the same slander of the most obscure man in the kingdom, the ordinary Courts of Justice would have condemned him at least to double the punishment which was inflicted on him by the House of Lords. But he too hastily anticipated the glorious period, when all crimes against Bishops may be committed with impunity, when "*tous les eveques a la lanterne*" shall be the popular cry, when under the reign of a liberal legislature, neither the lives nor the characters of Bishops shall be deemed worthy of the protection of the law. For this philosophical anticipation of the reign of equality and revolutionary justice, Mr. Flower was condemned to six months imprisonment in Newgate. A bigotted House of Lords thought that libels *even on Bishops* ought to be punished; and a prejudiced Court of King's Bench were stupid enough to show such deference for the law of the land, as not to rob a House of Parliament of its constitutional privileges! *Hinc ille lacrymae*. This punishment inflicted upon the "splendid error" of Mr. Flower, has brought on reviewers (the only part of the public compelled to wade through such trash) the much more severe punishment of toiling through a hundred and twenty of the most stupid and scurrilous pages that ever swelled the library of Jacobinism. As we have submitted to such a drudgery, we shall endeavour to give a fair statement of the contents of this publication, to save our readers the trouble of perusing this or any future works of the same author.

The first sample of the virtues of Mr. F. which we shall lay before our readers, relates to his *honesty*. In his speech before the House of Lords, he expressed himself thus: "I am indeed sorry that *in the extreme hurry of business*, in which, as editor, printer, and publisher, of the paper in question, I am necessarily engaged, the said paragraph should have unfortunately escaped me." *Proceed.* p. xvi. Thus Mr. F. expressed himself, when he wished to excite compassion in the mind of his judges. But his friends and the supporters of his newspaper thought, it seems, that to show any respect to a  
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House of Parliament, was a baseness unworthy of a philosopher and a Jacobin. It was necessary to regain the good opinion of his worthy patrons. Here was a difficulty that might have puzzled an ordinary patriot. But it is nothing to a thorough-paced reformer. The *root and branch* men are not to be stopp'd by such petty difficulties. He very fairly, and very impudently tells his seditious patrons, that he only meant to cheat the House of Lords into compassion, by an appearance of penitence and respect, and that while they thought he was professing contrition for his crime, he in fact only meant to express regret for the punishment!

“ If,” says this honest man, “ I expressed concern at having published the paragraph deemed by the Lords a libel, it requires but a small degree of penetration or candour, to perceive that this concern *alluded to the circumstances in which I stood*. I indeed was concerned when reflecting on the state of the press, and that such a paragraph should have been made use of to subject me, without trial, to arbitrary punishment; but I appeal to every one whether that consciousness of innocence which appears through my whole address, does not demonstrate that I *felt nothing even bordering upon contrition*,” Pref. pp. 10 and 11.

Now we appeal to every man of common sense in England, whether the plain and obvious meaning of his address to the House of Lords, be not an avowal of contrition. The object of the address was to mitigate his punishment. The appearance of contrition is the most effectual means of doing so. He says “ he does not mean to say a single word in *defence* of the paragraph.” Does this sound like maintaining its innocence? He says, “ he is *indeed* sorry” (he uses an emphatical and intensive word) “ that the paragraph should have *escaped him*.” What human being, not initiated in the mysteries of Jesuitical or Jacobinical evasion, could understand this language in any other sense, than as a declaration of sorrow for the offence he had committed? He even excuses himself by the hurry of his occupations. What can this mean, but that he was betrayed by haste and oversight, not prompted by deliberate malignity, to insert a libel in his newspaper? But he now tells us, that all his contrition was mere mummery, and that he meant to express sorrow, not for his crime, but for its just chastisement; in which case indeed, that part of his speech was useless, for we never need to be informed by any criminal that he is sorry for the punishment he is about to suffer. Will he have the face now to say, that he meant the House of Lords to understand him in that sense? Can he hope to make the silliest Jacobin believe, that he wished that House to suppose that he gloried in his offence, and was *concerned* only at the prospect  
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of its punishment? Will he dare to state to the most stupid of his opulent patrons, who employ their unmerited wealth in disarming and dismantling their own property, that the House of Lords *could have understood him* in the sense which he now gives to his own words? If he cannot, let him remember that there is a very significant monosyllable in the English language, of which the proper definition is, "*Words spoken to deceive those to whom they are addressed.*" No juggling or chicanery about words can save him. If his language was such as must have been understood by his audience as a profession of penitence, and if, as he has now the impudence to tell us, he felt no penitence, he is guilty of the offence expressed by the significant monosyllable to which we have alluded. He is guilty of a fraudulent falsehood, greatly aggravated by his effrontery in boasting of it; and still more aggravated by other circumstances of great importance in this case. Every falsehood, especially when the deceiver publicly glories in his fraud, is an attack upon that confidence which holds together society. But when a criminal boasts of those frauds which he has practised upon the compassion of his judges, he weakens the most sacred faith known among men; that faith in professions of repentance; which is the chief source of lenient and merciful judgments. The tendency of his language is to persuade us, that the offender who this day makes the most solemn declarations of penitence at the bar, will to-morrow boast among his accomplices, that though *he said* he was sorry for his offence, *he only meant to say* that he was sorry for the punishment. He glories in having employed perfidy for the destruction of humanity. He teaches a judge to consider every appeal to his pity as a snare laid for his weakness. He does his utmost to bar the gates of mercy on every succeeding delinquent.

In the same manner he told the House of Lords, "In further proof, not only of my CONSTITUTIONAL PRINCIPLES but of my LOVE OF RETIREMENT, may I beg leave to mention that I have never been a member of any political society, and that I *have uniformly opposed the imputed principles of those societies, well known to be peculiarly obnoxious to your Lordships.*" Proceed. p. xxi. This declaration gave umbrage to Mr. F.'s Jacobin patrons, and he now sneaks behind the word "*imputed,*" which he smuggled into the sentence, with the honest purpose of taking away from the other words their obvious meaning. But this shuffling will not avail him. Could the House of Lords understand his language in any other sense, than as an attempt to obtain their good opinion, by a declaration of hostility against those treasonable societies who were justly obnoxious to them? Let this honest man come forward  
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and answer this question! If his words meant one thing, and his mind another, we must again call to his recollection the significant monosyllable. Who those patrons may be, to whom Mr. F. finds it necessary to *apologize* for treating the House of Lords with the hypocritical show of respect, when he was standing as a culprit at their bar, we shall not presume to conjecture. It is probably the first time that, in a civilized state, any man thought fit publicly to excuse himself for treating with common decency the highest tribunal established by the laws of his country. Mr. F. however has unwarily suffered a confession to escape him which is of no mean importance. We now know from his testimony (which we may believe when it is against himself) that there are men in the kingdom, in whose eyes any show of respect, even the most hypocritical, for a House of Parliament, is a crime. We know that these men can talk of their "*Constitutional Principles!*" We know that their respect for the Constitution is hypocrisy, and their professions of contrition, fraud. All this indeed we knew before. But it is now confirmed by the confession of an accomplice.

So much for the *benefit* of this "Constitutional" Printer. We shall now regale his patrons with a little specimen of the candour of his judgments, and the sincerity of his religion. He tells us in his Preface, "there is no one living more guarded in bringing unsubstantiated charges than myself." P. 17. He also observes, that "the mere change of sentiment is not in itself criminal, it is sometimes virtuous." P. 22. After these declarations, we should of course have expected that he would not have applied the most contumelious and opprobrious language to virtuous men, on no better pretext than that of a "mere change of sentiments." As this "change" might be "virtuous," all "charges" founded only upon it, must be "unsubstantiated." Now mark the conduct of this man, and let him be tried by his own principles. Mr. Hall, his townsman, and, as we understand, formerly his pastor, is well known to have lately published a most admirable Sermon, in which he employed all the powers of reason, and all the vigour and splendour of eloquence, in displaying the abominable consequences of Atheism. "*The very head and front of his offending hath this extent, no farther.*" His whole guilt consisted in this; that being a Minister of Christianity, he had the *illiberality* and cruelty to attack poor Atheism, and its meek and unbloody apostles, the amiable French Republicans. For this great crime, this miserable scribbler attempts to raise a louder clamour against Mr. Hall, than has been raised against other Dissenting Ministers for renouncing their belief in God, Bishops may be libelled, kings may be slandered, all laws, hu-  
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man and divine, may be insulted and reviled; but France and Atheism are sacred things, which it seems no Englishman, or at least no Dissenting Minister, is to attack with impunity; which he cannot reason against without having his character stigmatized as a time-server; the warm language of his youth cited against his more mature opinions; and all the prejudices of his sect, or even of his congregation, artfully inflamed against his good name, his professional usefulness, and perhaps his professional existence. The black and fell malignity, which pervades this man's attack on Mr. Hall, raises it to a sort of diabolical importance, of which its folly, and ignorance, and vulgarity, cannot entirely deprive it. This must be our excuse for stooping so low as shortly to examine it.

His first charge is, that Mr. Hall now speaks of the French Revolution in different language from that which he used in 1793. How many men have retained the same opinions on that subject? There may be some, and Mr. Benjamin Flower may be one, for there are men who have hearts too hard to be moved by crimes, or heads too stupid to be instructed by experience. The second accusation against Mr. Hall is, that he has imputed a great part of the horrors of the last ten years to the immoral, anti-social, and barbarizing spirit of Atheism. Will this man deny, on principles of reason, that Atheism has such a tendency? If he does, what becomes of his pretended zeal for religion? Or will he, on the authority of experience, deny that Atheism has actually produced such effects? If he does, we refer him, not to Professor Robison or the Abbé Barruel (of whose useful labours he, as might be expected, speaks with real rancour and affected contempt) but to the works of Atheists and Anarchists themselves, which he will think much better authority. Has he read the correspondence of Voltaire, of Diderot, of d'Alembert? Has he consulted any of the publications which have issued during the last ten years from the Paris press? Does he know that all the fanatical Atheists of Europe (and England is not free from this pest) almost publicly boast, that in thirty years no man in a civilized country will believe in God? Has he never heard that the miners of Cornwall were instigated to sell their clothes, in order to purchase the impious ravings of Tom Paine; or that they were gratuitously distributed among the people of Scotland, with such fatal effects, that a large body of that once religious people made a bonfire of their Bibles, in honour of the new apostle? Has he been informed that the London Corresponding Society (enlightened by the *Système de la Nature*, of which the translation was hawked in penny numbers at every stall in the metropolis) deliberated whether they ought not to *uncitizen* Tom Paine, for superstitiously professing



professing *some* belief in the existence of God? DOES HE KNOW THAT THE SAME SOCIETY RESOLVED, THAT THE BELIEF OF A GOD WAS SO PERNICIOUS AN OPINION, AS TO BE AN EXCEPTION TO THE GENERAL PRINCIPLE OF TOLERATION? Does he perceive the mischievous and infernal art with which only Deism is preached to the deluded peasantry of Scotland, while Atheism is reserved for the more illuminated ruffians of London? ALL THIS, AND PROBABLY MUCH MORE, WE FEAR HE KNOWS BUT TOO WELL! Yet it is in the midst of these symptoms of a meditated revolt against all religion, and of bloody persecution practised wherever Atheists are strong, and projected where they are weak, against the Christian worship, and all its ministers of all sects and persuasions, that this man has the effrontery to make it matter of accusation against Mr. Hall, that he exhorted non-conformists, *not to abandon their dissent*, but merely to unite their efforts with those of the church in resisting the progress of Atheism. He, it seems, hates the church more than he loves religion. He has more zeal for dissent than for the belief of the existence of a Deity. His pious zeal would prefer slavery, under the disciples of *Condorcet* and *Volney*, to a temporary co-operation with the church which produced *Taylor* and *Barrow*! That such should be the sentiments of an obscure scribbler is a matter of small moment; though, notwithstanding his complaints of the state of the press, this is the first time, since England was a nation, that any man would have dared to publish them. But that such should be the sentiments of a numerous sect continuing to call themselves Christians, would indeed be a matter of very serious consideration. But it cannot be. The body of Dissenters will hasten to disavow such detestable sentiments. They will acknowledge as their representative, not this libeller, but the eloquent and philosophical preacher whom he has so foully slandered, whom no dissenting writer has surpassed in talents, and whom none has equalled, or even nearly approached, in taste and elegance of composition.

The next charge against Mr. Hall is, that he has called the persecuted clergy of France "Christians." It would be too ridiculous to notice such a charge, if it were not for the sake of observing, that the same accusation was made two centuries ago by fanatical Puritans against Hooker, whom this man seriously blames Mr. Hall for having called "*great and judicious*?" epithets which have been so constantly and so justly applied to that immortal writer, that they may be said to have become a part of his name. The only remaining accusation against Mr. Hall is, that Mr. Windham approved his Sermon!

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Is this man so egregious in his folly, as really to believe that the approbation of one of the most accomplished and learned men of the age, can be a disgrace to any work of literature? If he be abandoned to such befottered bigotry, we may venture to assure him, that it is a disgrace never likely to fall on any of his works.

We have thus endeavoured to give the public some idea of the character and views of this incorrigible man. It may be thought that we have been too long. But it is meant to be once for all. We shall never again descend to criticize any of his miserable productions. But we think ourselves justified in having wasted some time on the present; partly to vindicate those merited commendations which we bestowed on Mr. Hall's Sermon; partly to warn the patrons of this being, what his morality is; and partly that Dissenters may be aware what opinion would be entertained of them by their fellow-subjects, if they could be supposed to favour such doctrines as those of this publication.

ART. IV. *An Essay on Military Law, and the Practice of Courts Martial.* By Alexander Fraser Tytler, Esq. Advocate, and Judge Advocate D. of North Britain. 8vo. Egerton. 1800.

THIS work is interesting, as well on account of the subject of which it treats, as of the period at which it is published. In these latter years, as the author observes, Britain having, under the regulation of a severe but necessary policy, become an armed nation, the military law has obtained a more extensive field of operation than at any former period of the national annals, since the desolating contest between the houses of York and Lancaster. At no time therefore was it so necessary that the doctrines of this law should be thoroughly understood, and the knowledge of its regulations generally diffused, as when daily occasion requires their application and enforcement. Hitherto we have had nothing written expressly and systematically on the subject; and the accounts of the military state, which have been incidentally given by Sir Matthew Hale and Sir William Blackstone, Mr. Tytler has proved to be extremely erroneous. For these reasons, the present work will undoubtedly supply a want, which the author says he felt himself, and which must surely be still more strongly felt by those, who, while they are exercised both as judges and jury in Courts Martial, cannot be supposed to know so well as he, that the

the military law, which is to regulate their decisions, forms in reality a part of the common and statute laws of the land.

To prove this position is the object of the Introduction, in which the author completely evinces that the aspersions thrown on the military law as a system inimical to the liberties of the subject are groundless; and that those who use them without bad intention, must have drawn their notions of the martial law, not from what it is now, but from what it was in the days of Hale and Coke.

The book is divided into eleven chapters, of which the first contains a detail of the progress of the military law in the various periods of our national history; in which that law is seen to keep pace with the constitution, to have partaken in all its alternate changes, and to have attained at length the same character of a liberal and humane system. Readers of every profession will, in this chapter, find both amusement and instruction.

The remainder of the work is more particularly addressed to gentlemen of the military profession; to whom it is of much importance to be well acquainted, not only with the forms and procedure in the trial of crimes by Court Martial, but with the general doctrines of the law of evidence, which apply equally to the cognizance of crimes before a military as before a civil tribunal. Accordingly, Chap. II. treats Of the Authority of Courts-Martial in General; Chap. III. Of Regimental and Garrison Courts-Martial; Chap. IV. Of the Preliminaries to trial before Courts-Martial; Chap. V. Of the Procedure and Form of Trial before General Courts-Martial; and Chap. VI. Of Evidence. This chapter is peculiarly valuable; and we recommend the diligent study of it to every gentleman in the army, who would not decide at random on the life and honour of his brother soldiers; for if we do not greatly deceive ourselves, he will find in it better rules for directing his judgment, in every case which can come before him, than in any other work in the English language.

Chap. VII. is entitled, Of the Judgment and Sentence of a Court-Martial; Chap. VIII. Of Appeals from a Regimental to a General Court-Martial; Chap. IX. Of Courts of Enquiry; Chap. X. Of the Office and Duties of a Judge-Advocate; and, Chap. XI. Of the Extension of Martial Law in Times of Danger to the State. Then follows an Appendix, in six numbers, giving an account, 1. Of the ancient Assize of Arms, and Commission of Array; 2. Of the Offices of High Constable and Marshal, and of the Powers of the Court of Chivalry; 3. Warrant for holding a General Court-Martial for the Trial of Lord George Sackville; 4. Form

Form of a Warrant of a Commander in Chief for holding a General Court-Martial; 5. Warrant for holding a Court of Enquiry, issued by his late Majesty George II. in 1757; 6. Statute passed in Ireland, Anno 1798, for the Enactment of Martial Law. To the whole is added a copious and useful Index.

From this analysis of Mr. Tytler's Essay on Military Law, our readers will perceive what they have to expect from a perusal of the work. As a specimen of the author's style and reasoning, we shall extract from Chap. VII. the following observations on the sentences of General Courts-Martial, not because we consider them as peculiarly valuable to military men, but because some of them at least are applicable to the sentences of all courts whatever.

“As by the tenor of the oaths administered to all the members of the court, they are sworn, at no time whatsoever, nor upon any account, to disclose or discover the particular vote or opinion of any particular member, unless required to give evidence of the same in a court of justice; so it is evidently not proper that the sentence of the court-martial should express by what majority of the members it has been pronounced, because that might lead to the discovery of particular votes or opinions; nor although the court be unanimous in its judgment, is it proper to express that circumstance in the sentence; for this in fact is disclosing the votes and opinions of all the members: yet there seems to be no impropriety if there should be an unanimous concurrence of the members for a recommendation to the mercy of the sovereign, that this circumstance should therein be mentioned, as giving the greater weight to the application, and at the same time not leading to any discovery of particular opinions respecting the sentence itself by which the prisoner has been condemned.

“The opinions and sentences of the court may be either general in their tenor, that is, declaring the prisoner guilty or not guilty of the articles of charge; or they may be special, finding certain facts proved or not proved; in consequence of which, they declare him guilty or not guilty on those articles: for, in all cases, the guilt or innocence of the prisoner with respect to the particular charges, must be pointedly found and declared; otherwise the jurors do not discharge the whole of their duty, which requires, that they should not only decide whether the facts are proved or not proved; but likewise pronounce their judgment on the criminality of those facts.

“It was formerly a very usual custom, to express in the sentences of courts-martial the particular articles of war of which the sentence declared the prisoner to be guilty of a breach or violation; but the more recent, and the better practice, is to omit all such reference to the articles of war, as being in itself unnecessary, and frequently affording handle to cavilling, and sophistical objections of irregularity or incongruity with the articles referred to. If the sentence should be called in question, as not warranted by any positive enactment of the military law, it is the province of the party who thus arraigns the judgment, to

prove his objection by pointing out that incongruity; for the presumption is, that the decrees and judgments of all courts are warranted by law.

“ For a reason much a-kin to the above, it would seem most advisable for courts-martial in their opinions and sentences, to avoid all unnecessary minuteness in detailing or specifying the grounds of those opinions and judgments, and in particular to avoid all argument in justification of their sentences; for it is unwise in any court to hold forth to the public a challenge to impugn their judgments, or purposely to invite to a discussion of the grounds on which they have proceeded. If a sentence is general, and without the assignment of special reasons, it may be defended by all the good reasons which are applicable to the matter; but if it assigns its special grounds, it must stand or fall by these alone. It must at the same time be observed, that in cases of a circumstantial nature, and where the sentence of the court is not general upon the whole matters of charge, but special, finding the prisoner of some points of accusation, and acquitting him of others; as the punishment to be awarded ought to be in strict proportion to the measure of guilt, so it may be extremely proper, in such cases, to specify in the sentence the particular grounds of the opinion and judgment of the court. It is not customary in the sentences of courts-martial to adjudge or direct the particular mode of the punishment where it is a capital one, nor the time or place of its execution, but only in general terms to adjudge the prisoner to suffer death; leaving to the power by whose authority the sentence is executed, the manner, the time, and place of its infliction. The appropriate capital punishment of a soldier is to be shot to death; but capital crimes, when attended with peculiar infamy, are expiated by the more infamous punishment of hanging by the neck.”

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**ART. V.** *Considerations on Milton's early Reading, and the prima Stamina of his Paradise Lost; together with Extracts from a Poet of the Sixteenth Century. In a Letter to William Falconer, M. D. from Charles Dunster, M. A.* 12mo. 248 pp. 5s. Evans, Pall-Mall, &c. 1800.

**T**HE paradoxical authors who wrote the praise of the Gout, and other eccentric commendations, might have found something to say, even in favour of an ill state of health, which has often incidentally promoted the cause of literature, by engaging active minds in calm and sedentary pursuits. It will be regretted very justly that Mr. Dunster should have this occasion for confinement; but the consequences of it, his editions of valuable Poems, and the illustrations it has led him to bestow on some of our native classics; will be hailed by many readers. The advice of the Friend and Physician to whom this pleasing  
volume

volume is addressed, produced this double advantage to the author and the public. It may be useful, therefore, to others similarly situated, to see the patient's grateful acknowledgment in his own words. It is no quack nostrum which is thus recommended, but a judicious and effectual prescription, in the line of regular practice. Mr. Dunster thus opens his book :

“ My dear Sir,

Among the various obligations which I owe to your friendship, the advice you gave me, when I first became an invalid, *to have always some literary object in pursuit, but not of a fatiguing kind,* is not one of the least. I have found the best effects from it; and in forming from desultory reading collections for illustrating the works of our great classic and divine poet, I am confident, that I have passed through many hours of invalid languor and morbid oppression with infinitely less sensibility of them, than I should have done if devoid of some mental occupation.” P. 1.

• The attempt made in this publication, and made with great success, is to trace some leading steps of our admirable poet, Milton, in the path through which he walked to eminence and immortality: to observe where he enriched his stores of language, gained or confirmed his habit of applying poetry to sacred subjects, and probably first viewed with eyes of poetic partiality, that grand topic of celebration on which he ultimately formed his *Paradise Lost*. These things Mr. D. has discovered in the works of Joshua Sylvester, and chiefly in those translated from the French of Du Bartas, a poet then in high repute. The probabilities on which this opinion is founded are of great strength. The translations were published at the time when Milton was beginning to write poetry, and certainly was an assiduous reader of it; they were published in the very street in which he then lived with his father. That he was well acquainted with them, is in itself sufficiently probable from these circumstances, and is rendered certain by a variety of quotations, in which the language of his early poems is shown to exhibit strong and frequent coincidences with that of this author. Sylvester's Du Bartas could not well have escaped the notice of Milton, had he been at a much greater distance from the place of its publication. It was a work, in its day, of singular popularity. There had been at least two quarto editions of it in 1613, and it was printed in folio in 1621 and 1632. Another folio edition, dated 1641, is now before us, which, whether it was the third or fourth of that form, indicates a very extraordinary demand for the work. The complimentary verses prefixed to it were furnished by the very first wits of the age, Ben Johnson and others, and are very warm in their commendations. In short, it is a work which could not



not possibly have been overlooked by Milton, and, though it is in point of style far from polished or correct, it abounds sufficiently in the most genuine beauties of poetry and poetic language, to have made a forcible impression on a young and ardent mind, "smit with the love of sacred song." Let us now hear Mr. D. himself upon the subject.

"I am not indeed without an opinion, that the true *origin* of *Paradise Lost* is, in this respect, to be traced primarily to Sylvester's *Du Bartas*; and I would precisely reverse Dr. Farmer's observation\*, by supposing that this "led to Milton's great poem," not only by awakening his passion for sacred poesy, but by absolutely furnishing what Dr. Johnson, in his Preface to Lauder's pamphlet, terms the *prima flamina of Paradise Lost*. This idea occurred to me, before I had observed by whom the book in question was printed. And it certainly corroborated it, when I found it recorded, at the end of the book, to have been printed by *Humphrey Lowmes, dwelling on Bread-street Hill*. At this time Milton was actually living with his father in Bread-street; and it is very possible that his early love of books made him a frequent visitor to his neighbour the printer, who, from his address to the reader, appears to have been a man of poetical taste; and who, as such, was probably much struck with our young poet's early attention to books, and his other indications of genius.

"I have never seen *Du Bartas*'s poems in their original French. They have been much condemned by some critics; and it has been said, *on ne trouve dans ses ouvrages ni invention ni genie poetique*. The style of them has also been censured as *ampeulé*. By others they have been as much applauded and approved. It is probable that Milton, before he wrote his great poem, had seen them in the original, but this is a very immaterial consideration. To the *English Du Bartas* we certainly *must* trace him, in some of his earliest poetry, as well as in his latest.

"The English *Du Bartas* reads with a high spirit of originality; and I am fully persuaded that it strongly caught the willing attention of the young poet." P. 6.

Mr. Dunster then justifies himself against the idea of making any such attack upon Milton as was made by Lauder, and indeed the whole plan of his book has a very different tendency.

"Nothing can be further from my intention than to insinuate that Milton was a plagiarist, or servile imitator; but I conceive that, having read these sacred poems of very high merit, at the immediate age when his own mind was just beginning to teem with poetry, he retained numberless thoughts, passages, and expressions therein, so deeply in his mind, that they hung inherently on his imagination, and became as it were naturalized there. Hence many of them were afterwards insensibly transfused into his own compositions." P. 11.

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"\* That the subject of Milton's great poem *must* naturally have led him to read in Sylvester's *Du Bartas*." P. 3.

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The body of this little work consists chiefly of instances of this kind, taken in order from the juvenile poems of Milton. Among these some will be found of course to have more, and some less individual weight; but the whole forms together a very curious illustration of the early studies of our great poet. A few of the most remarkable of these instances we will produce. In his paraphrase of Psalm 136, Milton says,

The horned moon to shine by night,  
Amongst her spangled sisters bright.

On this Mr. D. remarks,

“ This expression is also admired by Mr. Warton as very poetical. But Sylvester had before termed the stars

— those bright *spangles* that the heav'n's adorn. P. 13.

And

— the twinkling *spangles* of the firmament. P. 72.

He has also

— heav'n's *star-spangled* canopy. P. 43.

And

— the bright *star-spangled* regions. P. 143.

He *bespangles* indeed the stars, upon various other occasions.” P. 27.

The beautiful expression in the Allegro,

— soft Lydian airs

*Married* to immortal verse,

is thus also traced to Sylvester:

“ This expression, of *marrying* words and music, is most abundant in Sylvester's Du Bartas. Thus, where the birds in Paradise are described accompanying with their songs the hymns of the angels,

Where thousand sorts of birds, both night and day,  
*Marrying* their sweet tunes to the angels' lays,  
Sung Adam's bliss, and their great Maker's praise.

And when the Israelites are rejoicing, after having passed through the Red Sea;

They skip and dance, and *marrying* all their voices  
To timbrels, hautboys, and loud cornets' noises,  
Make all the shores resound, and all the coasts,  
With the shrill praises of the Lord of Hosts. P. 364.

And again:

But, when to the music choice  
Of those nimble joints she *marries*  
The echo of her angel voice,  
Then the praise and prize she carries,  
Both from Orpheus and Amphion  
Shaming Linus and Arion. P. 1206.” P. 67.

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It is unnecessary to extend these instances, which will be found more advantageously in the book itself; but we will add one which struck us on a very casual examination of Sylvester, but happens to have escaped the notice of Mr. Dunster. In the exquisite poem of Lycidas no lines are more justly admired than this highly poetical simile of the sun.

So sinks the day-star in the ocean bed,  
And yet anon repairs his drooping head,  
And tricks his beams, and with new-spangled ore,  
Flames in the *forehead* of the morning sky.

That the passage is truly original and magnificent will universally be granted; yet the expression of the *forehead of the sky*, which makes so good an appearance in it, seems to have been caught from Sylvester.

Shall I omit an hundred prodigies  
Seen in the *forehead of the frowning skies*?

*2nd Day, Week 1st.*

Subjoined to the instances of this kind, Mr. D. has given what he has chosen to style, as he says, "in the phrase of our hodiernal book-makers," the Beauties of Sylvester's *Du Bartas*; a selection, which he has made with much taste and judgment, and which strongly illustrates the probability of the assertion, that Milton in his youth might be fond of such a poet. We shall introduce only one of the passages, which will speak for itself.

"I not believe that the Arch-Architect  
With all these fires the heav'nly arches deck'd  
Onely for shew; and with these glittering shields  
To amaze poor shepherds watching in the fields.  
I not believe that the least flower which pranks  
Our garden borders, or our common banks,  
And the least stone that in her warming lap  
Our mother earth doth covetously wrap,  
Hath some pecoliar virtue of its own;  
And that the glorious stars of heav'n have none."

*the 4th Day.*

It must not be forgotten how exactly a great part of this work coincides with the subject of *Paradise Lost*, describing the Creation, the Fall, &c. At the end of his book, after this selection of passages, Mr. D. sums up his evidence with great force; and, in the conclusion, leaves us little reason to hesitate in pronouncing that he has here made a real DISCOVERY, respecting the progress of poetical study in our greatest poet. The book is altogether a pleasing specimen of liberal criticism.

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ART. VI. *Poems, by Anne Bannerman.* 8vo. 5s. Wright.  
1800.

**W**E are always pleased when we have the opportunity, which but too rarely occurs, of placing before our readers specimens of poetical performances of merit. The present publication will be found entitled to the highest commendation for vigour, elegance, and harmony. It offers itself to the world in a plain, simple, and modest garb, without any ostentatious promise of title-page, or vain parade of preface; and is merely addressed to a friend, in the following chaste and beautiful lines.

“ TO ROBERT ANDERSON, M. D.

“ Launch'd on that gulfy sea, whose restless tide,  
The myriad voices of Opinion guide;  
Amid the warring waves and tempest's roar,  
With eye reverting to the parted shore,  
This one faint tribute to *that Mind* I pay,  
Whole friendship smooth'd the perils of the way;  
To youth's unsteady breast decision brought,  
Calm'd the rude fear, and nerv'd the timid thought:  
—Nor will *thine* eye, which trac'd the halo'd blaze  
Around the altars of departed days!  
Mark'd the first beams of genius quiver bright  
Thro' the long mist of ages and of night!  
Turn from the page, where no attendant Power  
Breath'd inspiration in his tranced hour:  
—Yet tho' no light from heav'n hath wak'd to day  
The immortal shell, impervious to decay;  
If one faint murmur of the trembling strings  
Arrest fair Poesy's receding wings;  
Round the weak chords attract the transient flame;  
'Tis all I hop'd to gain—and all I claim.” P. iii.

The volume consists of three Poems, to which are prefixed the names of *The Genii*, *Verses on an Illumination for a Naval Victory*, and *The Nun*. The first of these is indeed a very spirited performance; it represents the existence of *Genii* before the formation of the world, their power over the elements, their residence in the centre of the earth, their operation in earthquakes, on domestic happiness, their excursions to the torrid and frigid zones, their power in water, air, and fire, their presence at the Deluge, and finally their destruction by fire. It will be easily perceived that this is a very bold attempt; but if it should not be found to hold closely together in a regular chain of systematic connection, the reader will be de-

lighted with many animated apostrophes, and brilliant passages. Of this assertion, the following must be considered as a satisfactory proof.

" Tremendous Genii ! not alone you reign  
O'er the wild elements, and stormy main,  
Pervade the subtle air's mysterious frame,  
Or scatter horror from volcanic flame ;  
But, in an humbler range, your hands destroy  
The blissful image of domestic joy.

Say, powerful rulers ! your unchanging days  
Exist uninjur'd, while the earth decays,—  
Has ever pity view'd your stating tear,  
Where faithful friendship wept on virtue's bier ?  
Where love's fond eye, ere yet the spirit flew,  
Beam'd every blessing in the last adieu ?  
—Heav'd not your hearts, as wild on Tunis' plain  
The grateful Hamet tore<sup>+</sup> the captive's chain,  
And madly strain'd, to agony oppress'd,  
His youthful *saviour* to his swelling breast !  
Ah no !—Mark you pale mourner fit to cheer,  
While every smile of anguish hides the tear,  
The hapless maniac, thro' the ling'ring day ;  
No heart-wrung sighs her agonies betray.

—Oft, as her faded eyes begin to trace  
Each alter'd feature of that long-lov'd face,  
Those eyes, where smiles of joy no longer glow,  
That heart serene 'mid agonizing woe,  
Ah ! then her stifled feelings spurn control,  
And tears of keenest pain unbidden roll.

Benignant spirits ! ye, who range the air,  
And bind the wounds of sublunary care !  
Who, calm at eve on silver clouds reclin'd,  
Inhale the fragrance of the summer wind,  
Descend !—Your angel smiles will chase away  
The storms that shake the tenements of clay.

—O ! let your aid the sinking spirit raise  
To higher objects, and sublimer days !  
In midnight slumbers, to the fancy bring  
Elysian bowers, and an eternal spring,  
With love congenial to the mind convey  
What golden glories wake the heavenly day,  
What raptur'd joys the hallow'd soul impress  
With full enjoyment, and unmingled bliss !

—Say, tho' the boast of human pride is o'er,  
And hope extinguish'd, to revive no more,

" \* For the story of Hamet, see History of Sandford and Merton, by Mr. Day."

+ We must always object against such introduction of that appropriated title.

That life eternal shall repair the woe,  
And soothe the memory of the scenes below ;  
—Say, that, invested with a purer frame,  
The soul unchang'd shall ever be the same,  
Shall turn to every friend, with guardian care,  
And soothe, and soften, when their hearts despair ;  
—Say, that the parted soul shall pierce the gloom,  
Which low'rs tremendous o'er the sullen tomb,  
And come by night, the messenger of peace,  
To speak of joys that never shall decrease." P. 10.

The lovers of poetry will not want much further inducement to become more familiarly acquainted with this author. The Ode to the Nightingale is very pleasing ; and the Sonnets, though by some they may be denominated illegitimate, show much sensibility and true poetic taste. It is with unfeigned regret that we perceive an air of fixed and deep melancholy diffused over the whole of this otherwise, most agreeable performance.

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**ART. VII.** *General View of the Agriculture of the West-Riding of Yorkshire, surveyed by Messrs. Rennie, Brown, and Shirreff, 1793, with Observations on the Means of its Improvement, and additional Information since received. Drawn up for the Consideration of the Board of Agriculture and internal Improvement. By Robert Brown, Farmer at Markle, near Haddington, Scotland. 8vo. 417 pp. 6s. Nicol. 1799.*

**WE** receive fresh conviction from every agricultural survey which comes before us, and from this in particular, that the plan marked out for such surveys by the Board of Agriculture, is in three respects radically faulty ; in sending persons totally unacquainted with the practices and customs of each district ; in allowing them so short a time as " five weeks, to gain an intimate knowledge of the different modes in which husbandry is carried on, as well as the general and local impediments to its improvement ;" (p. iv.) in a district " 95 miles in length from east to west, 48 miles in breadth from south to north, and about 320 in circumference, containing 2450 square miles, or 1,568,000 statute acres ;" (p. 3) and above all, in requiring from these men, after so transient a view, such a vast variety of information, as is exhibited in the Table of Contents prefixed to this, and to other volumes of the same kind. The first of these faults is by no means counterbalanced, we think, by

by "a freedom from prejudice, and a superior aptness to discern prevailing abuses and defects." Prejudices may be imported into a district by its visitors, as well as found there among its inhabitants; and a strong disposition to find fault, will probably be imported at the same time. "The leading part of a survey (certainly) is, to represent the actual state of husbandry in each district;" and how this can be performed by strangers, better than by men home-born and bred, we are wholly at a loss to conceive. If, however, strangers must be employed, might not *Englishmen* have been found qualified to view and report faithfully, concerning an English county? And where was the necessity for sending three North Britons on such a mission? Was it, that they had "a superior aptness to discern prevailing defects" in our *peer-laws*; of which they seem to have been even more ignorant than of our language? We shall not animadvert on errors in the latter respect; for of this task there would be no end. But we shall reprobate, with due severity, that unbecoming hardness and lack of diffidence, which could impel a Scottish Surveyor to translate laws, with which he is no better acquainted, than with those of the newly explored kingdom of Ava. But 2ndly, Whatever advantage may be fancied on the part of strangers, can it be possibly imagined that *five weeks* are sufficient for the actual inspection and examination of such a district as the West-Riding of Yorkshire? How can the agricultural practices of each season of the year, or of a tenth part of the county in any season, be collected, but from hearsay, and the correspondence of those very inhabitants, whose prejudices are said to disqualify them from reporting faithfully concerning their own county? Accordingly, a very great, and by far the best part of this book, is made up from such hearsay and correspondence. 3dly, Let any one consider well that vast variety of information, which, by the plan of the Board, is required from its surveyors; and then let him be surprised, if he can, at the continual proofs of rashness, ignorance, and incapacity, which not only a few, but almost every one of these surveyors has exhibited; particularly on that most important subject, *political œconomy*. If (which we very much doubt) the Board's "opinion, of course, will be requested in the formation of every law which affects any branch of rural œconomy," (p. iii.) we heartily deprecate its placing any reliance upon the reports of its surveyors, in general, concerning the existing laws of our country.

From these general remarks, we proceed to a more particular examination of this survey; to which, however, we shall not devote many pages of our Review; believing that they may be occupied with far more advantage to the cause of useful

ful knowledge, than by these and other crude, and sometimes mischievous communications, which have been obtruded upon the public, under the auspices of the Board of Agriculture.

“ To ascertain the state of property, and to describe the different tenures upon which it is held,” though required by the Board, is declared by the surveyors to be “ of little, or rather no material utility.” P. 7. And “ to describe the houses of the proprietors; is perhaps foreign to the business of the agriculturist.” P. 9. This is bold language from servants to their masters; and may well encourage others, and us among them, to refuse implicit obedience to the Board’s authority.

The Notes subjoined to each Chapter are very numerous; and make up, most conveniently, a great portion of the volume. They generally comprehend a smart controversy, betwixt the editor and the remarkers upon the first edition of his Report, on the subjects contained in the several Chapters; but the unfortunate remarkers, leaving to him, of necessity, the last word, are usually worsted in this petty warfare. A very useful Note, by W. P. occurs at p. 15, which we shall transcribe at length, being convinced that the subject can hardly be too often inculcated upon the proprietors of land.

“ Cottages with 3 or 4 acres of land, are very much wanted. From the want of a little land laid out to cottagers in every parish, there is a most *crying* scarcity of that almost indispensable necessary for the rearing of children, MILK. Even in the most plentiful and fertile parts of the country, farmers think it their interest to give their spare milk to the pigs, and they too generally discourage the letting of bits of grass land to cottagers; whether for fear of rendering them more independent of themselves, or that landlords should discover that cottagers can give higher rents, or from what real cause I know not; however, the beneficial effects of this plan to land owners, and the poor in the few parishes, as instances where it fortunately obtains, are so great and manifest, that it is matter of astonishment to me, it has not been more generally adopted. A number of useful milk cows, kept amongst the poor labourers, has a tendency to diffuse the blessings of plenty, property, and a love of order, in a manner most beneficial to the community; and it is a kind of trade, (that of milk) which a poor man and his wife know best how to manage among their poor neighbours, so that a very few cows in their hands would supply a pretty large village.”

At p. 20, the “ public burthens” sustained by the tenants, invidiously called “ a long train,” are enumerated; “ 1<sup>st</sup>, the Land-tax.” Very unwise are those proprietors, who suffer this tax to be paid by the tenant. For, in case of his dishonesty or insolvency, it must come a second time out of the landlord’s pocket; having previously, no doubt, been allowed in the rent. “ 2<sup>dly</sup>, the Tithes.” An Irishman might perhaps be privileged for



for placing these among the tenant's *public burthens*, but not so a man of any other country. They are evidently a burthen, if any where, upon the owner of the land; and we believe the cases are very rare, in which the allowance to the tenant in his rent, is not much greater than the value of the tithes actually received from his farm. In fact, they are the *private property*, not of the land-owner or the farmer, but of some other person. Tenants who complain of tithes, are not often wise in so doing; nor are the land-owners much better; unless they desire, *from principle*, to set an example of wresting from men, by force, a species of property held by a most ancient and unquestionable title. "3dly, the Roads; the expence of which to the tenant is about 7l. per cent. upon the rent." We believe that this expence seldom exceeds 2½l. per cent.; and hardly can exceed 5l. per cent. "4thly, the Poor-Rates; from 1s. 6d. to 8s. in the pound." "5thly, the Church and Constables dues, which are about 1s. in the pound." Here is a specimen of gross ignorance of our poor-laws. An English surveyor would have known, that the constable charges are paid out of the poor-rate. "From all these things it may be supposed, that in many places the sums payable by the farmer to the church, the public, and the poor, are nearly as great as the nominal rent paid to the landlord." P. 20. And what then? He hires his land at half as much as it would otherwise be worth. These excitements to discontent will (we trust) have no effect upon the *quiet good sense* of English farmers. At p. 22, we find a very salutary caution given to the surveyors, by Sir John Sinclair.

"In drawing up this work, there is only one restriction, which I wish to impose upon you; it relates to the payment of tithes, a subject of great delicacy and importance, which regards only the sister kingdom, consequently it is a point with which we North Britons have no particular occasion to interfere. I wish, therefore, that in your report, any particular discussion of that subject may be avoided."

So inveterate, however, is the enmity of these men against tithes, *which they never paid*, that they cannot forbear to inveigh against them on every occasion that can be found. Their conduct is the same with respect to our poor-laws, of which *they know nothing*.

"The poor's-rate is the most unequal tax in Britain. It falls entirely upon the possessors of land and houses; while the trading and moneyed interest of the kingdom, pay nothing but for the houses they occupy." P. 24. Yes, verily, they do pay, or are liable to pay, for stock in trade, ships, tolls upon rivers (unless specially excepted) tithes, &c.

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“ The iniquitous law for regulating settlements.” P. 25. We must either regulate settlements as strictly as we do, or else regulate vagrants and beggars with strictness a hundred-fold. “ The principle of the poor’s law is to impose a tax on the industrious, to be paid to the profligate.” P. 25. This, and much more declamation which follows, against the laws of England, would probably have been withheld, if any member of the Board of Agriculture had seen this intemperate report before it issued from the press. Whatever other responsibility, on account of these general views, the Board may shift from its own shoulders, we must consider it as deeply responsible for that rancorous hatred of the existing laws, which this and many other reports are calculated to produce in the minds of farmers.

“ Mr. Stockdale at Knaresborough, a gentleman of great intelligence, and much versant in business of this nature, has furnished us with the following information, concerning the administration of the poor laws.” P. 28. If Mr. Stockdale’s information has not been in some instances mis-stated by Mr. Robert Brown, we must express a hope that his “ great intelligence” has been more happily “ versant” in other matters, than in the poor laws. “ Overseers of the poor, whose business it is to settle the accounts of preceding overseers.” P. 28. The new overseer has no more to do in settling the accounts of his predecessor, than any other parishioner has. “ A pauper may be taken before two magistrates, and examined as to his settlement, and then removed.” Ib. Four years before the date of this second edition, a law was made to prevent the removal of paupers until actually chargeable. “ He may gain a settlement by hiring for a year.” Not without *serving* also; “ by paying parish rates,” not under 10l. a year; “ or by coming into the place with a certificate.” This neither is, nor ever was the law; for this is precisely what *hinders* the gaining of a settlement. So much for knowledge of the poor laws!

“ Before any of these rich fields can be broke up, the tithe-system must undergo a change, as it would be a notable affair for a tithe-holder to have a tenth of the weighty crops they would produce.” P. 115. The more weighty are the crops, with mere *breaking up*, the more reason has the farmer to be satisfied with the payment of tithes, that is, of his neighbour’s lawful demand..

On the question concerning the superior benefit of working with horses or with oxen, we think the author argues justly.

“ The very strongest ox will not do the same work as a horse. He cannot be drove at the same step, nor will he work in like manner from

from day to day. He not only does less labour when employed, but must be refreshed with more rest, or else he would soon turn unfit for work altogether. This of course requires two pair of oxen, to do the work which will be performed by one pair of horses, and nearly the same capital stock will be necessary in both cases. Instead of maintaining two horses, you have four oxen to support, which certainly turns the scale. "Oh," but says the theorist, "a little straw will serve for the ox, whereas your horse cannot live without hay."—Straw for a working ox! very good indeed. If you work him like a horse, he must be maintained like a horse. He must have his hay and his turnips, and possibly his corn also, if he is kept at hard work. That working oxen are not always supported in this manner, we cheerfully grant; but how are they wrought? In many places six, eight, even a dozen, are yoked in a team: we here speak of the northern parts of Scotland, where oxen are more generally used than in any part of the island. In a word, oxen cannot be used for dispatch like horses, and in critical seasons, when there is a necessity for a push, the value of the stock might be lost upon a single crop. The only point in favour of oxen, is their value at the latter end. Here no comparison can be made. Notwithstanding which, we adhere to our first opinion, that this is more than compensated by the difference betwixt the value of their labour when employed. Indeed the sentiments of the greatest part of practical agriculturists coincide with those we here give, upon this branch of rural œconomy." P. 196.

At p. 207, we find some good ideas concerning wages.

"We have heard of many proposals for regulating the price of wages, but are totally adverse to such a measure. These proposals are never meant to serve the lower ranks, but solely to keep them down, which in a free country is arbitrary and unjust. If the rent of land was previously regulated, the price of provisions, and consequently the rate of labour, might admit of such regulations; but, before the first is accomplished, the others cannot with justice be attempted. We believe it is best to leave things of this nature to their ordinary course, and like water they will in every case find their proper level.

"The only way that we know of for making the labourer's wages proportional to the rise or fall on the value of money and provisions, is to pay him in *kind*; that is, with a certain quantity of corn, as parties shall agree, which insures him, at all hazards, a comfortable subsistence, and prevents him from a daily or weekly visitation of the markets. When the labourer is paid in money, it exposes the thoughtless and inattentive to many temptations; whereas, when paid in kind, he cannot raise money to gratify the whim of the moment. In those countries where this mode of payment has been long established, we believe ploughmen and labourers are on the whole better fed, live more comfortably, and rear healthier children, than in those parts where, from being paid in money, the currency of the article facilitates the expenditure, and prevents him from laying by a stock of provisions for his support, when laid off work by casualties or distress.

"In the county where we reside, nearly the whole of farm-servants are paid in the manner we are recommending. They have a certain quantity

quantity of grain; maintenance for a cow summer and winter; a piece of ground for planting potatoes and raising flax; and whatever fuel they require, driven gratis. These, with the privilege of keeping a hog and a few hens, enables them to live, and bring up their families in a comfortable manner; and, while their income is considerably less than people of their station in England, they are on the whole better fed, better dressed, and enabled to give a better education to their children. Placed under these circumstances, they are a respectable set of men; and for frugality, faithfulness, and industry, they will bear a comparison with their brethren in any quarter. We therefore anxiously recommend the introduction of a similar mode of paying farm-servants into the West-Riding; which, although it might at first be attended with some difficulties, would contribute to the public good, and to the advantage of the labouring peasantry in many respects."

These are among the best specimens we have met with, of information given by the surveyors themselves in this work. If they had been equally temperate and reasonable in the rest of their remarks, we should not have judged it necessary to conclude our strictures by a reflection, which this and other books of the same kind extort from us: and that is: If the people of England in general, and farmers in particular, are not excited to a strong and *active* hatred of land-owners, for refusing to grant long leases; of the clergy, and impropiators, for receiving what is due to them by the laws of their country; and of the legislature itself for not removing all inconveniences respecting the poor, which however they have incessantly studied to remove; assuredly, it will not be for want of encouragement from the surveyors employed by the Board of Agriculture.

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**ART. VIII.** *Asiatic Researches; or Transactions of the Society, instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume the Fifth. Printed, verbatim, from the Calcutta Edition. 4to. 428 pp. 1l. 1s. Sewell. 1799.*

**T**HE limited number of volumes of this valuable Asiatic miscellany sent to Europe, utterly disproportioned to the demand for them by the literati of this country, has at length induced the London booksellers to reprint the whole, in quarto, as they had previously, in an octavo form, many of the detached volumes. The price, *five guineas*, is moderate, considering the charge of the original work; the engravings are neatly executed, and the text in general faithful to the prototype.

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On opening this volume, however, we were not a little surprised to observe what is called an ADVERTISEMENT prefixed to it, and containing what we conceive to be a very unfair statement of a most important fact, in language very intelligible, though affectingly delicate; and asserting the claim of the Hindoo Scriptures to an antiquity greater than that of the Mosaic writings; those writings, for the authenticity and priority of which to all human records, the illustrious institutor of the Asiatic Society was an able and strenuous advocate. The attempt, therefore, to invalidate that claim, is by no means respectful to his memory; and as there is no name prefixed or added to this Advertisement, it is evidently an interpolation, the more pernicious, because insinuations of this kind, from such a quarter, must have a direct tendency to do material injury among that class of readers, who may not have discernment to detect the fallacy of the argument. We think it important to do so, and shall devote a considerable portion of our present Number to that purpose. There is an apparent candour runs through the production, to whomsoever it belongs, which does not, in fact, exist in it. We object to the whole; but particularly to the parts which we shall extract, and the inferences drawn from them, because they give the very opposite result to the conclusions made by Sir William Jones, after profound investigation of this important subject. Let us examine the position in the initial paragraphs.

“ In the dissertation on the Religious Ceremonies of the Hindus, p. 361, of the present volume, the author cites a passage which appears to have reference to the creation of the universe, and which seems, upon the whole, to bear some resemblance to the account given by Moses in the Pentateuch. This naturally leads us to consider the antiquity of both the Mosaic and Hindu Scriptures, and to compare, in some measure, the accounts given in each work relative to that important fact.

“ The writings of Moses have generally been considered as more ancient than those of any other person; but the Hindu Scriptures, so far as the researches of several learned men have extended, appear to be of very high antiquity, and are even carried by some beyond the time of the Hebrew Lawgiver. Sir W. Jones, in his Preface to the “ Institutes of Hindu Law; or the Ordinances of MĒNU, according to the Gloss of CULLU’CA,” carries the highest age of the *Tajurvéda* 1580 years before the birth of CHRIST, which is nine years previous to the birth of Moses, and ninety before Moses departed from Egypt with the Israelites. This date, of 1580 years before CHRIST, seems the more probable, because the Hindu sages are said to have delivered their knowledge orally. CULLU’A BHATTA produced, what may be said to be very truly, the shortest, yet the most luminous; the least ostentatious, yet the most learned; the deepest, yet the most agreeable, commentary on the Hindu Scriptures, that ever

ever was composed on any author ancient or modern, European or Asiatic; and it is this work to which the learned generally apply, on account of its clearness. We shall not, however, take up your time with a dissertation on the exact age of either the Hebrew or the Hindu Scriptures: both are ancient: let the learned judge: but some extracts from the Hindu and Hebrew accounts of the creation may serve to shew how much they agree together: whether the Hindu Brâhmins borrowed from Moses, or Moses from the Hindu Brâhmins, is not our present enquiry." P. iv.

On this passage we must observe, *first*, that all *genuine* traditional accounts preserved in Asia of the Cosmogony must, of necessity, "bear some resemblance to the account given by Moses in the Pentateuch," and the nearer that resemblance, we add, the more authentic probably the tradition. It is generally believed among Christians that Moses, in writing his account of the creation, was inspired; but still the memory of the fact, and the order of events might be, and most probably was, treasured in the breasts of the primitive race of men, and might have been handed down, from father to son, from Adam to Noah, and his posterity, through a series of generations. Now, if the MENU of India and the NOAH of Scripture were, as there is every reason to suppose, the same person, it is naturally to be expected that the leading features in the Indian and Hebrew description of that event should nearly correspond; and the laws of Menu and the Mosaic Pentateuch powerfully corroborate, as they are known to do, each other. It is exceedingly unfair to argue, as is insinuated here, though with extreme apparent caution, that Moses borrowed his Cosmogony from the Hindu books, because, setting for a moment all idea of his *inspiration* aside, he could go back to the same sources of intelligence with the Hindoos themselves, since, as Sir W. Jones himself has elsewhere justly observed, he lived at a period not so remote from the days of Noah, but that he might have obtained the particulars of his history from one or other of the immediate descendants of the virtuous Shem. Were the parallel extracts, therefore, still more similar than they are, though in fact they happen not to be very striking, it by no means follows that the Hebrew is a copy of the Hindoo Cosmogony; while the verity of the former is greatly corroborated by all the circumstances that evince their resemblance, in the great outlines of the latter system to it.

But, *secondly*, were the VEDAS, or rather the YAJUR VEDA, composed in the early age contended for, i. e. 1580 years before Christ, or ninety before the departure of Moses from Egypt, what has this circumstance to do with the point in debate, or how does it prove that the code of Moses was taken from



from the Institutes of Menu? a law-tract expressly stated by the translator, in his Preface, to have been written only 1280 years before Christ, or 300 years posterior in time to the Vedas, and above 200 years AFTER THE DEPARTURE OF MOSES FROM EGYPT. If the author had favoured us with extracts from the particular *Veda* in question, and opposed them to the Mosaic in the same page, and in the same manner as he has arranged those in his *Advertisement*, it would have been somewhat to the purpose, and we should then have been better able to judge of the conformity between them, and to decide which was the *original*, and which the *copy*. But as the matter now stands, there is every appearance of the Cosmogony of the Institutes being borrowed from that of Moses; at least there is far better ground for this supposition than the contrary, since the production is so much later in point of time. Besides it should be remembered, that when the President mentioned the year 1580 before Christ, as the highest possible age of the Vedas, he speaks of the whole as conjecture; as a thing of extreme uncertainty. In another place, while he allows the very early diffusion ORALLY, of the doctrines contained in them, he limits their age as a written composition, to the 18th century before Christ; and even in the Preface to these very Institutes (a circumstance which should have forcibly struck the attention of the writer, before he ventured on these rash strictures) he assigns the low date of only 880 years before Christ, as the probable period of their being collected into a volume\*. These vaunted books, therefore, of the Hindoos, could not have been seen by the Hebrew legislator, much less have been copied by him; and at the vast distance which he was from the scene of the promulgation of the Vedas, it is not probable, that even a report of the doctrines contained in them had reached him, from a race among whom a punishment worse than death (*the loss of cast*) awaited the divulger of the hallowed dogmas inculcated in them. What foreigner before Sir W. Jones and another member or two of the Asiatic Society, was ever able to acquire or to read the Vedas in their original dialect; and can we suppose the Brahmins were more communicative of their contents in ancient than in modern periods? Tortures and the dread of death could never make them disclose the secret of those venerated books; all the allurements held out to them by the mild and magnificent Akber for this purpose were of no avail; and to obtain some little insight into them, he was compelled

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\* Consult the Preface to the Calcutta edition of the Institutes, in quarto, p. 8.



to have recourse to a perfidious stratagem that disgraced him. The story of Feizi and his Brahmin preceptor, is equally interesting and well-known. The similitude of the narration, therefore, and it is only a general one, can alone be accounted for on the ground of *tradition*, and the greatest honour redounds to Moses from a comparison intended, though not *professedly*, to degrade him.

The "*Asiatic Researches*" is a work so highly respectable; it commenced with such a noble defence of *revealed religion*, in the various dissertations of the excellent founder of the Society; and the spirit of Jacobin scepticism, which has been so widely diffused through Europe by our Gallic rivals, may be so much encouraged by any deviation from the first principles on which it was conducted, that we heartily wish, for the credit and character of the London editors, that the strictures in question had not been admitted. There are other paragraphs towards the close still more offensive, but we forbear to cite them, and recommend to our readers in binding up the book, to leave them out entirely, as they cannot be properly said to make any part of the fifth volume. We come now to consider its *genuine* contents.

The first article, consisting of *Historical Remarks on the Coast of Malabar, and the Manners of its Inhabitants*, by Jonathan Duncan, Esq. is a desideratum in Indian literature, and must be extremely important to the British nation, from the vast acquisition of territory in that region, in consequence of the recent conquest of Tippoo Sultaun's extensive domains. There is scarcely a possibility of giving any regular or clear analysis of the early histories of so romantic a race as the Hindoos, and therefore we present the account to our readers in Mr. Duncan's own words.

"I. In the book called *Kerul Oodputtee*, or, "The emerging of the Country of *Kerul*," of which, during my stay at Calicut, in the year 1793, I made the best translation into English in my power, through the medium of a version first rendered into Persian, under my own inspection (from the Malarabic copy procured from one of the Rajah's of the *Zamorin's* family,) the origin of that coast is ascribed to the piety or penitence of *Puresu Rama*, or *Puresram*, (one of the incarnations of *VISHNU*,) who, stung with remorse for the blood he had so profusely shed in overcoming the Rajahs of the *Khetry* tribe, applied to *VARUNA*, the God of the Ocean, to supply him with a tract of ground to bestow on the *Bráhmens*; and *VARUNA* having accordingly withdrawn his waters from the *Gowkerni* (a hill in the vicinity of Mangalore) to Cape Comorin, this strip of territory has, from its situation, as lying along the foot of the *Sukhiem* (by the Europeans called the *Ghaut*, range of mountains) acquired the name of *Mulyalum*, (i. e. *Skirting at the Bottom of the Hills*,) a term that may have been short-

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ened into *Maleyam*, or *Maleam*; whence are also probably its common names of *Muliovar* and *Malabar*; all which *Purefram* is firmly believed, by its native Hindu inhabitants, to have parcelled out among different tribes of *Bráhmens*, and to have directed that the entire produce of the soil should be appropriated to their maintenance, and towards the edification of temples, and for the support of divine worship; whence it still continues to be distinguished in their writings by the term of *Kermbhoomy*, or, “The Land of Good Works for the Expiation of Sin.”

“ II. The country thus obtained from the sea\*, is represented to have remained long in a marshy and scarcely habitable state; insomuch, that the first occupants, whom *Purefram* is said to have brought into it from the eastern, and even the northern, part of India, again abandoned it; being more especially scared by the multitude of serpents with which the mud and slime of this newly immersed tract is related to have then abounded; and to which numerous accidents are ascribed, until *Purefram* taught the inhabitants to propitiate these animals, by introducing the worship of them and of their images, which became from that period objects of adoration.

“ III. The country of *Mulyalum* was, according to the *Kerul Oodputtee*, afterwards divided into the four following Tookrees, or divisions:

“ 1st. From *Gowkern*, already mentioned, to the *Perumbura River*, was called the *Torro*, or *Turn Ranje*.

“ 2d. From the *Perumbura* to *Poodumputtum* was called the *Moock Ranje*.

“ 3d. From *Poodum*, or *Poodputtun*, to the limits of *Kunetoi*, was called the *Kerul* or *Keril Ranje*; and as the principal seat of the ancient government was fixed in this middle division of *Malabar*, its name prevailed over, and was in course of time understood in a general sense to comprehend the three others.

“ 4th. From *Kunery* to *Kunea Koomary*, or *Cape Comorin*, was called the *Koop Ranje*; and these four grand divisions were parcelled out into a greater number of *Naadbs*, (pronounced *Naarr*, and meaning districts or countries,) and of *Kbunds*, or subdivisions, under the latter denomination.

“ IV. The proportion of the produce of their lands, that the *Bráhmens* are stated to have originally assigned for the support of government, amounted to only one sixth share: but in the same book of *Kerul Oodputtee*, they are afterwards said to have divided the country into three equal proportions; one of which was consecrated to supply

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“ \* In a manuscript account of *Malabar* that I have seen, and which is ascribed to a Bishop of *Virapoli*, (the seat of a famous Roman Catholic seminary near *Cochin*,) he observes, that, by the accounts of the learned natives of that coast, it is little more than 2300 years since the sea came up to the foot of the *Sukbien*, or *Ghaut* mountains; and that it once did so he thinks extremely probable, from the nature of the soil, and the quantity of sand, oyster-shells, and other fragments, met with in making deep excavations,”

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the expence attending religious worship, another for the support of government, and the third for their own maintenance,

“ V. However this may be, according to the book above quoted, the *Bráhmens* appear to have first set up, and for some time maintained, a sort of republican or aristocratical government, under two or three principal chiefs, elected to administer the government, which was thus carried on (attended, however, with several intermediate modifications) till, on jealousies arising among themselves, the great body of the *Bráhmens* landholders had recourse to foreign assistance, which terminated, either by conquest or convention, in their receiving to rule over them a *Permal*, or chief governor, from the Prince of the neighbouring country of *Chaldesh*, (a part of the southern Carnatic,) and this succession of Viceroys was regularly changed and relieved every twelve years; till at length one of those officers, named *Sbeo Ram*, or (according to the *Malabar* book) *Shermanoo Permaloo*, and by others called *Cheruma Perumal*, appears to have rendered himself so popular during his government, that, (as seems the most probable deduction from the obscure accounts of this transaction in the copy obtained of the *Kerul Oodputtee*, compared with other authorities,) at the expiration of its term, he was enabled, by the encouragement of those over whom his delegated sway had extended, to confirm his own authority, and to set at defiance that of his late sovereign, the Prince or King of *Chaldesh*, who is known in their books by the name of *Rajah Kishen Rao*; and who having sent an army into Malabar with a view to recover his authority, is stated to have been successfully withstood by *Shermanoo* and the Malabarians; an event which is supposed to have happened about 1000 years anterior to the present period; and is otherwise worthy of notice, as being the epoch from which all the *Rajahs* and chief *Nayrs*, and the other titled and principal lords and landholders of Malabar, date their ancestors' acquisition of sovereignty and rule in that country; all which the greater part of their present representatives do uniformly assert to have been derived from the grants thus made by *Shermanoo Permaloo*, who becoming, after the defeat of *Kishen Rao's* army, either tired of his situation, or, from having (as is the vulgar belief) become a convert to Mahommedanism, and being thence desirous to visit Arabia, is reported to have made, before his departure, a general division of Malabar among his dependents, the ancestors of its present chieftains.” P. 1.

The curious manners of the singular race that inhabit this coast are next described.

“ If their ruler be slain in war, his army become quite desperate, and will so violently attack and press upon their said deceased ruler's enemy, and upon the troops of the latter, and so obstinately persevere in forcing their way into his country, and to ruin it, that either they will completely in this way effect their revenge, or continue their efforts till none of them survive; and therefore the killing of a ruler is greatly dreaded, and never commanded; and this is a very ancient custom of theirs, which in modern times has, however, fallen with the majority into desuetude.

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" The rulers of Malabar are of two classes or parties, one of which acts in support of the *Samory* Rajah, whilst the other party acts in concert with the *Hakim* of *Cochin*; which is the general system, and only deviated from occasionally from particular causes; but as soon as these cease to operate, the party naturally returns again to the ancient usage. These leaders are never guilty of backwardness or failure in war, but will fix a day to fight on, and punctually adhere thereto; nor will they commit treachery in the conduct of it.

" On the death of any principal or superior person among them, such as father, mother, or elder brother, in the cast of *Bráhmens*, (whilst among carpenters, and the lower casts, the superiors and principal persons are the mother and mother's brother, or one's own elder brother, as among the *Nayrs*,) when any one dies of the description of a superior, as above mentioned, his surviving relative is to remain apart for a twelvemonth; during which time he is not to cohabit with his wife, or to eat the flesh of animals, or to chew the beetle leaf, or cut the hair of his head or his nails: nor can any deviation be admitted from this practice, which is reckoned for the good of the defunct.

" It is certain that among the body of *Nayrs*, and their relatives, the right of succession and inheritance vests in the brother of the mother, or goes otherwise to the sister's son, or to some of the maternal relations; for the son is not to obtain the property, country, or succession of the father; which custom hath for a long time prevailed; and I (the author) say, that among the *Moslems* of *Cannanore* they do not bequeath or give their heritage to their sons, which is also the rule with the inhabitants in that vicinity, notwithstanding that these said persons, who do thus exclude their sons, be well read in the *Koran*, and have imbibed its precepts, and are men of study and piety. However, among the *Bráhmens*, goldsmiths, carpenters, and iron-smiths, and *Teers*, or lower orders of husbandmen and fishermen, &c. the son does succeed to the rights and property of the father, and marriage is practised among these casts.

" But the *Nayrs* practise not marriage, except as far as may be implied from their tying a thread round the neck of the woman at the first occasion; wherefore the acts and practical maxims of this sect are suited to their condition, and they look upon the existence or non-existence of the matrimonial contract as equally indifferent.

" Among the *Bráhmens*, where there are more brothers than one, only their elder, or the oldest of all of them, will marry, provided he have had, or be likely to have, male issue; but these brothers, who thus maintain celibacy, do nevertheless cohabit with *Nayr* women, without marriage, in the way of the *Nayrs*; and if, through such intercourse, a son should be born, they will not make such child their heir. But when it becomes known that the elder married brother (in a family of *Bráhmens*) will not have a son, then another of the brothers enters into the state of matrimony.

" Among the *Nayrs*, it is the custom for one *Nayr* woman to have attached to her two males, or four, or perhaps more; and among these a distribution of time is made so as to afford to each one night, in like manner as a similar distribution of time is made among the true believers of Malabar for cohabiting with their wives; and it but rarely happens

happens that enmity and jealousy break out among them on this account.

“ The lower casts, such as carpenters, iron-smiths, and others, have fallen into the imitation of their superiors, the *Nayrs*, with this difference, however, that the joint concern in a female is, among these last, limited to the brethren and male relations by blood, to the end that no alienation may take place in the course of the succession and the right of inheritance.

“ Among the *Nayrs* the whole body is kept uncovered, except a little about the middle. They make no difference in male or female attire; and among their kings and lords, none of them think of shrouding their women from the sight of all mankind; though among the *Bráhmens* this modesty and decorum are attended to.

“ Among the *Nayrs*, they dress out and adorn their women with jewels and fine apparel, and bring them out into large companies, to have them seen and admired by all the world.

“ Among the *Malabars*, priority in age stamps superiority and rule, were the difference only of a moment; and, notwithstanding that such party may be a fool, or blind, or aged, or otherwise, the rulership devolves to the sister's children; nor has it ever been heard that any one put to death his elder, with a view of sooner attaining to dominion.

“ In case the line of descent and succession become extinct among them, or be in danger of becoming so, they do then bring an alien, (whether an adult or minor,) and him they constitute the inheritor, as the substitute for a son, or for a brother, or for a sister's son; nor will any future difference be made between such adopted and a real heir; which custom is current and observed among all the infidels of *Malabar*, whether Rajahs or Shopkeepers, from the highest to the lowest; so that the line of descent becomes not extinct.” P. 111.

The remainder of the article is devoted to the more modern history of conquests in Malabar by the Portuguese, and subsequent revolutions, of which Tippoo's is marked as the last, the most sanguinary, and the most tyrannical. From the horrid scourge of that tyrant they have at length been rescued, by the more vigorous and generous power of the British empire in India.

The second article is by the same author, and comprises disgusting details and portraits of *Indian Yogey*, or penitents, extended, or attached to their beds of torture, at which humanity shudders, and heaven cannot rationally be thought to look with a smile of approbation. The remote pilgrimages of these rigid philosophers, are not always made without some political motive; and as they are admitted freely, as holy persons, to palaces, and even the councils of princes, they are sure to be favourably received, and even flattered by the despots of the east. Nothing can abate the zeal of these holy mendicants, who traverse the snows of Caucasus with the same un-

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daunted

daunted perseverance with which they dare the fervors of the tropical region. Their desultory travels, however, have been of much use to the Asiatic geographer, since they have visited places before untrodden by human feet; the sources of great rivers have been explored by them, and remains of immense buildings discovered. Thus if the cause of religion has been disgraced by their frantic extravagances, that of history and science has been improved and adorned.

In article the third, we have *An Enumeration of Indian Casts, or Classes*, by H. T. Colebrooke, Esq. which serves to demonstrate at what an early period this politic division of the inhabitants of a vast empire was formed. Among these are found workers in gold, jewels, horn, and ivory, and all the elegant branches of mechanics; also potters, and those who breed *silk-worms*, which seems to give the Indian artists a priority in point of time to the Chinese, in whose favour that honour has been contested. In other respects also, this article exhibits the Indians as an highly polished and industrious people, in periods of the most remote antiquity. The greater division of the nation is into *four* casts, or classes, whose names are now well known; the minor divisions are *thirty-six*, the peculiar denominations of which need not be here recited, as they would give little pleasure to either the eye or ear of the European reader, though they cannot fail of being of the highest utility and interest to our countrymen resident in Asia. These tribes are separated from each other by an eternal barrier that cannot be surmounted; rules for the regulation and conduct of each are distinctly and extensively laid down; and all are sanctioned by the most awful denunciations of vengeance, temporal and spiritual, against those who depart from them.

In the succeeding article, the *Sculptures of Mahabalipoorum*, treated of by Mr. Chambers in the first volume of this work, are again brought before our view, in the explanatory strictures of J. Goldingham, Esq. who has retroaden the ground, and, with the assistance of the Brahmins, has thrown much light, both on the mythological designs and the history of these solemn remains of Hindoo grandeur. The style of the architecture of these structures, in his opinion, resembles more that of the figures and columns in the Elephanta cavern, than the style that usually predominates in this region; and, therefore, he is inclined to think, that the artists who worked at them were from Upper Hindostan; and this decision is confirmed by the local traditions on the spot, which record the emigration of a tribe of architects to these distant regions, in disgust at the treatment of some northern tyrant, who used them like an Egyptian task-master. As the first volume, containing Mr. Chambers's



Chambers's account of these stupendous ruins, was published previously to the appearance of our work; and consequently was not noticed by us, we insert an extract from Mr. Goldingham's description of the temple of SIVA; and the rather, because it marks a proficiency in design and execution, greatly superior to what appears in the other subterraneous pagodas of this wonderful people.

“ Descending over immense beds of stone, you arrive at a spacious excavation; a temple dedicated to SIVA, who is represented, in the middle compartment, of a large stature, and with four arms; the left foot rests on a bull couchant; a small figure of BRAHMA on the right hand; another of VISHNU on the left; where also the figure of his goddess PARVATI is observed. At one end of the temple is a gigantic figure of VISHNU, sleeping on an enormous *Cobra de Capella*, with several heads, and so disposed as to form a canopy over the head of the god. At the opposite end is the goddess SIVA, with eight arms, mounted on a *singam*. Opposed to her is a gigantic figure, with a buffalo's head and human body. Between these is a human figure, suspended with the head downwards. The goddess is represented with several warlike weapons, and some armed dwarf attendants; while the monster is armed with a club. In the character of DURGA, or protector of the virtuous, the goddess is rescuing from the YEM Rajah (the figure with the buffalo's head) the suspended figure fallen improperly into his hands. The figure and action of the goddess are executed in a masterly and spirited style. Over this temple, at a considerable elevation, is a smaller, wrought from a single mass of stone. Here is seen a slab similar to the DHARMA Rajah's couch. Adjoining is a temple in the rough, and a large mass of rock, the upper part roughly fashioned for a pagoda. If a conclusion may be drawn from these unfinished works, an uncommon and astonishing perseverance was exerted in finishing the structures here; and the more so, from the stone being a species of granite, and extremely hard.

“ The village contains but few houses, mostly inhabited by *Bráhmans*; the number of whom has, however, decreased of late, owing to a want of the means of subsisting. The remains of several stone edifices are seen here; and a large tank, lined, with steps of stone. A canopy for the pagod attracts the attention, as by no means wanting in magnificence or elegance. It is supported by four columns, with base and capital, about twenty-seven feet in height, the shaft tapering regularly upwards; is composed of a single stone, though not round, but sixteen sided; measuring at bottom about five and a half feet.”  
P. 71.

*Fac similes* of the ancient inscriptions that are engraved on these structures in every direction, accompany this second account of Mavallpuram (for thus stands the orthography in Mr. Chambers, from whom that of the present article, for consistency's sake, should not have varied) but they are not attempted to be explained. As, however, a spirit of enquiry is gone forth in India, and many young men of equal industry and



and talents are at this moment employed in efforts to attain to a radical knowledge of Sanscrit, we encourage a hope that these, and all similar inscriptions in the vernacular dialect of that country, will be in time fully explained; and thus a strong and true light be reflected upon their ancient history and traditions, at present obscured in the deepest mazes of a most intricate mythology.

Article the fifth treats of the *Hindoo Horometry*, division of time, the production of John Gilchrist, Esq. and the sixth is by Mr. Colebrooke, on *Indian Weights and Measures*. They evince great labour and patience of research into subjects not the most engaging or interesting, and must necessarily be of important use on the spot where they are composed; but, consisting principally of dry arithmetical details, can have no charms for the generality of European readers.

The next article, on the desolated, but once flourishing *City of Pegue*, and the *Temple of Shoemadoo Praw*, is from the pen of Captain Michael Symes, the historian of Ava. The lamentable change that has taken place in this city and empire (for it was also an empire) has been owing to two revolutions; the one subjected it to the Siamese monarch, the other laid both it and Siam at the feet of the sovereign of Birma; of whose vast empire they now form a part. The breadth and depth of the ditch, the height and thickness of the walls, that surround it, though now in ruins, mark Pegue, when in its glory, for a place of very considerable strength. The present King of Birma, pursuing a more expanded line of politics than his predecessors, has endeavoured to restore to Pegue a portion of its ancient splendour, and a new city has been begun to be erected within the site of the former. Although its renovation goes on slowly, Captain Symes is of opinion, that in time he will succeed in the completion of his liberal views. Its proudest ornament is the temple of Shoemadoo mentioned above. *Shoe* is the Birman word for *golden*, and *Madoo* the writer properly thinks to be a corruption of MAHADOO; another proof how widely the religion and mythology of India has been diffused over the eastern districts of Asia. The style of architecture of this temple, or the *Golden Supreme*, as it is there called, merits notice, as well as the singular decorations that belong to it; its gilded umbrella, and its numerous bells, that favourite ornament of the sacred edifices of the extreme regions of Asia. Our readers will doubtless be gratified by whatever comes from the pen of so authentic, and now, we may truly say, so deservedly popular a writer, as the author of the *History of Ava*. His description of Shoemadoo is as follows.

“ This

“ This extraordinary edifice is built on a double terrace, one raised upon another. The lower and greater terrace is about ten feet above the natural level of the ground. It is quadrangular. The upper and lesser terrace is of a like shape, raised about twenty feet above the lower terrace, or thirty above the level of the country. I judged a side of the lower terrace to be 1391 feet, of the upper 684. The walls that sustained the sides of the terraces, both upper and lower, are in a state of ruin. They were formerly covered with plaster, wrought into various figures. The area of the lower is strewn with the fragments of small decayed buildings; but the upper is kept free from filth, and in tolerable good order. There is a strong presumption that the fortress is coeval with this building; as the earth of which the terraces are composed, appears to have been taken from the ditch; there being no other excavation in the city, or its neighbourhood, that could have afforded a tenth part of the quantity.

“ These terraces are ascended by flights of stone steps, broken and neglected. On each side are dwellings of the *Rabaans*, or priests, raised on timbers four or five feet from the ground. Their houses consist only of a single hall. The wooden pillars that support them are turned with neatness. The roof is of tile, and the sides of sheathing-boards. There are a number of bare benches in every house, on which the *Rabaans* sleep. We saw no furniture.

“ *SHORMADOO* is a pyramid, composed of brick and plaster, with fine shell mortar, without excavation or aperture of any sort; aagonal at the base, and spiral at top. Each side of the base measures 162 feet. This immense breadth diminishes abruptly; and a similar building has not unaptly been compared in shape to a large speaking trumpet.

“ Six feet from the ground there is a wide ledge, which surrounds the base of the building; on the plane of which are fifty-seven small spires, of equal size, and equidistant. One of them measured twenty-seven feet in height, and forty in circumference at the bottom. On a higher ledge there is another row, consisting of fifty-three spires, of similar shape and measurement. A great variety of mouldings encircles the building; and ornaments, somewhat resembling the fleur de lys, surround what may be called the base of the spire. Circular mouldings likewise gird this part to a considerable height; above which there are ornaments in stucco, not unlike the leaves of a *Corinthian* capital; and the whole is crowned by a *tee*, or umbrella of open iron work, from which rises an iron rod with a gilded penant.

“ The *tee*, or umbrella, is to be seen on every sacred building in repair, that is of a spiral form. The raising and consecration of this last and indispensable appendage, is an act of high and religious solemnity, and a season of festivity and relaxation.

“ The present King bestowed the *tee* that covers *SHORMADOO*. It was made at the capital; and many of the principal nobility came down from *Ummrapoora* to be present at the ceremony of putting it on.

“ The circumference of the *tee* is fifty-six feet. It rests on an iron axis, fixed in the building, and is further secured by large chains, strongly rivetted to the spire.

“ Round the lower rim of the umbrella are appended a number of bells, of different sizes, which, agitated by the wind, make a continual jingling.

“ The

"The *tee* is gilt; and it is said to be the intention of the King to gild the whole of the spire. All the lesser pagodas are ornamented with proportionable umbrellas, of similar workmanship, which are likewise encircled by small bells.

"The extreme height of the building, from the level of the country, is 361 feet; and above the interior terrace, 331 feet. On the south-east angle of the upper terrace there are two handsome saloons, or *keouns*, lately erected. The roof is composed of different stages, supported by pillars. I judged the length of each saloon to be about sixty feet, and the breadth thirty. The ceiling of one of them is already embellished with gold leaf, and the pillars lacquered; the other is not yet completed. They are made entirely of wood. The carving on the outside is very curious. We saw several unfinished figures, intended to be fixed on different parts of the building; some of them not ill shapen, and many exceedingly grotesque. Splendid images of GAUDMA (the *Birman* object of adoration), were preparing, which we understood were designed to occupy the inside of these *keouns*." P. 116.

We cannot dismiss this article, with which for the present we shall conclude our remarks, without expressing our warmest approbation of the conduct of the officers in the service of the East-India Company, for thus devoting their time to the improvement and extension of our knowledge of the history, the geography, and the civil and religious customs, of the great empires of Asia. They will, by these means, lay the basis of a grand fabric of future general history, which can alone be firmly erected upon genuine provincial records, diligently collected on the spot.

ART. IX. *A brief History of epidemic and pestilential Diseases, with the principal Phenomena of the physical World, which precede and accompany them, and Observations deduced from the Facts stated. By Noah Webster, Author of Dissertations on the English Language, and several other Works—Member of the Connecticut Academy of Arts and Sciences—of the Society for the Promotion of Agriculture, Arts, and Manufactures, in the State of New York—of the American Academy of Arts and Sciences—and corresponding Member of the Historical Society in Massachusetts. Two Volumes. 8vo. 18s. Robinsons. 1800.*

MANY volumes have been written on the nature of infectious fevers. The opinion that has most generally prevailed is, that they are communicable principally by contagion, by effluvia

effluvia emitted from the bodies of the diseased, and absorbed by their clothes, bedding, or habitations. In conformity with this opinion, it has long been the policy of the greater part of Europe, to forbid all commerce with places where pestilential diseases are raging; to subject all vessels coming from such places to the inspection of proper officers, who examine into the state of health of their crews; oblige them to open their bales of goods, and expose them to the sun and air, as well to purify them from infectious miasmata, if such should be lurking among them, as to see what effect handling such goods may have upon the parties; to oblige them to keep at a distance from their ports, while these modes of examination and purification are carrying on, and to prohibit, during this process, which is continued for the space of forty days, all communication with the country. By a strict attention to these regulations, it is supposed we have prevented the importation of the plague, and other pestilential diseases, for near a century and an half.

The present author, while he does not deny that infectious fever may be communicable by contact, or intimate commerce with the sick, contends that diseases so communicated can never become general. That previous to the appearance of an epidemic, the constitution of the atmosphere must be vitiated, and rendered less fit to support animal life. But he goes further. From a careful examination of the registers, histories, or casual accounts, of the pestilences that have, from time to time, desolated the earth, and examining the accounts of the appearance of the heavenly bodies, particularly of comets, the state of the atmosphere, of earthquakes, eruptions of volcanoes, tornados, &c. he found, he says, in numerous instances, such coincidences, as led him to believe they depend upon some common cause.

In the first volume of this work, the author gives an abridged history of all the principal epidemics, of which notices have been transmitted to us, from the earliest ages, with the opinions of physicians and philosophers, as to their cause and origin. The general opinion has been, that pestilence is occasioned by heat and moisture in the air, aided by putrifying matter on the surface of the earth. These he says may produce partial or local epidemics; but are insufficient to account for the production of such as are general, as the epidemic catarrh, angina maligna, pestis, whether inguinal, accompanied with buboes, or with yellowness of the skin, as the yellow fever of the West-Indies and America. These depend on some less sensible alteration in the qualities of the air.

Hodges,

Hodges, who wrote the history in the plague of London, in the year 1665, observes,

“ that the air suffers some essential alteration which is necessary to favor the propagation of pestilence. The nitro-aërial principle, which causes or invigorates vegetable and animal life, sometimes becomes imperfect, degenerate, or corrupt, being tainted with something pernicious to vitality. He calls it poisonous, and observes, that it proves injurious to trees and cattle, as well as to man. He supposes the corrupting principle to be a subtle aura, or vapor, extricated from the bowels of the earth. To this cause also he ascribes the death of fish, during periods of pestilence.” Vol. i, p. 11.

“ Diemerbroeck also maintains the distinction between *pestis* and *pestilentia*. The latter is supposed to proceed from exhalations, intemperate seasons, and the like. But the plague, he contends, cannot be occasioned by those causes, though these may aid the seminary or general cause.” P. 10.

“ Van Swieten maintains that the cause of epidemics is in the hidden qualities of the air, and inexplicable.” P. 12.

“ Sydenham not only agrees with Diemerbroeck, Van Swieten, and others, in ascribing pestilence to occult qualities in the air, but has entered into the subject of explaining the peculiar symptoms of diseases by the influence of an epidemic constitution of the air. His *occult qualities* have been ridiculed by later physicians; and so far as his theory, in this respect, has been neglected, the science of medicine has degenerated. If I mistake not, it can be made evident, that one of the most important, as well as most difficult branches of medical science, is to ascertain the effect of the reigning constitution of air on prevailing diseases, and to apply that knowledge to the cure of those diseases.” Ib.

“ As therefore the most accurate observers of the operations of nature, have suggested the probability that pestilential epidemics are caused by some occult qualities in the air, or by vapor from the internal parts of the earth, or by planetary influence, it is necessary to enquire how far such suggestions are supported by facts. For this purpose I shall note, as I proceed, any extraordinary occurrences or phenomena in the physical world, as earthquakes, eruptions of volcanoes, appearance of comets, violent tempests, unusual seasons, and other singular events and circumstances, which may appear to be connected with pestilence, either as cause or effect, or as the effect of a common cause.” P. 23.

We shall select a few of the author's notices of plagues with their accompaniments, as specimens of his manner of treating the subject.

“ In the year of Rome,” he says, “ 353, and B. C. 401, happened a most severe winter. The Tiber was frozen over, and the highways rendered impassable by deep snow. These were unusual phenomena,  
and

and deemed prodigious in that city. On the opening of the spring the weather changed suddenly from severe cold to great heat and drought, and a mortal pestilence ensued among men and cattle. Livy says nothing more of the cause of the mortality, than "*Sive ex imperio cæli, raptim mutatione in contrarium facta, sive alia qua de causa, gravis pestilensque omnibus animalibus æstas excepit, cujus insanabili pernicio quando nec causa, nec finis inveniebatur, libri Sibillini ex jenatus consulto editi sunt.*" On this melancholy occasion was instituted the ceremony of the *Lectisternium*, to appease the Gods, and solicit the restoration of health.

"With this period of pestilence corresponds the dreadful plague which, about 404 B. C. almost depopulated Carthage. The disease on the coast of Africa preceded its appearance in Rome, as it usually does in modern times.

"Soon after the Carthaginians under Imilco, who were sent to reduce Sicily, which had revolted, were seized with the plague, and the army was so weakened, that Imilco was compelled to abandon the island. Just before Imilco's arrival, an eruption of Etna laid waste the neighbouring country. By an expression of Justin, we have ground to believe a comet appeared about the same time. "*Imilco, qui multas civitates cepisset, repente, pestilentis sideris vi, exercitum amisit.*" P. 57.

"A pestilential period commenced in the year 30, B. C. An eruption of Etna, which laid all the neighbouring towns in ruins, marked the commencement of this period, which however was preceded, in 31, by an earthquake in Judea, in which thousands of people perished in the ruins of their houses.

"About the same time appeared, say Dion Cassius, "those meteors which the Greeks call comets." These phenomena were followed by a pestilence in Jerusalem, which destroyed a great part of the nobles and people of the Jews. The same period was marked by a great inundation of the Tyber, which spread over the low grounds of Rome, and was considered as an omen of the future power of Augustus.

"By a curious circumstance, we learn that a hard winter, and pestilence, afflicted Rome at this period. The Emperor Octavius Augustus, in his fifth Consulship, B. C. 29, had formed the design of resigning the empire. Horace, the poet, his friend and flatterer, endeavoured to dissuade him from this purpose, on account of the prodigies that happened at the beginning of the year, which was the winter of the year 30, B. C. and corresponds exactly with the appearance of the comet. Among these prodigies, the poet enumerates an abundance of snow, terrible hail, thunder and lightning, and a destructive inundation of the Tiber.

*"Jam satis terris nivis, atque diræ  
Grandinis nixit Pater, &c."*

"See the second Ode of the first Book, which is worth the notice of the philosophic reader, on account of the description of the inundation, which proceeded from a swell of the sea.

*"Vindimus"*



*"Vidimus flavum Tiberim retortis  
Littore Etrusco violenter undis."*

"It is a fact, of which there is full evidence, that during the approach of comets, not only tempests are more violent than at other times, but the ocean swells without winds, the tides are much higher, and high tides are more numerous. The ancients took notice of this fact, and it came under my own observation during the approach of the comet in 1797." P. 91.

A long list of epidemics follow, all attended with similar disturbances in the elements. Haloes, fiery meteors, thick mists obscuring the face of the sun, or occasioning total darkness, swarms of insects devouring the herbage and fruits, forming only a part of the catalogue of evils accompanying them.

The author examines also, at considerable length, the account of the plague in 1665, the last that visited this country, and shows it was preceded by all the usual harbingers of that disease.

"In 1660, occurred an eruption of Vesuvius, and of a volcano in Iceland. The year was very tempestuous, and earthquakes shook England, France, and America. In 1661 appeared a comet. In 1662 another considerable earthquake happened in New England; and in this year was the drought above-mentioned.

"In 1663 Canada was convulsed for five months by a series of successive shocks—small rivers and springs were dried up—the waters of others were tinged with the taste of sulphur—an immense ridge of mountains subsided to a plain. Such were the phenomena in America which marked this pestilential period.

"In 1663 a malignant disease seized the inhabitants of the Venetian territories, and 60,000 perished. The country at the same time was over-run by innumerable small worms.

"In the same year a memorable mortality occurred in England among the cattle and sheep, by means of a disease, in which the liver was eaten by small worms, and in some cases the lungs. These phenomena were the precursors of the plague in many parts of Europe. In England all diseases assumed new violence, as early as in 1661, preparatory to the great plague.

"In Holland the plague appeared at Heusden in 1663.

"The winter of 1663-4 was mild. In the following summer Russia was afflicted by a malignant purple fever, attended with tumours or inflammation in the throat, very fatal to the young.

"In 1664 appeared a comet, another in 1665, and a third in 1666. In 1664 began an eruption of Etna, which lasted, with various degrees of violence, till 1669, when it ended with a most dreadful explosion.

"This period corresponds with the epidemics described by Sydenham.

"In 1664 the summer in England was very wet, and cattle died of diseases. In New England commenced the mildew of wheat, which



which has rendered it impossible to cultivate that grain on the Atlantic coast of the three eastern states.

“The winter of 1664-5 was terribly severe in England. The Thames was a bridge of ice; and in January happened earthquakes in Coventry and Buckinghamshire. During this winter inflammatory fevers and quinies, says Sydenham, were more frequent in London than were before known. These gave way, in May, to a malignant fever, which could be hardly distinguished from the plague, which, in June, became the controuling epidemic.

“Such were the phenomena of the pestilential period under consideration; and at this time the plague appeared in Holland and in England. English authors all agree that the disease was imported into England from Holland in some bales of cotton.—O, fatal bales of cotton! says Short. This tale has been recorded and repeated by every writer on the subject, without a single document in evidence to prove that any cotton was imported, or that the first person seized had ever seen such cotton. The whole tale rests on assertion. That the seeds of the distemper were not imported is evident, from the acknowledged facts relative to its origin; and is demonstrated by the history of the preceding diseases found in the works of Sydenham.

“The origin of the pestilence, which arrived to its crisis in 1665, is to be traced back to the year 1661, when malignant diseases began to appear in different and distant parts of the world. In London the intermitting tertian fever, says Sydenham, became epidemic, and differed from the same disease in other years, by new and unusual symptoms, which in short amounted to this, that they were “*all more violent.*” In winter the disease yielded, as usual, to cold, but continued fevers prevailed every winter. These fevers, with some variations, continued until the spring of 1665, and the bills show how much they augmented the mortality in London.

“This increased malignity in usual diseases, with an increase of the number and mortality of epidemics, is the constant precursor of the plague or other pestilential fevers.” P. 311.

The history of epidemics is continued to the appearance of the yellow fever in America, and the West-Indies; the precursors to which the author traces, in a satisfactory manner, we think, to the year 1788. This account, which is extended through near an hundred pages, concludes the first volume.

In the second volume the author takes a review of the most remarkable plagues, of which he had given accounts in the first volume, and adds such observations, as further inquiry or deeper meditation on the subject had suggested. We have here also bills of mortality, registers of seasons, and other documents, confirming the deductions he had drawn from the histories.

“The phenomenon,” the author says, “most generally and closely connected with pestilence is an earthquake. From all the facts that I can find in history, I question whether an instance of a considerable plague in any country can be mentioned, which has not been immediately preceded or accompanied with convulsions of the earth.” Vol. ii, p. 15.

“Another

"Another phenomenon, which, next to earthquakes, appears to be most closely connected with epidemic diseases, is the eruption of fire from volcanic mountains." These, he observes, are usually attended with winters of uncommon severity.

"A phenomenon," he says, "which usually coincides in time with severe winters, is the approach of comets. I have been struck with surprize at the coincidences of this kind. There are a few instances on record of mild winters during the appearance of these bodies; but in these cases the comets have appeared to be small, or to pass the system at an immense distance from the earth. The large comets, and those which approach near the earth, seem to produce almost uniformly great heat, excessive drought, followed by very cold winters, tremendous storms of wind, rain, snow, and hail, unusual tides, or swell of the ocean, and usually volcanic eruptions. How far these phenomena are connected, as cause and effect, future observations may determine. Some of them occur so uniformly in the same year, that I cannot resist the evidence of their connection." P. 18.

"A series of epidemic diseases, measles, influenza, affections of the throat, followed by pestilential fevers, appear generally to commence, and take their departure, from some of the great agitations of the elements above recited. This, at least, has been the case in America in the four last periods, beginning with 1756-7, 1769 and 70, 1782 and 3, 1788 and 9. This fact will want no authority but a bare inspection of the preceding history and tables." P. 20.

This order in the appearance of epidemics, the author finds, from examining the tables, to be so regular, in temperate climates, that he thinks he is able to affirm, "if none of those precursors appear in winter and spring, no pestilential fever will be epidemic in the following summer and autumn, unless the dysentery may be excepted. It holds true," he adds, "in every case of great pestilence." P. 33. He concludes this section with the following consolatory observation:

"On the whole," he says, "we have very clear proof that the quantity of disease in this country has been diminished within half a century. The yellow fever, that is, the pestilential fever of summer and autumn, was formerly as frequent, and as malignant, as in this age; while the inflammatory fevers of winter, and the long fever, have almost disappeared as epidemics. The intermittents and remittents of autumn are greatly decreased in the northern states; and the dysentery has not increased in frequency or virulence. Anginas have never been so fatal as they were between 1735 and 1743.

"It is probable that some of these changes in the character of diseases may be ascribed to alterations in our climate, or modes of living, and therefore may be permanent. In some cases, improvements in medical science and the practice of physic may have disarmed diseases of their

their terrors. But it is possible that some of the changes mentioned are only revolutions in disease, occasioned by temporary causes; and that the same disorders may, in future periods, recur, with the whole train of formidable symptoms." P. 37.

The principal epidemic distempers which invade mankind, the author observes, p. 53, are catarrh or influenza, measles, whooping, or chin-cough, the different species of angina, small-pox, bilious fevers, petechial fever, dysentery, plague. Of these, he considers catarrh as most decidedly an epidemic, depending on a particular state of atmosphere. The author doubts whether it is ever communicable by contagion. "Its sudden invasion of whole families, whole towns, and even countries, and the rapidity of its progress, over sea and land, shew it depends," he says, "on some general cause."

It is generally believed that measles and small-pox never originate, in the human constitution, without contagion. This is so far from being the truth, our author says,

"that the first cases of these diseases, in every epidemic period, are always generated in the human body without contagion. When the condition of the elements is fitted to produce these diseases, they appear in all parts of a country without contagion, they spread rapidly, and decline when the general causes cease to operate. During this period, contagion is efficacious in propagating them, and no longer. When the condition of the elements is not fitted to produce them, if sporadic cases appear in particular habits of body, they will not always spread the disease. Sydenham, long ago, taught this truth, in describing the changes in the epidemics of 1670, 1672. Measles and small-pox came and went with the seasons and condition of the air.

"The truth is, that certain conditions of the elements tend to produce *eruptive diseases*, and before the practice of inoculation, the small-pox was almost regularly one of that series of epidemics which I class together, as of one family, and the precursors of the plague. It is nearly allied to the measles, and appears usually about the same time. I am convinced, that catarrh, measles, mild small-pox, and whooping-cough, are but varied forms of disease, occasioned by modifications of the same elemental causes. Certain it is, they all predominate about the same time; and, as a general remark, they *precede* the invasion of diseases which bear the character of *typhus*." P. 90.

Having traced the causes of pestilence to a depraved state of the air, the author proceeds to point out the means of preserving ourselves from its effects. His rules under this head are extremely judicious, and deserving of the deepest attention. We cannot, however, follow him through this interesting part of his work; but the following extracts, with which we shall conclude our account, will give a general idea of his plan. It may be proper here to observe, that Mr. Noah Webster is not a prac-

practitioner in physic, nor, as it appears, was ever engaged in the study of medicine, until he undertook this inquiry.

"It must be obvious," he says, "to any person in America, that the French mode of living, in regard to diet, drink, and the liberal use of water and the syringe, protects them from the epidemic diseases which prey upon the Americans and British natives. Nor have I the least doubt that a suitable regimen, pursued rigorously by the Europeans, would have saved one half of the people who perished in the black pestilence in 1348." P. 391.

"The ancient mode of constructing cities bears some characteristics of the age and taste of the nations in which they were respectively founded. Most of the old cities were evidently built with reference to a state of war and robbery, being intended for safety rather than for convenience; as appears by their narrow streets, and the projections of the upper stories of the houses. The more people could be crowded into a small space, the less military force was necessary to defend the town." P. 392.

"The old city of London, before the *fortunate* conflagration of 1666, was in a like predicament; its streets narrow and almost closed above by the jutting of the upper stories of the houses. In the old streets, which escaped the fire, notwithstanding all the improvements of modern days, which have mitigated the violence of pestilential diseases, I am informed people are still infested with nervous and typhus fevers. London is however greatly indebted to the conflagration. In the present construction of the buildings, *one* person, it is said, occupies as much ground as two did before the fire. The size and arrangement of houses and apartments are also improved, and better adapted to a free circulation of air. The introduction of fresh water may also be numbered amongst the best preservatives from disease. These are among the causes of the non-appearance of the plague in modern London; and the diminution of the annual bills of mortality within the last half century." *Ib.*

"The United States unfortunately contain sources of disease, in number and extent scarcely equalled. Yet, instead of profiting by severe distresses, which all great cities have suffered once in fifteen or twenty years from pestilence, and guarding against the artificial causes of it, our ancestors began, and we are continuing, to build cities on the Gothic plan, without more regard to the lives and happiness of our citizens, than that which was manifested by the barbarians of antiquity: the moderns, however, proceed on the same plan, from a different motive, which is avarice. It is now the interest of the proprietors of lots in a city to which all the pleasure of living, and the health of citizens, are sacrificed." P. 394.

The curious nature of this work has induced us to dwell upon it; and it is certainly of sufficient importance to demand the most attentive consideration of physicians.

ART. X. *An Essay on Musical Harmony, according to the Nature of that Science, and the Principles of the greatest Musical Authors.* By A. F. C. Kollmann, Organist of His Majesty's German Chapel, St. James's. Folio. 1l. 1s. Dale, 132, Oxford-Street.

THE general merit of this useful work, and the prophetic hope we encouraged, of soon seeing its *practical* companion with equal pleasure, were strong inducements to delay a review of this volume until the publication of the second. The best apology we can make to Mr. Kollmann and the public, will be to extend our remarks to a greater length than we formerly; from many circumstances, should have done; and to assure our readers that, forced as we are to differ from Mr. K. in some points, we are nevertheless highly gratified by two works so truly deserving of the greatest encouragement. The Essay on Harmony consists of eighteen Chapters, very accurately divided into Sections; with a table of Contents prefixed to supply the place of an Index. We shall first consider each Chapter singly, and then recommend to the musical student a short retrospective analysis of the whole.

Chap. I. Of the Scale. It is with no small degree of regret that we find ourselves compelled, *ipse in limine*, to differ entirely from Mr. K. about the Natural Scale of Music, its improvement, its completion, and its temperament. We are no friends to the arithmetical progression further than the number 6, and are convinced by reason, experience, and the ear, that the primes 7, 11, 13, &c. ought never to be mentioned as any parts of an harmonical series. We agree with the late ingenious Mr. Keeble, that the *true scale of nature* is that of the Diatonic Syntone; (Harmonics, p. 30) and we think that the only use of the scale given by Mr. Kollmann is to frame the harmonics of the key-note, fourth and fifth from their respective roots, as far as the number 8, exclusive of the prime 7, in the manner of the Harmonic Tables at the close of Mr. Keeble's learned work.

Mr. Kollmann next considers this arithmetical scale as improved by completing every octave with the same intervals as those found between 8 and 16. It must be observed that 8 to 16, although an octave in respect of its extremes, yet is really a ninth as to the number of intervals, and consequently the ratios  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ , are not diatonic but chromatic. Mr. K. had before remarked, that  $\frac{1}{2}$ ,  $\frac{1}{11}$ ,  $\frac{1}{13}$ , &c. were not exactly in tune with

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with our modern scale, and therefore should have struck out of his Theory all reference to what Dr. Burney (vol. iv, p. 626) justly terms the "disputed and unsafe basis of the column of air in a French horn when caused to sound." At what time this completion was adopted, and by whom it was discovered, we are not told. Whether the German historians, Printz, Marpurg, or Forkel, give any account of such improvement, we are ignorant, not having opportunity to consult their works. No such event is recorded either in the volumes of Dr. Burney or Sir John Hawkins; and indeed even the super-particular ratios of Ptolemy, which in the ancient *genera* approach nearest to this scale, never assumed it in its full extent, since the Tetra-chord was always perfect; and in this arithmetical series the root itself can never have a perfect fourth, if the numbers are continued to infinity.

As to the temperament of the scale, Mr. Kollman confounds the necessity of altering the intervals upon keyed instruments, with the improvement of music in general. If Temperament destroys the perfect ratios of the fifths and thirds, it is a real defect and imperfection, however necessary for practical purposes. Such alteration can never be any improvement to the theory; and if by these means a scale of twelve equal intervals in the octave be obtained for practice, yet the difference of the chromatic and diatonic semitones will still remain, and G sharp never become really A flat in any true system. We doubt also, with Dr. Pepusch, whether the two thirds major or minor will bear so much tempering as a comma affords, and suspect, with that profound harmonist, that this very excess in the ditone  $\frac{60}{37}$  above the true third  $\frac{4}{3}$ , was the sole reason why the Greeks rejected the major third from the rank it now holds of concord. Mr. Kollmann very ably describes the equal Temperament of Fritz, and the unequal one of Kirnberger, of which we cannot wholly say, with Mr. K. that it is *one of the best possible*, since, if perfect fifths are tuned from D flat, &c. the modern key of E flat major, so frequently used, and so justly admired, will consist of tones major and limmas. "A series of incconcinnous sounds," as Mr. Keeble observes, p. 10, "impossible for the voice to move in, or the ear to approve." To which he adds: "not only harmony, but even a perfect melody, cannot be obtained from principles so opposite to nature." It is with great pleasure we now remark, that our difference of opinion with Mr. K. principally terminates in this place; and we sincerely hope to gratify our readers by the review of the succeeding chapters, without the disagreeable task of censuring the opinions of so respectable an author.



Chap. II. Of Intervals. This clear and correct chapter deserves the close attention of every student in harmony. A little inaccuracy, however, must be noticed in § 2, where Mr. K. observes, that "D, E or E F sharp is a tone, without regard to its consistency of *two minor semitones*, or of a major or minor semitone." Two minor semitones above D, would be D double sharp; and the same distance below E, E double flat: but in neither case would they form a tone. The following alteration is suggested: "*without regard to the place of the minor semitone, whether below as DD sharp E, or above as DE flat E.*" This we conceive to be Mr. K.'s true meaning.

Having, in our remarks on the first chapter, given a most decided opinion against the harmonic prime, we shall not animadvert on the derivation of the fundamental seventh from that ratio. The divisions of intervals, their consonancy and dissonancy, &c. are all described in the accurate manner which in general distinguishes the work. We observe also, with great satisfaction, Mr. Kollmann partly retracting his theoretic errors at § 9, giving the minor seventh its true ratio,  $\frac{9}{8}$ , and concluding that all consonances arise in the arithmetical series from 1 to 8, with the exception of  $\frac{6}{7}$  and  $\frac{7}{8}$ , which he allows *are not in our modern system*.

Chap. III. General Rules concerning the Use of Intervals in Harmony and Melody. The third section of this chapter, concerning the omission of intervals, and use of the third, in two or three parts, is highly deserving of notice. The distinction of close and dispersed harmony, the progression of intervals, their different motions, &c. are all properly explained. The rule which forbids consecutive octaves and fifths, is better explained here than in any treatise we have hitherto perused. The nature of dissonances, their preparation, resolution, suspension, particularly the essential seventh, false relations, and progressions of melody, conclude the chapter.

Chap. IV. Of Chords in General. The system of harmony on which this work is founded, is that which the celebrated Kirnberger first introduced in Germany about thirty years ago, and which, from its simplicity and intrinsic excellence, requires only to be known to be received in preference to any at present extant. It reduces all harmony to two fundamental chords, a concord and a discord; the latter is termed the essential seventh.

The concord, or triad, is of three species. (p. 23) major, minor, and diminished. The discord, or essential seventh, is of four species; the first, or principal, is the same as the *Dominant Tonique* of Rameau, the others are the simple *dominants* of the same author. These are fully explained; and their difference



from the accidental chords of suspension, anticipation, or transition, clearly shown.

Chap. V. Of the Triad, and its Inversions. After particularizing the inversions of the major and minor triads, Mr. K. enters very fully into the nature of the diminished triad, a chord which makes a conspicuous figure in the system of Kirnberger, and which is very liable to be confounded with an incomplete chord of the fifth and sixth. The difference between them is however made obvious by the motion of the harmony, the doubling some of the parts in composition, and the effect derived from its use in a succession of sevenths.

Chap. VI. Of the Chord of the Seventh, and its Inversions. The sixth section of this chapter contains remarks of the greatest importance to all composers, concerning the liberties taken in the resolution of the seventh. We agree with Mr. K. concerning the diminished seventh, that it is not a fundamental chord (p. 43) but we are not quite satisfied with the term suspended, which we think rather improperly applied,

*(To be continued.)*

**ART. XI.** *The Pastoral Care.* By the late Alexander Gerard, D. D. F. R. S. E. Professor of Divinity in the University and King's College of Aberdeen; and One of his Majesty's Chaplains in Ordinary for Scotland. Published by his Son and Successor Gilbert Gerard, D. D. One of his Majesty's Chaplains in Ordinary for Scotland. 8vo. 427 pp. 7s. Cadell and Davies. 1799.

**T**HE name and character of Dr. Alexander Gerard bespeak attention to this work\*, which yet, in strictness, is his in matter rather than in form. It was, says the editor, "part of my late father's theological prelections as Professor of Divinity. I know not whether he ever intended to publish it; but had he lived to prepare it for the press, it would have appeared in a much more perfect form than that in which it is now offered to the public." It appears however to want but

\* We are much obliged to an anonymous correspondent for an elaborate review of this book, which at the same time we could not adopt; first, because it was anonymous; secondly, because it was much too extensive. We have, however, availed ourselves of some passages.

little, except the removal of a few negligences and local improprieties from the language.

It is not very usual to take the exact title of a work already approved and established, to apply to a new production; and the editor does not inform us why it was thought proper, in this instance, to borrow from Bishop Burnet, whose *Pastoral Care* is very often cited in the margin. It might be called "the Pastoral Care for Scotland," being adapted to the situation of clergymen in that national church; but certainly, as the editor remarks, is such as "may not be unprofitable to those of other persuasions." Many duties of Christian priests are general, and must be prescribed in every church that can deserve the name; nor is it wholly useless to enable us to compare the practice of one establishment with another, and to weigh their respective merits.

After an Introduction, which explains the general necessity for preparatory study, the subject of the work is reduced to three heads: 1. The Importance of the Pastoral Office; 2. The Duties belonging to it; 3. The Requisites for performing them. These general heads are subdivided into Chapters and Sections, exhibiting altogether a very correct and methodical view of the topic under consideration. Dr. Gerard seems indeed to have studied arrangement with great care and success, under the ancient masters; and his Introduction is so truly Aristotelian, that, put into suitable Greek, a great part of it might pass for a fragment of that author's works. It must be owned, nevertheless, that this method of opening a subject, and laying the foundation in logical and metaphysical generalities, is of real use only in the infancy of science. It tells what is equally applicable to all enquiries; nor can there be any didactic treatise which might not, with equal propriety, commence with the words which begin this Introduction. "In every pursuit it is of great importance, first of all, to fix a proper end: for the nature of the end determines the means which are suitable, and the course we must take to attain it," &c. At this time of day, positions so very general may surely be taken for granted; and an author with more neatness, and greater satisfaction to his reader, may commence at a point more closely related to his subject. The conclusion of the Introduction comes home to the point in a manner highly useful.

"Every person who considers the present state of things, must be sensible that there is great need to insist on the real nature of the Pastoral Office. In all ages the best men have complained that the generality entered on it too forwardly, and without sufficient preparation. At present, many seem to think scarcely any preparation necessary. They bestow very few years upon it; and they must be conscious, how small  
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a part even of these they employ for the very purpose of qualifying themselves for it. While a long apprenticeship is required for every ordinary trade, while intense study and application are acknowledged to be necessary for every other learned or liberal profession, little study or application is imagined to be needful for the business of a clergyman. This cannot fail to render many unfit for performing it with satisfaction to themselves, or with honour in the eyes of the world; and it plainly tends to bring the office into discredit, and to make men think that any person is sufficiently qualified for being entrusted with it. An effectual check to this evil, by public authority, would be highly desirable, but, I fear, it can scarcely be expected. It is for this reason, the more necessary to endeavour to impress you with a sense of the genuine nature of the Pastoral Office for which you are candidates. This will assist you in your preparation for it: and this will leave it on every one's conscience to determine how far he is really fit to enter on it." P. 5.

The first Part, on the Importance of the Pastoral Office, contains only two Chapters. 1. On the Dignity of the Pastoral Office; 2. On the Difficulties of it. These are explained, the former in four, the latter in three subordinate Sections. Part II. On the Duties of the Pastoral Office, has four Chapters. 1. Private Duties respecting Individuals. 2. Private Duties respecting lesser Societies. 3. Public Duties respecting a whole Parish. 4. Ecclesiastical Duties respecting the Church in General. The private duties to individuals are arranged under nine heads. 1. Example. 2. Private Instruction. 3. Private Exhortation. 4. Counselling. 5. Visiting the afflicted. 6. Reproving. 7. Convincing. 8. Reconciling Differences. 9. The Care of the Poor. Among those lesser societies, towards which the Scottish pastor has particular duties, we find mention made of *Fellowship Meetings* (p. 223). These, to an English reader, will require some explanation. They are meetings of private Christians, either among themselves or with their minister, employed in devotion, and in exciting one another to love and good works. They are very far from being universal in Scotland, and, considering the people of whom they are generally composed, and the manner in which they are too often conducted, Dr. G. recommends that they should be tolerated rather than encouraged. When a minister finds such meetings established in his parish, the Professor gives directions how to conduct them, and particularly recommends his personal attendance. As such meetings have at times been formed in England, and have even lately been recommended in some places\*, we shall insert Dr. Gerard's

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\* On this subject we expressed our opinion, in considering the "Report from some of the Clergy of Lincoln." Brit. Crit. vol. xv, p. 414.  
very

very useful and important considerations and directions on the subject.

“ It cannot be doubted that meetings of private Christians, either among themselves, or with their minister, if they were managed aright, and judiciously employed in devotion, and in exciting one another to love and good works, might be attended with very considerable advantages. But at the same time it is plain from experience, that they have seldom been managed aright, and that they have in fact generally been attended with real inconvenience; they are too much confined, as all who choose are not admitted to them, though their morals may be unexceptionable; they are chiefly composed of persons who are disposed to idleness, and think they cannot mind religion, without neglecting their worldly business and many of the social duties of life; of such persons as are conceited of their knowledge, on account of their dipping into abstruse and disputable subjects, or of their peculiar sanctity on account of the orthodoxy of their opinions; of such persons as place almost the whole of religion in a punctual observance of the ceremonial duties of it, and thus substitute superstition in the place of holiness; of such persons as are under the influence of a weak and ignorant enthusiasm; and, in a word, of such as think they derive great merit from their attending such meetings, and on that account regard themselves as the only godly persons, and despise others who are perhaps much better and more virtuous than they. The consequence of persons of such characters meeting together, is generally to promote their spirit of superstition, to foster their enthusiasm, to flatter their hypocrisy, to cherish their conceit and spiritual pride, and their pharisaical contempt of others. When they are met, the spirit that reigns in them will make their conversation tend rather to pervert than to improve their religious sentiments; their spirit, joined with their ignorance, will render their devotions often full of absurdities and extravagance. This has been so generally the effect of these meetings, the abuse of them has been so frequent, that it appears to me, they should rather be shunned upon the whole, than courted by a minister; if they have not been customary in his parish, it will be better not to introduce them. All the good effects that could be expected from them will be much more certainly and more effectually promoted, by the occasional private instructions and exhortations which we have formerly recommended; and by exciting those who live in the same neighbourhood to converse about religion, and admonish each other in the way that we have already hinted; and they will be promoted by this means, without the danger of those abuses which have often arisen from formal meetings. If a minister find that meetings of this sort have been already introduced into his parish, it can seldom be prudent to attempt to discourage or to abolish them, all at once; this would only irritate the people, and in a great measure destroy the minister's usefulness: if he should refuse to attend them, the people would hold them by themselves, and be apt to proceed to a greater height of extravagance, than if he were present. He ought, therefore, to set himself to establish such regulations as may tend to prevent the abuses of them, and render them subservient to a good purpose; he should take care  
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to be always present at them himself; he should appoint them to be held at such times as may not interfere, either with their worldly business, or with their other duties; he should take care that they be not confined to a particular set of people of a pharisaical spirit, but that all who are unexceptionable in their morals have free access to them; he should take care that all subjects to be discoursed on, be proposed at a previous meeting; he should hinder every subject from being introduced, that tends to lead them into useless speculations, intricate disputes, or superstitious and enthusiastical notions; he should allow only such subjects to be introduced, as have a real tendency to make them wiser and better, by either explaining or enforcing the duties of religion; and he ought to lead them to consider them in those views, in which they tend most strongly to produce this effect; and, to keep to this way of considering them, he should recommend it to the people to consider the subject carefully by themselves, before they venture to speak on it in the presence of others. When any of them vent any thing absurd or enthusiastic, they should be immediately checked and corrected. None should pray but those who are desired by the minister; and when they utter any thing extravagant in prayer, it should not only be pointed out to them, but they should be hindered from attempting it again for some time, till they learn to think more soberly and justly. The minister should always be careful to inculcate on them, that they are no better than their neighbours merely for attending these meetings; that they are only useful so far as they are means of rendering them more virtuous in their ordinary conduct. By such means as these, a minister of prudence may, in a great measure, prevent the abuse of fellowship meetings, and turn them to real advantage: and when he finds that they are already introduced into a parish, and that the people are fond of them, it will generally be better to model them in this way, into an useful form, than to attempt abolishing them altogether."

In considering the "public duties respecting a whole parish," the chief attention is paid to the subject of preaching, which occupies 120 pages. This part seems more particularly to have received the attention and finishing hand of the author, and the subject is treated in a very judicious and masterly manner, with great accuracy of division, and clearness of language. So much has already been written, and well-written, upon this subject, by Taylor, Claude, and many others, that after all it may perhaps be wished, that the particular care of Dr. G. had been exercised upon some other part of the work. He speaks decidedly in favour of writing sermons, but not of reading them; recommending rather what he calls *mandating*, by which he means committing them to memory. If, however, from defect of memory, or any other cause, this task be found impracticable, or too laborious, he allows of reading, on which he makes the following observations:

"But though *mandating* be not absolutely necessary to good preaching, good reading is indispensably so. To read servilely, with one's eyes

eyes constantly fixed on his papers, is disgusting to an audience. It shows something so cold and lifeless in a preacher, that what he says, be it ever so good in itself, can never affect his hearers. A preacher ought always to peruse his sermon till he enter thoroughly into the spirit of it, and be able, with a glance at his notes\* now and then, to deliver it with facility and propriety. To read well is an accomplishment of much greater importance than many are apt to imagine. It admits of all that warmth and animation, of all that action which is necessary or becoming in the pulpit, and will, in a great measure, supersede the necessity of *mandating*." P. 354.

These remarks are highly judicious; and, in our opinion, such reading, and such only we would recommend, is highly preferable to memorial delivery. The advantages seem to be equal, and the saving of time prodigious. A clergyman much employed in preaching, were he to deliver his discourses memorially, must, we fear, sacrifice almost all his other duties to the task of writing sermons, and committing them to memory.

There are occasional blemishes in the language of this useful work, which ought undoubtedly to have been removed; for the plea of being both north of the Tweed can hardly be allowed at this time, to men of education, in excuse for such failures. We meet with *pled* for *pleaded*, p. 109; *timeous* for *timely*, p. 181; to "*ask at*" a person, p. 221, &c. The book however must, in justice, be recommended as dictated by a becoming zeal for religion; and offering, in general, counsels and directions arising from right views, and a judgment remarkably sound.

## ART. XII. *Turner's Embassy to Tibet.*

(Concluded from our last, p. 12.)

HAVING in our former number accompanied the traveller to the frontiers of Tibet, we now enter that extraordinary region with him. The entrance is distinguished by the dreariest objects in nature, by severity of cold, by mountains clothed with perpetual snow, and by feeble vegetation. Yet the scenery is represented as altogether sublime; and the author in his progress had occasion to remark various objects of

\*. Rather "*book*;" for notes suppose the sermon not fully written, which here seems to be the case considered,



interest, which are detailed from p. 197 to p. 217; such as the superstition of the people, mineral springs, a lake of naron, a singular animal like a rat, except that it had no tail; probably the Daman Israel of Egypt, and a Tibet village, which is thus represented.

“ A Tibet village by no means makes a handsome figure. The peasant's house is of a mean construction, and resembles a brick kiln in shape and size, more exactly than any thing to which I can compare it. It is built of rough stones, heaped upon each other without cement, and, on account of the strong winds that perpetually prevail here, it has never more than three or four small apertures to admit light. The roof is a flat terrace, surrounded with a parapet wall two or three feet high; on this, are commonly placed piles of loose stones, intended to support a small flag, or the branch of a tree; or else as a fastening for a long line, with scraps of paper, or white rag, strung upon it like the tail of a kite; this being stretched from one house to another, is a charm against evil genii, as infallible in its efficacy, as horse shoes nailed upon a threshold, or as straws thrown across the path of a reputed witch.

“ This was a bleak looking place, and there was hardly the appearance of any thing animated about it. Being indolently disposed, and prompted merely by curiosity, I strolled alone among the houses; and, seeing every thing still and quiet, I turned into one of the stone enclosures, which serve as folds for cattle. The instant I entered the gate, to my astonishment, up started a huge dog, big enough, if his courage had been equal to his size, to fight a lion. He kept me at bay with a most clamorous bark, and I was a good deal startled at first; but recollecting their cowardly disposition, I stood still; for having once had one in my possession, I knew that they were fierce only, when they perceived themselves feared. If I had attempted to run, he probably would have flown upon me, and torn me in pieces, before any one could have come to my rescue. Some person came out of the house, and he was soon silenced.

“ If Bootan, compared with Bengal, exhibits a vast contrast of country and climate, there is no nearer analogy between Tibet and Bootan,

“ Bootan presents to the view, nothing but the most mis-shapen irregularities; mountains covered with eternal verdure, and rich with abundant forests of large and lofty trees. Almost every favourable aspect of them, coated with the smallest quantity of soil, is cleared and adapted to cultivation, by being shelved into horizontal beds; not a slope or narrow slip of land between the ridges, lies unimproved. There is scarcely a mountain, whose base is not washed by some rapid torrent, and many of the loftiest, bear populous villages, amidst orchards, and other plantations, on their summits and on their sides. It combines in its extent, the most extravagant traits of rude nature and laborious art.

“ Tibet, on the other hand, strikes a traveller, at first sight, as one of the least favoured countries under heaven, and appears to be in a great measure incapable of culture. It exhibits only low rocky hills, without any visible vegetation, or extensive arid plains, both of the most



most stern and stubborn aspect, promising full as little as they produce. Its climate is cold and bleak in the extreme, from the severe effects of which, the inhabitants are obliged to seek refuge in sheltered valleys, and hollows, or amidst the warmest aspects of the rocks. Yet perhaps Providence, in its impartial distribution of blessings, has bestowed on each country a tolerably equal share. The advantages that one possesses in fertility, and in the richness of its forests and its fruits, are amply counterbalanced in the other by its multitudinous flocks, and invaluable mines. As one seems to possess the pabulum of vegetable, in the other we find a superabundance of animal, life. The variety and quantity of wild-fowl, game, and beasts of prey, flocks, droves and herds, in Tibet, are astonishing. In Bootan, except domestic creatures, nothing of the sort is to be seen. I recollect meeting with no wild animal except the monkey, in all my travels, and of game, I saw only a few pheasants, once near Chuka." P. 215.

The third chapter, at this portion of the work, opens with an account of the fatal effects of the small-pox, which disease proves, in this region, a most horrid calamity, from the ignorance of the inhabitants about its treatment. On arriving at Gangamaar, they met with a hot well; and saw the labourers at harvest, who it seems pluck up the corn by the roots, and afterwards place it in small bundles to dry. The space from Phani, for fifty miles towards Teeshoo Loomboo, is represented as little better than a desert. The Valley of Jhansu, to which Mr. Turner now brings us, is famous for the manufacture of woollen cloth, the account of which, at p. 226, is exceedingly curious. In their progress, the travellers were exceedingly molested by beggars of all ages, and of both sexes, among them were boys who wore masks, and played a number of antic tricks. Far different from what is seen in Europe, the mendicant tribe in Tibet do not shock by their diseases and deformities, but rather endeavour to excite merriment. The fourth chapter brings us to the capital, and introduces us to the Regent; and here the work becomes in an extraordinary degree interesting. The reception of Mr. Turner by the Regent; the regeneration of the Lama; the influence of the Court of China, with various particulars illustrative of the manners, civil and religious, of the people of Tibet; the description of the first public tribute of homage to the Lama; and the ceremony of his removal from Kylee to Terpaling, occupy the fourth chapter, from p. 231 to p. 255. The fifth chapter is employed in the representation of their religious solemnities, and is full of very curious matter; we insert from this chapter the account of the Mausoleum erected to the memory of the former Lama.

"When I became acquainted with these particulars, situated as I was so near the mausoleum of our departed friend, I wanted not an excellent

cellent pretext for desiring to visit it; and having waited for a favourable opportunity, I urged my plea with such success, that the Regent, Chanjoo Cooshoo, immediately signified his most willing acquiescence in my wishes.

“Early in the morning my faithful attendant, Goorobah, came to conduct me. Proceeding from my apartment, along the corridor, we descended two flights of stairs, and passing through some passages, without any communication with the street, came to a small gate, which we entered, and found ourselves in the inclosure immediately before the grand mausoleum. Three sides of this court yard, which was paved, were surrounded with a colonnade, for the occasional accommodation of pilgrims, and other devotees. Upon the walls of this colonnade, were rudely painted many emblematical figures of gigantic proportions, illustrative of various parts of their system of mythology. The two principal figures, of enormous size, depicted with hideous countenances, and coloured with blue and scarlet, represented incarnations of Cali. The pillars were painted with vermilion, and ornamented with gilding; and upon the pediment which they supported, was introduced the imperial figure of the Chinese dragon. In the centre of the colonnade was a large gate, which opened to a principal avenue of the monastery. Immediately opposite to this gate, stood the portico of the mausoleum, on the top of which, within a low railing, was placed the following device, resembling a coat of arms. The centre piece, which was of a spear-like form, resembling the leaf of the poplar tree, was placed upon a low pedestal. On each side was the figure of an animal, not unlike a deer couchant, with the head elevated, the nose pointing upwards, and the throat resting upon the shoulder, or projecting part, of the hastated machine between them, which I conjectured to be about eight feet high. The whole extended from one side of the portico to the other, stood entirely clear of the body of the building, and was very richly gilt. It had all together the appearance of a coat of arms with supporters, but upon a very large scale. The centre piece, I was informed, contained within it some of their sacred writings.

“Under the portico sat a priest, who read with a book before him, apparently regardless of our presence. It was his duty, together with others, who occasionally relieved him, to pray eternally upon the same spot, and keep alive the sacred fire, that burns before the shrine. Two ponderous doors, painted with vermilion, and embossed with huge gilded knobs, made the whole fabric ring, as their pivots grated within the sockets, and their massy sides came with strong concussion against the walls. It now appeared, that the building we had hitherto seen served only as a case, to cover a most beautiful pyramid placed within it. At the base of this pyramid, the body of the late Lama was deposited in a coffin of pure gold, made by command of the Emperor of China, upon the decease of the Lama at his court, and in which the body was conveyed, with the utmost solemnity and state, from Peking, through the provinces of China and Tibet, to Teshoo Loomboo. His votaries all the way paid the most profound homage to his manes, and thought themselves peculiarly blessed, if they could but touch the  
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pal, or any part of the bier, as the funeral procession passed slowly along.

“ It is the custom in Tibet, to preserve entire the mortal remains of their sovereign Lamas only; every other corpse is either consumed by fire, or given to be the promiscuous food of beasts and birds of prey. As soon as life has left the body of a Lama, it is placed upright, sitting in an attitude of devotion, his legs being folded before him, with the instep resting upon each thigh, and the soles of the feet turned upwards. To a person unused to the practice, this must be a posture of extreme constraint; though Lam Rimbochay, of Bootan, has repeatedly placed himself in it before me, with much apparent ease.

“ The right hand is rested with its back upon the thigh, with the thumb bent across the palm. The left arm is bent and held close to the body, the hand being open, and the thumb, at right angles with the fingers, touching the point of the shoulder.

“ This is the attitude of abstracted meditation. The eyes, at the same time, being directed downwards, and half closed, indicate that, with the suspended powers of the body, the faculties of the mind also, are completely absorbed in contemplation, effectually guarded against wandering, and shut to every species of external impression.

“ The late Teshoo Lama is represented in an effigy of gold, which crowns the pyramid, and is placed within the concave of a large shell, radiated alternately with white and red, the edges being scalloped, and projecting so far as to form a canopy, that incloses within its hollow the whole body of the figure. The image is represented sitting upon cushions, and has the drapery of a yellow satin mantle, negligently flowing over the lower part, whilst a cap, resembling a mitre, covers the head. As a tribute of respect, which might be gratifying to his votaries, and tend to conciliate their affection, I made an offering of a white pelong scarf, which the attending priest received, and passed over the smoke of the incense burning before the shrine, while the Gosein and others prostrated themselves nine times with devout humility. The priest then ascended a ladder, and put one end of the scarf upon that hand of the image which was a little advanced; the other hung down upon the pyramid. Round the borders of the canopy were suspended all the various rosaries, of the richest gems, used by the Lama during his life; they consisted of pearls, emeralds, rubies, sapphires, coral, amber, crystal, lapis lazuli, and even beads of humble ser-bu-jya, intermixed together, and hanging in festoons.

“ The sides of the pyramid were encased with plates of solid silver. On each step that composed the structure, which gradually diminished its breadth and depth, from the base to the vertex, were arranged all sorts of rarities, and articles of curious workmanship, which had been presented at different times as offerings to the late Lama. Among these, were various costly snuff-boxes, and valuable trinkets, the tribute of the Emperor; with choice specimens of China, large jars of old blue japan, and masses of lapis lazuli, variously arranged and disposed, according to their taste, not without considerable effect.

“ About breast-high from the base of the pyramid, was one step considerably deeper than the rest; in front of which were represented two lions rampant, carved in relievo, and between them was placed a human

human figure, with eyes extravagantly large and prominent; his countenance was expressive of the most anxious agitation, and his person thrown into strange contortions: his hands were applied to a stringed instrument, called a cittaur. Other instruments of music, hautboys, trumpets, and cymbals, were placed upon each extremity of the step, immediately before these figures; and the intermediate space was filled with China jars, and vases of silver and blue japan.

“ On the right side of the pyramid was placed another image of the Lama, as large as life, and, as Poorungheer informed me, a very faithful resemblance of his person. It was placed in a sort of pulpit, beneath a canopy of silk, in a devout attitude, with a book before it. This image, I was given to understand, was not of gold, but solid silver, gilt. In front of the pyramid, on an altar covered with white cloth, were spread about the common objects of daily oblation; such as fruits and flowers, with various kinds of corn and oil. Intermixed among the offerings, were seen at the same time several lamps burning, which, being considered as sacred fire, are never permitted to go out; the smoke arising from these, and from a multitude of odoriferous tapers, filled the surrounding space, and strongly perfumed the air.

“ On each side of the pyramid, hung suspended from the ceiling by one end, whole pieces of the most beautiful silks and satins. Close to the pyramid were two pieces of black velvet, embroidered all over with pearls, in squares like net-work, and finished with a border of the same. Some pieces of very handsome English brocades, and Benares gull-budden, completed this rich display. On the surrounding walls were painted, from the bottom to the top, many rows of Gylongs, represented in the act of praying.

“ Upon the floor, and on all sides, were high piles of sacred books, appertaining to the religion of the Lamas, which orthodox professors of that faith, industriously employ themselves to augment with voluminous commentaries.” P. 258.

The remainder of the volume will well repay the attention of the reader, being employed in the description of a region, of a people, and of manners, of which no European can, by any thing he has before had the opportunity of perusing, form an adequate idea. We would gladly give more extracts, but are obliged to reserve all the space we can allow for a part of the Appendix, beyond all comparison curious; and this is the narrative of the particulars of the journey of Teeshoo Lama and his suite, from Tibet to China, from the verbal report of Poorungheer Gosein. We much regret that we can only give a part of this; passing over the journey to China, which is wonderfully interesting, the first meeting of the Lama and the Emperor is thus represented:

“ After this, continuing their journey for fifteen days, to a considerable town, called Singhding, he was met by another prince, a younger son of the Emperor, who, after being introduced, and his presents received,

arrived, informed the Lama, that the Emperor was arrived at a country seat, called Jeeawaukho, about the distance of twenty-four miles from Singhding, whither he had come to receive the Lama, and where there were most beautiful and extensive parks and gardens, with four or five magnificent houses.

"The Lama proceeded next morning, attended by the princes, &c. to wait upon the Emperor; and being arrived within about three and a-half coss, or seven miles, of the Emperor's residence, he found the troops of the Emperor formed in a rank entire, on each side of the road, between which he, and the princes, with his brother, and six of his followers only (the writer of this was one of his attendants at this time, by the Lama's particular desire) passed on all the way to the palaces of Jeeawaukho; and upon the Lama, &c. entering the inner garden, where the Emperor's own palace is situated, the Emperor met him, at the distance of at least forty paces from his throne, on which he usually sat; and immediately stretching forth his hand, and taking hold of the Lama's, led him towards the throne, where, after many salutations, and expressions of affection and pleasure, on both sides, the Lama was seated by the Emperor upon the uppermost cushion with himself, and at his right hand. Much conversation ensued; and the Emperor was profuse in his questions and inquiries respecting the Lama's health, the circumstances of his journey, and the entertainment he had met with upon the road. Having satisfied the Emperor as to these particulars, the Lama presented him with the rarities he had brought for that purpose; all of which the Emperor received in the most gracious manner. After about an hour's conversation, the Lama withdrew, being presented by the Emperor with one hundred thousand taunk, or illeung of silver, and many hundred pieces of curious silks, some strings of pearls, and other curiosities of China. Each of his attendants were also presented with one hundred taunk in silver, and some pieces of brocade.

"The Lama then withdrew, and was conducted to a magnificent palace, about one mile from the Emperor's, which had been erected for his abode.

"On the next day the Emperor, with the princes, and many nobles of the court, attended by five thousand troops, visited the Lama; who advanced half way to the gate to meet them, where he received the first salute from the Emperor. The usual compliments on both sides having passed, the Lama entreated the Emperor to take the seat to the right, which, with some reluctance, he complied with: but, before the Emperor took his seat, he presented the Lama with the following presents: two lockbaws, or cloaks of curious and most valuable furs; one string of rich pearls; four thousand pieces of brocade; fifty thousand taunk of silver; and two curious pictures, ornamented with jewels.

"After some indifferent conversation, the Emperor then communicated his wishes more at large, with respect to the desire he felt of being instructed in some mysteries of the Lama's religion. They accordingly withdrew, attended only by Cheengeea Gooroo, to another part of the palace, where three seats were prepared, the one in the centre larger than either of the others in extent, and rising considerably higher, upon which the Lama seated himself, placing the Emperor on that

that lower, which stood to the right, and Cheengeea Gooroo on that at his left. The Lama then, bending his head towards the Emperor, whispered in his ear for about a quarter of an hour, and then setting himself upright, began to repeat aloud certain tenets, or religious sentences, distinctly, which the Emperor and Cheengeea Gooroo continued to repeat after him; and in this manner each sentence was repeated, until the Emperor and his Gooroo were perfect in them. This ceremony lasted upwards of three hours, whilst all their attendants were kept at a considerable distance, in the outer apartment, except two or three devout men, whose attendance on the Lama, at certain intervals of the ceremony, was necessary, and were occasionally called in.

“ The ceremony being concluded for that day, the Lama attended the Emperor half way to the gate, where they separated, and each retired to their respective palaces of residence. After four days the Lama, by an invitation, waited on the Emperor at his palace, where they were entertained for some time with music, and the dancing of boys. After the entertainment, Cheengeea Gooroo, arising from his seat, behind the Emperor, came in front, and addressing him, told him that the Lama wished to mention to him a circumstance, which friendship required him not to neglect. The Emperor then, turning to the Lama, desired he would speak without reserve, when the Lama proceeded to inform him,—“ In the country of Hindostan, which lies on the borders of my country, there resides a great prince, or ruler, for whom I have the greatest friendship. I wish you should know, and regard him also; and if you will write him a letter of friendship, and receive his in return, it will afford me great pleasure, as I wish you should be known to each other, and that a friendly communication should, in future, subsist between you.” The Emperor replied, that his request was a very small one indeed, but that this, or any thing else he desired, should be readily complied with: he continued to inquire of the Lama what that prince or governor's name was, the extent of the country he ruled over, and the number of his forces, &c. upon which the writer of this narrative was called into the presence of the Lama, and desired, by him, to answer the inquiries of the Emperor, respecting the governor of Hindostan, as he, the writer, had been often in his country. The writer then informed him, that the Governor of Hindostan was called Mr. Hastings, that the extent of the country he governed was not near equal to that of China, but superior to any other he knew, and that the troops of that country upwards of three lacks of horsemen. The conversation then took another turn for half an hour, when the Lama withdrew. During twenty-six days, that the Emperor and Lama continued at the palaces of Jecawaukho, several visits were mutually paid, in the most friendly and intimate manner. The Emperor still continuing to make rich presents to the Lama, whenever he visited him.

“ Upon their departure from Jecawaukhoo towards Piechein, or Pekin, the Emperor, with his retinue, took a road which lay a little to the left, in order to visit the tombs of his ancestors; and the Lama, attended by the princes, and Cheengeea Gooroo, proceeded on the direct road towards Pekin, for seven days, till they arrived at a palace called Seawrah Soommaw, in the neighbourhood of Pekin, about



two miles without the exterior wall of the city, where the Lama was lodged in a very magnificent house, said to have been built for his reception. Here, during five days, he was constantly attended by many of the Emperor's relations, from the city, and almost all the nobility of the court.

"The ceremony of introduction, and mode of receiving the blessing of the Lama, at the time of being presented to him, may here be best remarked. When any of the princes, or immediate relations of the Emperor's, were presented, they were all received by the Lama, without moving from where he sat, but they were distinguished by his laying his bare hand upon their heads, whilst he repeated a short prayer, or form of blessing. The nobility, or men of the second rank, when introduced, went through the like ceremony, except, that the Lama wrapt a piece of clean silk round his hand, and in that manner rested it on their heads, whilst he repeated the blessing; and for those of inferior note, a piece of consecrated wood, of about half a yard long, was substituted, and held by him in his hand, with the end of which he touched their heads, in the like manner as he had the others with his hand.

"After five days residence here, during which time he was almost continually employed in conferring his blessing, as above, information was brought him of the approach of the Emperor towards Sewarah Soomaw, and that he was at the distance of nine or ten coss. The Lama proceeded next morning to meet him, and halted at a country house of the Emperor's, about eight miles from Sewarah Soomaw, to refresh. Here he received a message from the Emperor, requesting him not to fatigue himself by coming any farther. The Lama in consequence halted, and sent his brother, with several others, to meet the Emperor, and present his compliments. Upon the Emperor's arrival, the Lama met him at the door, and, taking him by the hand, conducted him to an apartment, where they conversed and drank tea together. After an hour, the Lama was conducted to another house, prepared for him in the garden, by the Emperor himself, who took leave at the door, and returned to his own. He then sent for his eldest son, and gave him orders that, on the next morning, he, with a splendid retinue, should attend the Lama, and conduct him to see all his country palaces, places of worship, &c. in the neighbourhood of Peking; and also to the great lakes, upon which were two large ships, and many smaller vessels; and that he would be attentive to point out to the Lama every thing that was curious about the city.

"The prince immediately waited upon the Lama at his house, and informed him of the orders he had received from the Emperor; and that he, with his attendants, and Cheengoa Gooroo, would be in readiness to attend him accordingly.

"Next morning the prince attended the Lama, and conducted him to the famous gardens, and palace of Kheatoon, where only eight of the Lama's attendants were allowed to enter. After examining all the curiosities of the garden, he passed that night in the palace. The two following days were taken up in the like manner; viewing different places and curiosities about the city. Reposing himself for the  
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night



night in the house he had before occupied, he was visited the next morning by the prince, the Emperor's eldest son, who informed him that many of the emperor's favourite women were in a palace, in a distant part of the gardens, and that they had expressed much anxiety to see the Lama, and receive his blessing; and that it would be agreeable to the Emperor's wishes, that he, the Lama, should visit them, which he accordingly did: and being placed opposite a door of their apartments, upon an exalted seat, a purdow, or screen, of a yellow kind of gauze, being dropt before the door, the ladies approached it, one by one, and having just looked at the Lama through the gauze, each, according to her rank and abilities, sent her offering or present by a female servant, who delivered it to one of the Lama's religious companions that were allowed to continue near him; and upon the present being delivered to him, and the name of the person announced, he repeated a prayer, or form of blessing, for each; all the time bending his head forward, and turning his eyes directly towards the ground, to avoid all possibility of beholding the women. This ceremony, which took up four or five hours, being ended, the Lama returned to the place he had occupied for some nights past, where he continued that night, and the next morning returned, with the prince and his attendants, to the gardens, where they had left the Emperor.

“ The next morning the Lama visited his Majesty, and was received with the usual respect and ceremony. After conversing some time, respecting the curiosities that the Lama had examined for some days past, the Emperor told him, that he had still a greater to show him than any he had yet visited; and, added he, it shall be my own care to carry you to see it; whereupon, rising from their seats, the Emperor took the Lama by the hand, and leading him to a temple, in a different part of the garden, he shewed him a magnificent throne, and informed him, that it was an ancient and invariable custom of the Emperors of China, to seat themselves upon it, at certain times, to hear and determine all matters of complaint that might be brought before them: and that such was the extraordinary virtue of this seat, that, according to the justice or injustice of the Emperor's decrees, his existence or immediate death depended. This temple, and seat of justice, he said, had been erected by divine command, and had existed for many thousand years.

“ After having passed an hour or two in explanation of this famous temple, the Emperor returned to his palace; and the Lama accompanied Cheengeea Gooroo to the house of the latter, in the same gardens, where he was entertained with great respect; and during the whole night the Lama did not go to sleep, but continued in prayer with Cheengeea Gooroo, and instructing him in certain forms of religion and prayer. In the morning, on the Lama's departure for his own house, he received rich presents from Cheengeea Gooroo. The Lama reposed there for two days, when he was attended by the prince and Cheengeea Gooroo, according to the Emperor's commands, to conduct him to the great pond, or lake, on which are two famous vessels of the Emperor's, of a most extraordinary size and construction; each having five or six stories of apartments, one above the other, all of which are carved and gilt in the most curious and superb manner.

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There are two islands in the lake, on one of which stands the Emperor's private palace, where his women are kept, and which can only be approached by boats. On the other island stands a very magnificent Chinese Putawlaw, or temple of public worship, which is approached by a handsome stone bridge: here the Lama passed the night; and in the morning proceeded to visit the very famous Putawlaw, or temple of public worship, in the city of Peking, where hangs a bell, which, the Chinese assured the writer of this narrative, weighs upwards of twenty thousand maunds, and requires an hundred men to ring it. This, however, never is attempted, but to call the people to arms, in case of invasions, insurrections, or on public thanksgivings for any signal blessing or victory.

Having passed some hours in prayer at this place, the Lama returned to his place of abode, near the city; and after three days he was visited by the Emperor, on his way to the royal palace, in the fort, which stands in the centre of the city of Peking. On the following day, the Lama visited him there, and was received with great pomp, and every mark of respect, insomuch that the Emperor met him at the door, and taking him by the hand conducted him immediately into the private apartments of the Empress, whither no person whatever was suffered to attend them. Their visit to the Empress lasted about half an hour, when they returned into public; where they sat and conversed for an hour longer, and the Lama then returned to his own house.

After some days, the Emperor having informed the Lama that he wished to perform some acts of devotion at one of the principal temples of worship in the city, they met there at the time appointed, and after having continued in prayer together for two or three hours, attended and assisted by Cheengeea Gooroo, and a few of the Lama's religious friends, they departed and returned, the Emperor to his palace, and the Lama to his own house.

Several meetings of this kind occurred at the same place of worship, between the Emperor and the Lama, during a period of some months; and as it was generally the custom to have some refreshments of fruits, &c. at the temple, after their acts of devotion were finished, the Lama, at one of these entertainments, took the opportunity, in hearing of the writer of this, and many others, to remind the Emperor, that he had some time before mentioned to him a Prince, or Governor, of Hindostan, called Mr. Hastings, with whom he, the Lama, held strict friendship; and repeated his wish, that the Emperor should know him, and hold friendly intercourse with him also, by writing to him, and receiving his friendly answers. Much more was said by the Lama on this subject; to all of which the Emperor replied, that he could only assure the Lama he joined most heartily with him in what he wished, as it would give him much pleasure to know and correspond with the Governor of Hindostan, his friend; and, to convince him of his sincerity, he would, if the Lama desired it, cause a letter to be immediately written to the Governor, in such terms as the Lama would dictate; or, if the Lama thought it would be more effectual towards establishing the friendship he wished, that the letter should be in readiness when the Lama took his departure from China; and that he should take it with him, and have the care of forwarding it, in

such manner as he thought best, to the Governor of Haidostan. The latter made the Lama made choice of, and expressed much satisfaction." P. 461.

At this critical period the amiable Lama was seized with the small-pox, of which malady he died.

The volume concludes with this very interesting paper; but we shall not conclude our account of it, without a few more remarks.

At p. 44, we meet with the following curious incident :

" While resting on this elevated station," says Mr. Turner, " we were cautioned by the Bootas to preserve the profoundest silence, and to beware of the danger of disturbing the elements by any sound louder than a whisper. We were seriously assured, that the concussion of the air, occasioned by loud conversation, would inevitably bring down on us torrents of rain."

This passage the reader will do well to compare with some curious notes on the same subject, which occur in Derham's *Physico-theology*.

At p. 52, is a dreadful account of nine houses being swept in a tempestuous night, with all their inhabitants, by a hurricane, and not a vestige of them was ever after to be seen. In the *Iter Alpinum* of Schautzer, descriptions may be found of similar submersions from the same cause.

The poison made use of by the Bootas for their arrows, and described by Mr. Turner at p. 119, well deserves to be compared with Doctor Bancroft's account of the Wenara poison in *Guiana*.

If the reader will consult pp. 28 and 143 of this volume, he must necessarily be impressed with the singular coincidence between the superstitious prejudices of the Bouteas and Tibetians, and those of the ancient Egyptians. This is remarkably exemplified in their placing a death-head before them, and in their veneration for the Lotus.

The peculiar description of mountains piled on mountains, at p. 146, exhibits more striking proofs of the disruptions occasioned by the great deluge, than are to be found even in Switzerland, or in any part of the Alps. It is still a more curious circumstance recorded at p. 224, that the tradition of an universal deluge is, at this period, prevalent at Tibet.

Old British manners and usages are invariably found consonant to those of patriarchal times and places. This remark is corroborated by the similarity between the patriarchal boat preserved in Tibet, and the old British coracle; see p. 228. Another striking similarity presents itself at p. 229, where it appears,

appears, that the Tibetan castles are hill-fortresses, in all respects like the old British fortresses.

The representation of the cup-bearer at p. 246, and his high importance of station and character, brings to mind various similar descriptions in ancient authors, and particularly reminds the reader of the cup-bearer of ancient Egypt. The idolatry also of Tibet, as well as of Egypt, seems not improbably to have had its origin in the profound respect paid to the dead.

We find at p. 292, that a tradition obviously prevails among the Tibetians, that the planets are habitable worlds; and their idolatrous reverence for them, seems to have arisen from the same mistaken idea that has led them to venerate the dead.

The Tibetians appear to have had originally a true patriarchal religion (see p. 306) and its great corruption, in all probability, was derived from India; and not unlikely this might happen at the same period, that the debasement of the old patriarchal religion of China came from the same place. The conjecture may also be allowed, that this might happen about the time of the birth of Jesus Christ. Being warned by an ancient prophecy, they sent for light from the west, and when their ambassadors were stopped in India, they brought back to China the abominable idolatry of Fo.

The representation of Tibetan nunneries and monasteries at p. 312, is Pagan popery, and what is popery but Pagan corruption? The account of the Tibetians' practice at p. 342, by which it appears, that by discipline they learn to "pass the deepest water courses in an erect posture," deserves to be compared with what we are told in Hawksworth's Voyages, of the skill of the South-Sea Islanders. It seems to have been a very ancient accomplishment, though now generally lost.

P. 343. "Gyeung (the mother of the Lama) fed sparingly, eating only fruit. She was restricted she said, whilst suckling the Lama, from all animal food, as well as from the use of spirits."

This necessarily brings to mind the prohibition to the mother of Sampson, Judges xiii, v. 3 and 4.

"And the Angel of the Lord appeared unto the woman, and said unto her, behold now thou art barren and bearest not, but thou shalt conceive and bear a son.

"Now, therefore, beware I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing."

We find at p. 372, that the ancient custom of using, and of reckoning by talents, prevails among the patriarchal people of Tibet.

We could easily subjoin various other remarks, of a tendency to prove that the highest gratification, as well as much important

tant and interesting information, must necessarily be obtained from the perusal of this volume; of the success of which with the public, there cannot be the smallest apprehension.

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**ART. XIII.** *Charge, delivered by William, Lord Bishop of Chester, to the Clergy of his Diocese; and published at their Request.* 4to. 19 pp. 1s. Hanwell and Parker, Oxford; Rivingtons, &c. London. 1799.

**T**HE Bishop begins by assuring his Clergy, that he should not so long have postponed the Visitation of so extensive a Diocese, had the state of his health permitted him to undertake it. He then expresses his satisfaction in the general conduct of his clergy. Here he "places foremost the very cheerful concurrence of the beneficed clergy, in giving effect to an act of the legislature, which pointed out the necessity of increasing the stipends of the assistant curates." P. 1. This is one, among the many satisfactory answers which might be produced, to the calumnious charges of the enemies of the established church, against the Bishops and the beneficed clergy, for declining to render the Curates'-Act effectual. We know that its efficacy has been felt extensively; and we trust it will be further extended, as far as justice shall require.

The Bishop then expresses the satisfaction he has received from several excellent publications by the clergy of his diocese, some of which he specifies and characterizes; he commends them for adhering lately to their clerical character, by declining to take up arms; though he allows that such services are not unlawful in the clergy, and that particular occasions may be stated which have justly called them forth.

"But the danger," he says, "which points more certainly, if not so directly, to the calamity of this country, is that from which no temporary exertion can secure us; a danger which apparently advances by neither slow nor secret steps; I mean that arising from a national depravity; a general deterioration in the moral and religious conduct in the body of the country, collectively viewed: that melancholy abandonment of better habits, which God has in no case permitted to go finally unpunished in his moral government of any people." P. 6.

The proofs of this deterioration, and this abandonment, are then distinctly set forth. The circumstances which, in the diocese of Chester, demanded a peculiar vigilance and exertion, are next briefly stated. Among which are, a want of places of

of divine worship ; and still more the want of gratuitous room in them for the lower classes.

“ Hence it is that various sectarists fill their places of devotion with numbers, whose attendance proceeds from no preference to the doctrines or discipline therein taught and observed, but from that natural interest which the mind takes in religious services, to which, though under a different mode, it has been early habituated.” P. 12.

“ If we suppose the population of this diocese, and probably of some others, to exceed the means of accommodation in public worship upon the Establishment nearly by one half, and that excess still to receive a constant and rapid augmentation, it is evident that the Establishment must, by a continued decrease in the proportion, at no very distant period, lose its due weight and influence in the political constitution of these kingdoms. It is therefore not without the utmost concern, that we observe persons, whose piety is generally acknowledged, whose regard to our civil government will not be disputed, and whose rank in society gives importance to their opinions, accelerate with a singular zeal and indiscretion a crisis so alarming, by encouraging those who are solicitous to obtain the orders of our Church with a view to set at defiance her ordinances, to depreciate her ministry, and to seduce her members into their unhallowed conventicles, under the arrogant and false pretensions of being themselves exclusively Gospel-preachers, to the certain detriment of our civil and religious establishment ; for if sectarists did no more than hold our ecclesiastical establishment in indifference, we should thereby lose their attachment to one essential part of our general constitution : but divisions arising from indifference merely, soon proceed to disgust ; disgust creates competition ; competition will create fixed hatred, which, extending its animosity to every thing connected with the object of its aversion, will of course comprehend our civil government ; till in the end an increasing majority of dissentients, however heterogeneous in the complexion and sentiment of the component parts, shall unite in a rancorous opposition to the purest Church since the age of the Apostles, and to a political constitution, which has provided better for the happiness of the governed, than any other since that which God himself condescended to frame, and himself to administer upon earth.

“ There is moreover reason to believe, from the extraordinary increase, compared with other circumstances, of dissenting congregations registered within these very few years in this diocese, that some of them have had no religious object whatever, indeed no other object than the power of assembling secretly for the sole purpose of forming or executing plans destructive of all order in society.” P. 13.

The remainder of the Charge enforces the necessity, and suggests the best mode, of catechetical instruction. The whole is such as well becomes a Christian Bishop, studious for the welfare of his diocese, and the right conduct of his clergy ; and affords one of those undeniable proofs of pastoral attention and care, which if the enemies of our Church would please  
to



to consider, they could not conscientiously rail at a mode of ecclesiastical government, the regular fruits of which are so useful and so edifying.

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ART. XIV. *Epistle to Peter Pindar. By the Author of the Baviad.* 4to. 2s. 6d. Wright, Piccadilly. 1800.

**W**HEN Johnson was told that Foote had been kicked or caned in Ireland, for taking off some irascible gentleman; "Aye!" said he, "then the fellow rises in the world; no gentleman thought him worth kicking here." On a similar principle we may now congratulate Peter Pindar; no good Poet thought him worth lashing till now\*. At length he has obtained, from the author of the *Baviad*, a kind of sinister immortality; which, when his own works shall have perished, with other temporary trash, will preserve his character, for a moral curiosity, as monsters are preserved in ardent spirits.

By an alacrity in blundering, which seems to be one of the *febetities* of his mind, Peter Pindar has never yet been able to distinguish the *Anti-Jacobin* newspaper from the *Anti-Jacobin Review*, though they have no common origin; nor Mr. W. Gifford, author of the *Baviad*, from Mr. John Gifford, author of many valuable political pamphlets, and the reputed editor of the *Magazine* above mentioned. For this reason, he has poured out his abuse upon the gentlemen supposed to have been concerned in the newspaper, in revenge for the censures justly directed against him in the *Magazine*, in which they never wrote a line; and has been incensed almost to madness against the author of the *Baviad*, for being, as he alone supposes, the editor and conductor of that offending *Review*. Upon these blunders he has acted, in every way that *his* anger could suggest, till at length he has roused a truly formidable antagonist to vengeance, and has been made to feel, in all its force, the satiric denunciation,

\* *Flebit, et insignis totâ cantabitur urbe.*

If the legitimate office of satire be to hold up vice to public detestation, there never was a truer satire than the present. It has been said indeed that the proper method is,

*parcere personis, dicere de vitiis,*

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\* The author of the *Pursuits of Literature* declared expressly, "I will not waste a verse on such a character," and contented himself with the prosaic chastisement of a note.

but



but so languid and ineffectual is mere general satire, compared with that which lashes particular delinquencies, that few poets have attempted the one, without deviating frequently, and with great effect, into the other. In cases also of singular and inconceivable depravity, to paint it in general terms would seem like fighting the air, or inventing an impossible monster for the sake of reprobating its crimes. If the man calling himself Peter Pindar, be such as he is represented by several accusers in prose, and by this author in the most vigorous verse, he is such a creature as no imagination could conceive, nor any mind admit as possible, without the positive assertion of the fact. The author of the Baviad, after being abused in the grossest manner by Peter Pindar, under the false suppositions above mentioned, and leaving him unnoticed, with the scorn he thought due to such an assailant, seems to have been roused from his torpor by the suggestion that his silence proceeded from fear. This idea, which had never occurred to himself, and which he reprobates with the strongest indignation, occasioned the present performance; in which it is, in truth, most fully repelled.

It is not possible to speak too highly of the energy and poetic merit of the lines in which this act of public justice, the exposure of a common slanderer, and the invariable vilifier of the most amiable characters, is here performed. A specimen or two will fully evince their excellence.

“ False fugitive ! back to thy vomit flee—  
Troll the lascivious song, the fullsome glee,  
Truck praise for lust, hunt infant genius down,  
Strip modest merit of its last half crown,  
Blow from thy mildew'd lips, on virtue blow,  
And blight the goodness thou canst never know ;  
’Tis well. But why on me ?—While every tongue  
Of thy rank slanders, ranker life, yet rung,  
Pronounc’d thy name with mingled hate and dread,  
And pour’d its whole abhorrence on thy head ;  
I spoke not, wrote not ; ne’er did aught of thine  
Profane, thank heaven ! one thought, one word of mine,  
True : when I heard thy deep-detested name,  
A shivering horror crept through all my frame,  
A damp, cold, chill, as if a snake or toad  
Had started unawares across my road ;  
Yet I kept silence ; still thy spleen or pride,  
(Thy better demon absent from thy side)  
Urg’d thee to new assaults ! There is a time  
When slowness to resist becomes a crime ;  
’Tis here ! the hour of sufferance now is o’er,  
And scorn shall screen thee from my arm no more.”

The

The opening, it should have been remarked, is in the highest spirit of satiric sarcasm. "While virtues of various kinds are seen, while Prelates remain who are eminent for piety, while there is a sovereign whose tried worth excites universal admiration, why leave these, the natural prey of thy abuse, to attack me?" The intulity of such an assault, to Peter's purposes, is then insisted on in terms of great severity; and the lines soon follow which we have now cited. The Poet then takes up the history of his antagonist, from his birth in Cornwall to his visit to the West Indies, and finally to his settlement in London. In the West Indies it is said, as we have often heard, he had the audacity to assume the sacerdotal vest; but the daring imposture being discovered,

"Then rose the people, passive now no more,  
And from his limbs the sacred vestments tore,  
Dragg'd him with groans, shouts, hisses, to the main,  
And sent him to annoy these realms again."

The close of the Poem takes an air of solemnity in its address, the poetical as well as moral effect of which is very fine.

"Enough! Yet, Peter, mark my parting lay—  
See thy last sands are fleeting fast away;  
And, what should more thy sluggish soul appal,  
Thy limbs shrink up,——THE WRITING ON THE WALL!  
O check, a moment check the obstreperous din  
Of guilty joy, and hear the voice within;  
The small still voice of conscience, hear it cry,  
An Atheist thou may'st live, but cannot die."

Dwelling still further upon this topic with increased severity, the Poet concludes, by declaring his utter scorn and detestation of the person attacked.

Supposing always the truth of the charges alledged, which many conspiring circumstances seem to prove, we must contend that this poetic infliction is a great, a virtuous, and an useful act of public justice. A common slapdasher, when his character has been once universally and effectually exposed, can no longer injure those whom he attacks. It is in vain that he rouses himself to retaliate on his punisher, his falsehoods will now be received as falsehoods; and his attempts at wit will be deprived of the small degree of partiality which continued to receive them. Those exalted characters whose virtues have most stimulated his malice to attack them, will now be generally known to have offended Peter only by pleasing Heaven; and, among the various commendations of our beloved Sovereign, it will not be forgotten that the only man who, throughout his providentially extended reign, uniformly attempted to  
expose

expose his name and character to scorn and ridicule, is one whose rage against his Maker is at least equal to his malice against his Sovereign, and whose disloyalties are exceeded only by his vices and his blasphemies\*.

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ART. XV. *The Rise and Dissolution of the Infidel Societies in this Metropolis: including the Origin of modern Deism and Atheism; the Genius and Conduct of those Associations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's Age of Reason, till the present Period. With general Considerations on the Influence of Infidelity upon Society; answering the various Objections of Deists and Atheists; and a Postscript upon the present State of Democratical Politics; Remarks upon Professor Robison's late Work, &c. &c. By William Hamilton Reid. 8vo. 117 pp. 3s. Hatchard, Piccadilly. 1800.*

THIS author, who confesses that he was, for a time, "involved in the dangerous delusion which he here explodes," considers it as now proved by experiment, that a society of Atheists cannot subsist. His useful tract consists of arguments and facts, of which the latter form the most curious part, being little known to the community at large, before the publication of this book; and being related by an eye-witness to most of the proceedings. In the false security which some felt, and others insidiously endeavoured to inspire, it was suspected by very few, that from the spring of 1795 to the end of 1797, constant efforts were used in London to disseminate democracy and Atheism together, by means of clubs and debating societies; and that in the spring of 1796, an attempt was made to establish a *Temple of Reason*, which was actually opened at a large room in Whitecross-Street, but soon became deserted, for want of sufficient attractions to ensure attendance. The account of some of these clubs, which we here subjoin, is novel and extraordinary; though at the same time we cannot but smile, to observe in how regular and easy a manner they were all dispersed.

"One of the first of these associations was fixed in the club-room of the Green Dragon, in Fore-street, near Cripplegate, in the spring

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\* One dreadfully blasphemous expression, which has been published in this poem and elsewhere, is, in our opinion, too atrociously bad ever to have been committed to press, even for the sake of exposing the offender.

of 1795. That apartment was then occupied by a Reading Society, which was soon swallowed up in the vortex of the ensuing debate, and was so much crowded, in a very short time, as to render an entrance, as well as respiration, extremely difficult.

“ That no opportunity might be lost, a question, subversive of the Christian religion, was also agitated, in the same room, on a Wednesday evening; but being very thinly attended, it was found necessary to pay both the speakers and president, out of the money collected from the audience.

“ On the other hand, the debate on a Sunday evening always drew a crowded audience, during a twelvemonth, in which it was continued at that house; when, upon the complaint of some of the neighbours, that the landlord kept bad hours, (as the disputes above and below stairs seldom terminated before one in the morning) they were compelled to leave the premises, to prevent worse consequences to the keepers of the house.

“ Their sittings were afterwards alternately held at a house in Windmill-street, Finsbury-square; and at the George, in East Harding-street, Fetter-lane, which, being a very commodious room, the noise made by the clapping of the speakers, and the late hours kept by the company, occasioned a complaint, that, being immediately attended to, by a worthy officer of the ward, not far from the spot, the club was removed to the Fountain, in Fetter-lane, and again hunted from its new retreat, till they ultimately settled at the Scots Arms, in Little-Britain, and were as numerously attended as at any former period; here they continued the greatest part of the winter of 1797, but being compelled to leave it, through the magistrate's interference, the landlord was afterwards deprived of his licence for entertaining them. Its next stage of existence was at the Golden Key, near Moor-lane, Moorfields; but here it attracted so great a concourse of attendants, that the landlord, dreading the consequences, warned them away: this was also the case at another house, near Union-Street, Moorfields; till, adjoining to the British Wine-house, near Hoxton, beyond the limits of the city-officers, they carried on their disquisitions, near two months, without meeting with any new embarrassment.

“ In the interval, between the spring of 1795 and the period last spoken of, several other societies, upon a smaller scale, had been set on foot: one of these, the next, in point of promise, to that of the Green Dragon, was intitled, “ The Moral and Political Society,” who, like the former, converted their place of meeting, near Bunhill-row, into a Debating-room. A few revolutionary pamphlets, written and printed at the society's expence, were published, during the interval to which I have alluded.

“ Similar meetings were also held at a public house, near Grub-street; and another, near the quarters of Moorfields.

“ Another, and one of the last places of any note for the exhibition of infidelity, in the eastern district, was at a Hair-dresser's, in the High-street, Shoreditch, where a theological question was debated, on a Sunday evening; but, as no money was taken at the door, the law, then in force, was evaded.

“ Several

“ Several other small branches spread themselves in the neighbourhood of Whitechapel, Spitalfields, and Hoxton; but were not of sufficient notoriety, or duration, to merit much attention.

“ The West end of the metropolis, having in the mean while attained to a degree of rivalry, in consequence of an association, in Wells-street, Oxford-road, where the members were permitted to recite their own productions; and another, on a Sunday evening, much more numerously attended, *viz.* the Angel, in Cecil-court, St. Martin's-lane, those nearest the city were, in some measure, deserted; but, as they closed their debates sooner than those at the west end of the town, some of the speakers contrived to exhibit at two places on the same night: even the weather presented but few obstacles. The visionary expectation of a new order of things, it is presumed, often vibrated from the imaginations of the leading members to their fingers ends, and rendered them less sensible of the operations of the elements than the vulgar herd.

“ The Wells-street Society being dissolved, in consequence of some disagreement among the members, the whole focus of Deism and Atheism was concentrated at the Angel, Cecil-court, St. Martin's-lane, where a mingled display of real talent and miserable imitation was continued, on the Sunday and Wednesday evenings, till February, 1798; when, without any previous notice from the Westminster magistrates, as had been customary in the city, a period was put to this promising school; the whole of the members, *and others* present, being apprehended, and, the next day, obliged to find sureties for their appearance, to answer any complaint, at the next Quarter-Session, at Guildhall, Westminster; but no bill being found, the business ended with the withdrawing of the recognizances of the parties, 57 in number, which would certainly have been doubled, if the police-officers, sent to apprehend the club, had stayed till the business of the evening had commenced.

“ This meeting was then deemed wholly political; an idea which could have no other foundation than the silly appellation of *citizens*, made use of by the members; or the circumstance of its being attended by John Binns, who was apprehended, about the same period this society was disturbed, in company with Arthur O'Connor, in Kent. This unexpected stroke of justice, however, put the last hand to the Sunday-night meetings, at the west end of the town; the associators in that quarter, after holding a few thin sittings, at a house near Compton-street, Soho, being completely dispersed. Previous to the establishment of the club at this place, another had been continued a considerable time, on a Wednesday evening, at a public house, the corner of Long-Acre, opposite Newport-Market. Here, as well as at the other places, the questions were partly religious, and partly political.

“ In all these places, where anti-religious opinions were stated, it was surprising to observe how strongly their novelty attracted the public mind. The perfection to which the orators had attained, by a long practice, was such, that had commodious apartments been opened in any of the neighbourhoods, occupied by working people, there can be no doubt of their commanding large auditories. The zeal and  
energy

energy of the speakers, as there were few, very few, whose judgment was matured by time, had also great weight in making converts; for, among the lower orders of people, an extemporaneous harangue, against the ministers of religion, had an effect not easily imagined. This was particularly noticeable about Spitalfields, when, as the French system of politics insensibly attached itself to the auxiliary ideas of prophecies, fulfilling on the Continent, it would be difficult to say, where the effects would have ceased, had time been given to obtain that confidence wished for by the visionary movers of those irritable bodies." P. 10.

The reader will find various matters worthy of his attention throughout this book, which, as the author says, "may awaken the rancour of infidel fanatics," since it contains "an exposure of their opinions, by one who has witnessed their most secret operations; and the most unqualified expression of the views of those who espoused them;" but "must be more than counterbalanced by the approbation of the learned and sober-minded of all Christian denominations." For his deliverance from such a snare, the author may be most warmly congratulated; nor can he be too strongly commended for thus endeavouring to make his own escape the means of safety to many others. The recantations of those who, after being misled, have seen and acknowledged their error, are of abundant use to society, and deserve recommendation; both for the instructions they convey, and for the encouragement they may hold out to others to act, in similar circumstances, with equal honesty and spirit.

## BRITISH CATALOGUE.

## POETRY.

ART. 16. *Sans Culotides.* By Cincinnatus Rigshaw, Professor of Theophilanthropy; Member of the Corresponding and Revolutionary Societies; Brother of the Rosy Cross; Knight Philosopher of the Order of Illuminati; and Citizen of the French and Hibernian Republics. 4to. 127 pp. 5s. Chapple, Pall-Mall. 1800.

The pretended Mr. Rigshaw is a very able master of versification, and well-skilled in the satiric modes of attack; yet there is something of interest wanting in his *Sans Culotides*, though what it is we can hardly

hardly pronounce. On consideration, we are inclined to think it is variety; so many pages in one style of irony, become fatiguing even in the hands of a good writer. The *Sans Culatides* consist of imitations of several Eclogues of Virgil; to which are subjoined, an imitation of the First and part of the Fourth Book of the Georgics. The didactic opening of these latter imitations, which teach the arts of cultivating Jacobinism, is written with much force.

“ What makes rebellion smile; at what just hour  
To move nice questions; when to add the power  
Of Whigs to Democrats; what care must form  
The stripling sage, or guide the patriot swarm;  
Such arts I sing.”

The following passage admirably describes jacobinical arts, which have long been assiduously practised.

“ On early youth, to calm experience blind,  
When fraudulent fancy softens all the mind,  
Let the sly sage his noble toil begin,  
And stamp the witching rudiments of Sin.  
But still that heart the best return shall yield  
Which vice has sapp'd, and disappointment steel'd.  
Now ere you seek to win the youthful ear,  
Sift well your subject, and th' assault prepare.  
Each childish prejudice, each habit scan,  
And learn each various bias of the man.  
Mark which bold minds the blaze of truth will bear,  
And which, more cautious, start at what they hear;  
With some the patriot jargon still succeeds;  
Some rush where'er seductive pleasure leads;  
These Hymen's joys, and quick divorces move,  
And all the sweet vicissitudes of love;  
Of wealth divided some with rapture hear,  
And scent the promis'd plunder from afar;  
Your needy man is born for blood and strife,  
And embryo murders lurk upon his knife;  
For niggard Nature has her gifts confin'd,  
Nor lavish'd ev'ry crime on ev'ry mind;  
Such is her law, since heav'nly justice hurl'd  
Satan's grim troops into the nether world;  
Troops from whom modern Jacobins arose,  
And hardy race unmov'd by human woes.  
Then careful on the waxen mind of youth,  
Stamp, deeply stamp, each democratic truth.”

An Essay of considerable humour, “ On the Materiality of moral Substances,” is prefixed to the Poems, with some other accompaniments. The original text is also given with the imitation.



ART. 17. *The Meteors. Two Volumes. 12mo. 12s. Black, Leadenhall-Street. 1800.*

The Meteors, if we are to speak metaphorically of them, are no unpleasing coruscations; they seem to have been generated by the flame of wit, in the atmosphere of loyalty. In plain terms, they form a very pleasing and various collection of poems, in which some have much merit, and few are without claims to commendation. As originality is much to be prized in such collections, we shall give the following playful lines, on a Purse presented by a young Lady. The occasion has often occurred, but we do not recollect seeing it so well employed.

“ O tell me how, and where, and when  
 Can I return the obligation;  
 Alas! will my poetic pen  
 Do justice to my inclination?  
 ‘Tis surely much the shortest way,  
 And to the ear I think as pleasant,  
 In simple prose at once to say,  
 ‘ Dear girl, I thank you for your present.’  
 But as the ladies now-a-days,  
 Expect poetical addresses;  
 Without more trifling or delays,  
 My pen with pleasure acquiesces.  
 O condescend, ye Muses! pray,  
 (First you must know my theme a purse is)  
 O kindly teach me what to say,  
 To make acceptable my verses,  
 Delightful theme! O beauteous purse!  
 To give the praises you require,  
 Exceeds my weak unskilful verse,  
 Exceeds my faint poetic fire.  
 Shall my untutor’d pen profane  
 The many virtues you inherit?  
 Can I your properties explain,  
 Or give you half the praise your merit?  
 Ah no! I yield the task of praise  
 To those who better can explain it;  
 A single wish my bosom sways,  
 A single stanza shall contain it.  
 So neat, so charming a design,  
 Was ne’er with such success attempted;  
 And since ’tis destin’d to be mine,  
 O! may I never see it emptied!”

A most natural, but very improbable wish for a poet’s purse! This collection appeared originally in twelve numbers, and seems to have been encouraged in that form. That they should all be equal, cannot be

be expected; but to specify any great part of the poems that deserve commendation, would lead us too far. When we say that there are many serious and many comic effusions which every lover of poetry will approve, we certainly give a high character of such a miscellany. We cannot, however, omit inserting one elegant and short poem, which catches our eye again ere we close the book.

“ THE SYLPH.

Not when in azure fields of air,  
Thy busy pinions play,  
Do I intreat thee, list the prayer  
Which must my grief betray.

Not when upborne 'mid solar beams,  
Undazzled with the light,  
To gloomy groves, hoarse murmuring streams,  
Do I recal thy flight.

But when in Delia's charms you live,  
When hours like minutes flee,  
Remind the fair a heart to give  
For that she stole from me.”

ART. 18. *Poems on various Subjects.* By S. Pearson. 12mo. 5s.  
Rivingtons. 1800.

These Poems are possessed of a considerable share of humour, with which spirit they seem almost all to be composed. The tale of St. Cuthbert is very facetiously related; and the Mysterious Knight is very little, if at all, inferior to the popular one of the Fair Imogene, by Mr. Lewis. A respectable List of Subscribers is prefixed to this volume.

ART. 19. *Lines, written by Mrs. Spalding, of Devizes, on seeing his Royal Highness the Duke of York's Letter, of the 24th of September 1799.* 4to. 1s. Chapman, Fleet-Street.

Mrs. Spalding writes in rhyme, and therefore does not suspect that she writes prose. Yet such is the fact. For example:

For England's strength does in militia lie,  
And where for finer troops can we apply?

She seems well intentioned; and loyal; and even hints at other works in which those good qualities appear, but we are unfortunately unacquainted with them.

In many an instance warm my zeal appears,  
In many a page trace loyalty for years.

To a lady so well disposed we would on no account give any insidious praises, which might tempt her to try the press again.

BRIT. CRIT. VOL. XVI. AUGUST, 1800.

ART.

ART. 20. *Equanimity, a Poem. By Mason Chamberlin. 8vo. 1s. 6d. Clarke. 1800.*

The argument and design of this Poem are unquestionably good; but we cannot very greatly commend the execution in the more indispensable qualities of poetry, vigour, and harmony.

ART. 21. *A Poetical Review of Miss Hannah More's Strictures on Female Education. 8vo. 2s. 6d. Hurst. 1800.*

A feeble attempt to turn into ridicule one of the most excellent and useful publications of the present times. How feeble it is will appear from a specimen, neither the best nor the worst that could be taken.

Now as our ideas succeed in a train,  
Geography made travellers pop in her brain,  
Who all to give Britain's dames preference concur,  
Good lord! on their own country-women what slur!

## DRAMATIC.

ART. 22. *KΑΞΕΑΝΔΡΑ ΨΕΤΔΟΜΑΝΤΙΣ. By (Fra gli Arcadi) Aurisico Getesleo. 12mo. 5s. Hurst, Paternoster-Row. 1800.*

This Arcadian Shepherd (whose *tramontane* appellation we know not, but perhaps could easily guess) has here published a very strange composition, somewhat in the form of an ancient drama. The subject itself is strange. It represents a curious alarm among the ghosts of Trojan heroes and heroines, lest they should be obliged to react their miseries in Egypt, at the suggestion of a modern critic. Bonaparte is introduced, and many other incongruous personages; and, in the obscurity of the design, it is not easy to perceive even the side taken by the author. In the text he seems to ridicule the Egyptian Troy, in the notes he seems rather to take the contrary part; but neither text nor notes present any thing sufficiently poignant or intelligible to be repeated here. We have seldom seen a more unsuccessful rhapsody.

ART. 23. *Stranball Abbey, or the Danish Invasion; a Play of Five Acts, as first performed at the Theatre at Whitby, Dec. 2, 1799. Written by Francis Gibson, Esq. 8vo. 4s. Robinsons. 1800.*

There is a great deal of spirited and good writing in this performance, and the characters are generally well and consistently supported; that of the traitor, Sir Piers of Grosmont, in particular. We have read it with much pleasure, and think it far more deserving of representation than many pieces, which for a time at least, have been favourably received on the London theatres.

## NOVELS.

## NOVELS.

ART. 24. *Leonard and Gertrude, a popular Story, written originally in German, translated into French, and now attempted in English. With the Hope of its being useful to the lower Orders of Society.* 8vo. 3s. Cadell and Davies. 1800.

We have at length a translation from the German which we can conscientiously recommend. This is a very interesting, moral, and, as it expresses itself, popular story; the object of which is, to impress upon the minds of the lower orders of people, resignation to the will of Providence, and confidence in the consolations of religion. We have cause of suspicion, that this is the production of an accomplished writer, who has often exerted his zeal and abilities for the instruction and benefit of the poor.

ART. 25. *The Force of Prejudice, a moral Tale, in Two Volumes* 12mo. 7s. Barfield. 1799.

This modest writer speaks with greater diffidence of his attempt than seems necessary. His object is unquestionably amiable; and we think he has produced a performance, which may be read with interest and improvement. The particular prejudice against which he directs his attack is, that which prevents a female from being again respected in society, after she has once forsaken the path of chastity. He has happily enough introduced one example, where repentance and amendment is accepted as an atonement for the past, and as a security for the future. These volumes are also recommended by a very numerous list of most respectable subscribers.

ART. 26. *A short Story, interspersed with Poetry. By a Young Lady.* 12mo. 7s. Cawthorne. 1800.

This might as well have been termed, "All for Love, or a Life well Lost." It is one of those enervating books, with which unfortunately, and notwithstanding the high price of paper, the press yet teems. This young lady seems to have somewhat of a talent for poetry; but her head and her imagination are so full of Love, Love, Love, that we are almost inclined to despair of seeing her diligence exerted for the real benefit of her sex, and her own permanent reputation.

## DIVINITY.

ART. 27. *A Sermon, occasioned by the late desperate Attempt on the Life of his Majesty, preached at Christ's Church, in Bath, on Sunday, June 8, 1800. By the Rev. C. Daubeny, L.L.B. Author of the Guide to the Church, and Fellow of Winchester College.* 8vo. 1s. Hatchard. 1800.

A very sound and sensible discourse from a text, which the author emphatically calls the plain and simple politics of the Bible, "Fear God

God and honour the King." The resistance to these two principles, necessarily tends to the dissolution of society, and to the giving up of the promise of the life which now is, and of that which is to come. Mr. Daubeny, p. 16, &c. controverts the position of Dr. Paley, with respect to obedience to government. "Every law enacted by proper authority, to be effective, must be decisive and binding on the parties for whom it is made. To admit, therefore, that there is a right of resistance to authority, when that resistance is conducive to public happiness, or, in other words, to say that obedience to authority is enjoined so long as it appears to be necessary or conducive to the common welfare, is not only to invite turbulent men to hazard a most dangerous experiment, the effect of which it is not in their power to ascertain; but it is moreover to invert the order of society, by giving to the governed that power over the governors, which is absolutely inconsistent with all regular government." The writer conceives, that the attempt on the life of the King, may probably be imputable to the various mischievous publications which have been industriously circulated in the country; and his sentiments in the conclusion of his discourse, do him honour as a loyal subject, an honest man, and sincere Christian.

ART. 28. *A Sermon, preached in the Cathedral Church of Hereford, Wednesday, July 17, 1799, before the Right Honourable Sir Alexander Thompson, and Sir Giles Rooke, Justices of Assize, &c. &c. By John Lodge, B. A. Chaplain to Sir Henry Tempest, Bart. High Sheriff of the County. 8vo. 1s. Sacl. 1799.*

This is a very good and pertinent application of the words, "it must needs be that offences come, &c." The author divides offences into three heads: offences in writing, in conversation, and those more substantial offences which are embodied into action. Each head is suitably discussed; and, at p. 12, is a very sensible apostrophe on the increasing crime of perjury.

ART. 29. *A Discourse delivered on the Fast-Day in February, 1799, in the Church of St. Lawrence, Winchester. By the Rev. Henry Gaskell, A. B. Second Master of Winchester School, and formerly Fellow of New College, Oxford. The Second Edition. 8vo. 1s. Cadell and Davies. 1799.*

From Psalm xi, 1, "Why do the people imagine a vain thing," the writer, in a very spirited composition, proves this vain thing to be the modern philosophy of these times; that the deceivers and oppressors of mankind, and the followers of this system, violate their own principles. He concludes with an animated address to Englishmen, on the benefits of their excellent constitution, which some may perhaps, notwithstanding the author's apology, think too political for the pulpit.

ART. 30. *A Sermon, preached before the First Battalion of the Manchester and Salford Volunteers, at St. Peter's Church in Manchester, on Tuesday, June 4, 1799. By Samuel Hall, A. M. Chaplain to the Corps. 8vo. 1s. Wholer, Manchester. 1799.*

The preacher properly and sensibly points out the inducements for uniting the duties of the soldier with those of the Christian, in the present

present perturbed state of public affairs. The concluding address has much animation; but it may rather seem extraordinary, that the author has not availed himself of the day (June 4) to introduce something relating to the Sovereign, which, if not indispensable, would doubtless have been received with an impression characteristic of Britons.

ART. 31. *A Sermon on the Origin of Government, and the Excellence of the British Constitution, preached at the Assizes, holden for the County of Southampton, on the 5th of March, 1800, before Sir Stauden Lawrence, Kt. and Arthur Palmer, Esq. By Daniel Lancaster, A. B. Curate of South Stoneham. 8vo. 14. Cadell and Davies. 1800.*

The principles inculcated in this discourse are unexceptionably good; but the reader will neither be surprized with novelty, nor delighted with any extraordinary vigour. The author's inference at p. 11, will hardly bear him out. It does by no means appear, that they who asked Christ whether it was lawful to give tribute to Cæsar, *wished to be their own king*. It was merely an ensnaring question, proposed to involve our Saviour in perplexity and danger. They who asked it, were not reformers, but they wanted Christ to appear one.

ART. 32. *Serious Considerations on the Signature of Testimonials for Holy Orders. 8vo. 15 pp. 6d. Cadell and Davies. 1799.*

This author places in a very strong light the necessity there is for a scrupulous attention, not to give such recommendations except upon real and personal knowledge of the facts attested. The tract tends to place the sacred order in that important point of view, in which it must be regarded by every serious Christian; and, among other good purposes to which it may tend, is likely to direct the attention of young students in divinity to those excellent works, Chrysostom de Sacerdotio, and Gregory Nazianzen's Oratio Apologetica.

## MEDICINE.

ART. 33. *A Letter to Thomas Keate, Esq. Surgeon-General to the Army, &c. with some general Remarks on the Medical Profession, occasioned by the approaching Election of a Surgeon to St. George's Hospital, vacant by the Resignation of Charles Hawkins, Esq. on the 9th of April, 1800. 8vo. 32 pp. 1s. T. Hurst, Paternoster-Row. 1800.*

This author observes, that the election of the medical officers to hospitals, and dispensaries, are usually conducted by cabals; that the majority of the electors are incapable of judging of the merit of the candidates, and consequently give their votes to those who have the most powerful interest, or the greatest number of friends, not to those who have the best title from professional talents.

To remedy this evil, he recommends that a committee of twenty-four governors should be annually chosen at each hospital or dispensary, to consist of professional or literary characters, to whom the office of electing

electing the physicians or surgeons should be delegated. The author supports his plan by many ingenious arguments, and combats those he supposes might be urged in opposition to them. "It has been said, that subscribers regard a vote as a privilege, and that many would withdraw their names and support from an institution, if they were deprived of this right. I should hardly conceive," he says, "that any gentleman or lady, who subscribes simply from an honest thought of common good to all, on a patriotic and Christian principle of true benevolence, could ever suffer an imaginary, and often a very troublesome privilege, to stand in the way of substantial advantage to the community."

Some observations of a local nature, and relating to the election then pending, follow; but as they did not produce the intended effect, it would be useless to repeat them.

**ART. 34.** *Reasons addressed to both Houses of Parliament, why a certain Class of the People, in a state of Disease, should be permitted to have the Benefit of Port-wine, as a Medicine, free of all Duty. By a Gentleman of the Faculty.* 8vo. 33 pp. 1s. 6d. Becket, Pall-Mall. 1800.

The author conceiving port-wine to be essentially necessary in the cure of low fever, malignant sore-throat, dysentery, &c. and that many of the poor perish under those complaints, in consequence of their not being able to procure this generous cordial, proposes that ministers, churchwardens, and justices, might be permitted to purchase a sufficient quantity of wine for those purposes, free of duty. It is to be distributed only to sick persons, and under the direction of the attending physician.

The idea is certainly humane, but we hope the necessity of the interference of the legislature in these cases, is not so urgent as the author imagines. The benevolence of individuals generally supplying a sufficiency of wine in extreme cases, where the object is not within the walls of an hospital or workhouse.

**ART. 35.** *Some Observations on Vaccination, or the inoculated Cow-Pox. By Richard Dunning, Surgeon, Plymouth-Dock.* 8vo. 122 pp. 2s. 6d. Cadell and Davies. 1800.

The author's zeal for the cause of vaccination, as he quaintly calls it, leads him to be so uncharitable to those who do not think exactly with him, and labour with equal earnestness in defending the practice, as to attribute their backwardness to unworthy motives. This is surely not defensible, and gives him little title to the lenity he claims from the reviewers. We shall content ourselves, however, with this slight censure; and only add, the author joins his testimony, and that of his correspondents, to the numerous proofs now before the public, of the mildness of the disease produced by inoculating with cow-pox matter, and of its being a complete guarantee against the infection of the small-pox.

**ART.**



**ART. 36.** *Memorials on the Medical Department of Naval Services transmitted to the Lords Commissioners of the Admiralty. To which is annexed, an Address to Parliament on the Expedience of amending the Law relative to the Exportation of Corn.* By William Renwick, Surgeon in the Royal Navy. 8vo. 32 pp. 1s. Becket, Pall-Mall: 1800.

The author pathetically laments the neglect his brethren, the navy surgeons, experience, and shows the ill-consequence of the parsimony of government in respect to them. It is to little purpose, he observes, that instruments and medicines are furnished by the public, if sufficient encouragement be not held out to induce men of talents and ability competent to their use, to engage in the service. "Fifty pounds a year," he says, "as a final acquisition, can have no allurements where qualification is so expensive, and the respectability of profession so eventually degraded; yet such your Lordships know to be the highest attainment, except what few will live to receive, and what is therefore considered as of no estimation." P. 21. "Such is the indigence," he adds, "to which medical officers are doomed, when no longer capable of serving. To have no other prospect than that of ultimately possessing the scanty pittance of a half-pay lieutenant, is a discouragement productive of the most eventful details." P. 22.

There can be no doubt, that in this case liberality would be the greatest parsimony, as by supplying the navy with a sufficient number of competent surgeons, many lives would be preserved that are now lost for want of adequate assistance; but such provision cannot be made, while the medical establishment is on its present low and degrading scale.

## PHILOSOPHY.

**ART. 37.** *A short Introduction to the Knowledge of Gaseous Bodies,* By Dr. A. N. Scherer, Professor of Chemistry, &c. Translated from the German. 8vo. 110 pp. 2s. 6d. Hatchard, 1800.

This tract must be considered as a pretty extensive syllabus for a course of chemical lectures, wherein the nature and properties of aeriform fluids are principally examined; and in fact we are informed, in the Preface, that it was for the purpose of reading a course of lectures, that Dr. Scherer was first induced to arrange the subject in a systematical order.

The table of Contents is as follows:

"A cursory View of the History of Chemistry.—Introduction.—A synoptical View of the principal Theorems in Chemistry. Sect. I. Consideration of Gases in General. Sect. II. Of the Decomposition of atmospherical Air, and the Examinations therewith connected. 1. Analysis and Composition of atmospherical Air. 2. A more minute View of the constituent Parts of atmospherical Air. A. Oxygen Gas. B. Nitrogen Gas. 3. Application of the preceding Facts to various Phenomena. A. Theory of Combustion. B. Nature of Acids.

Acids. C. Generation of the nitric Acid, Nature of nitrous Gas, and of nitrous acid Gas. 1. Nitric Acid. 2. Nitrous Gas. 3. Nitrous acid Gas. D. Concerning Endiometers. Sect. III. Examination of the adventitious Parts of atmospherical Air. I. Concerning carbonic acid Gas. II. Concerning Water—hydrogen Gas.—Application of the preceding Experiments to other Phenomena. 1. Detonation. 2. Gunpowder. Sect. IV. Examination of compound inflammable Gases. I. Carbonated hydrogen Gas. II. Sulphurated hydrogen Gas. III. Phosphorated hydrogen Gas.—Appendix IV. Ammoniacal Gas.—Application of these Facts to the Explanation of some Phenomena. I. General Law of Deoxygenation. II. Nature of compound Acids. III. Composition of some inflammable Bodies. 1. Spirit of Wine. 2. Oils. IV. Constituent Parts of organized Bodies. V. Respecting the Mixture of the constituent Parts of organized Bodies. VI. Respiration. a. Of Animals. b. Of Vegetables. Sect. V. Nature of acid Gases. I. Sulphurous acid Gas. II. Phosphorous acid Gas. III. Muriatic acid Gas. IV. Oxigenated muriatic acid Gas. V. Fluoric acid Gas.—Application of the Properties of the Bodies just treated of. I. Bleaching. II. Aqua Regia.”

The materials of this work had all been before announced to the world in a variety of publications; nor indeed does Mr. Scherer express any claim to originality; but the order and perspicuity with which they are arranged and expressed, and which in fact ought to be the principal objects of such Introductions, do honour to the writer, and seem likely to impress the leading part of the subject on the mind of the student, perhaps with greater energy than any other compendious publication of the kind extant. The following paragraphs will sufficiently manifest this author's style and perspicuity.

“ XXII. *Comparison of the Phenomena observed during Combustion.*

“ I. No combustion takes place unless the temperature of the combustible body be increased.

“ II. No combustion ensues without the presence of atmospherical air, or its respirable part.

“ III. The freer the access of air is, the more rapid will be the combustion of bodies.

“ IV. In a determinate quantity of atmospherical air only a determined quantity of the combustible body can be burnt.

“ V. The air in which a body is burned, decreases in volume and weight.

“ VI. The burnt body, on the contrary, increases in weight, provided no volatile matter is disengaged during combustion.

“ VII. The increase of weight, in the burnt body, is precisely equal to the decrease of the air in which the combustion of the body took place.

“ VIII. The air which remains after combustion, is no longer fit for the support of flame.

“ IX. Frequently an acid is produced during the combustion of a body.

“ XXIII. Hence it follows :

“ 1. That atmospherical air necessarily contains some substance, without the co-operation of which no combustion is possible.

“ 2. That

" 2. That during combustion, the combustible body enters into combination with that substance.

" 3. That that unknown substance is capable, under certain circumstances, of forming an acid with the combustible body.

" 4. That that substance is combined, in the atmosphere, with something possessing very different properties.

" XXIV. Proof of the foregoing Deductions.

" This necessarily consists in depriving the inflammable body, after its combustion, of the unknown substance before mentioned, in order to recombine atmospherical air, by combining it with that part of the atmosphere which remained after combustion.

" XXV. Application of this Proof.

" We may apply the foregoing proof by attending to those phenomena which are perfectly analogous to combustion. Among these the most remarkable is, what is commonly termed the calcination of metals, or, in other words, that change of metals in an intense heat, nourished by the free access of air, by which they lose all their characteristic properties as metals.

" During this change, precisely the same circumstances and conditions take place that were mentioned, XXII; except that, with respect to metals, we are fortunately able to deprive them of the substance with which they entered into combination, which process is termed Reduction of Metals.

" Now, if the gaseous substance, obtained by the preceding operation, be combined with that part of atmospherical air, which was left during the calcination, the product will be atmospherical air."

## POLITICS.

**ART. 38.** *A few Observations on the Expediency of Parliamentary Interposition, duly to explain the Act of William and Mary, commonly called the Tolerating Act. By the Rev. Edward Barry, M. D. Author of the Friendly Call to a new Species of Dissenters, &c. &c.* 8vo. 23 pp. 1s. Pridden.

This little tract is published by way of appendix to the work mentioned in the title-page. In that publication the author had remonstrated with the class of separatists who agree in the Articles, Liturgy, and discipline of the established church: in the present, he considers the abuses that arise under the Act of Toleration, and proposes a remedy for them.

" Men," he states, " with qualifications, or without them, of honest or dishonest manners, are all alike welcome to crowd the Sessions-House, and by conforming to the Act of William and Mary, and paying the sum of only sixpence, can demand a protection from the civil Magistrate, to multiply schisms, to preach at what hours, in what licensed rooms, or garrets, or fields, or meetings they please, provided they are not such harangues as the common law can punish." After setting forth, in strong terms, the many ill consequences of this undisciplined toleration, and particularly in the administration of the Sacrament

ment by any mechanic or illiterate person, and the want of a proper register of baptisms, so often necessary to establish the right to property; the author calls upon the Legislature, in the name of religion, policy, and good order, to prevent any further abuses of the Act of Toleration. He proposes (lest it should give offence if the ecclesiastical establishment were to interfere) to make *the Dissenters themselves judges* in their own cause. For this purpose, he thinks, "there might be committees appointed in every county, city, and large town, equally selected from the most approved ministers of different denominations, who should be authorized to investigate the pretensions and recommendations of every person, as a public teacher, who was desirous of availing himself of the Act. The report of their approbation of the *appointment and fitness* of the candidate, should entitle him to be admitted to the privileges and immunities of the law of Toleration; but whenever the person thus licensed, should infringe on the customs and usages of the Church of England, and not come within the approved meaning of the Act, or should revile at the established order of the Church or State, in that case he should become responsible to the civil Magistrate, and the privileges thus abused should be taken away for ever."

Whether the whole of Dr. B.'s plan be practicable or not, or whether it might not, in some respects, be altered for the better, it is not for us to decide. But his suggestions are well designed, and the evil complained of by him calls loudly for some remedy.

**ART. 39.** *Correspondence between M. Bertrand de Moleville and the Hon. Charles James Fox, upon his Quotation of the Annals of the French Revolution, in the Debate in the House of Commons on the 3d of February, 1800. With a Translation, by B. C. Dallas, Esq. Second Edition. 8vo. 56 pp. Jordan Hookham. 1800.*

This Correspondence arose from the following passage in Mr. Fox's Speech, as published in the Morning Chronicle, and not contradicted by him in any material respect:

"It would be vain to set up long and ingenious reasonings against the evidence of documents which are in every one's hand, and which demonstrate beyond all refutation, that not only the unfortunate Monarch himself, and his confidential advisers, had entered into negotiations with foreign powers, not to partition France, but to dictate by force of arms to France, and to compel them to depart from the system which they thought necessary to their own internal happiness. Are gentlemen prepared to deny the truth of the Declaration made by the Emperor at Mantua? Are gentlemen prepared to deny the story, as it is related by M. Bertrand de Moleville?"

M. Bertrand denies the inference which appears to have been drawn from the passage of the work alluded to, and declares that Louis XVI. had never "conceived the thought of a coalition of foreign powers against France, for the purpose of compelling her by force of arms to renounce a system of government which she deemed necessary to her happiness"; that "it was not a real but a *feigned* coalition that was to be formed, and the object of it was not to wage war against France, but merely to make a declaration of it; because that declaration, by  
means

means of the measures by which it was to be accompanied, it was hoped, would be sufficient to overturn, without bloodshed, the power of the Jacobins.

To this Mr. Fox answers, with much civility of expression, and great professed tenderness to the memory of Louis XVI. but insists that "those who *seign* a coalition, who declare war, in short, who threaten, appear desirous of 'dictating by force'; and yet it may be said, without incorrectness or injustice, that those who negotiate that such a step may take place, have encouraged foreign powers to intermeddle in the concerns of France, and even to dictate by force alterations in her government."

M. Bertrand replies that "not only the Declaration at Mantua was never put in execution, but both the Project and the Declaration remained buried in the most profound secrecy, and were neither known in France nor England, till published in his last work."

In a second letter, Mr. Fox changes his ground, and supposes some other proofs of a hostile disposition in Austria (which he does not specify) as motives for war on the part of France; the justice of which motives the Declaration at Mantua (though unknown till some time afterward) tends to confirm. Some remarks from M. Bertrand, on this change in the state of the question, close this Correspondence; which is carried on with great mutual civility, but shows, in our opinion, in a striking point of view, the force of prejudice even on powerful minds; as the letter of Mr. Fox expresses the utmost abhorrence of the "*abominable* principle (as it is termed) of the coalition against France"; a coalition, in the opinion of most unprejudiced men, rendered necessary by the multiplied aggressions of that nation on so many other powers, and her attempts to plunder and enslave almost every people.

ART. 40. *Resolutions of the Society of the Friends of the Republican Constitution at L\*\*\*\*\*, against the Constitution of the Year 8 of the French Republic. Addressed to all good Citizens. Sitting of the 1<sup>st</sup> Nivose, Year 8 (2<sup>d</sup> January, 1800, old Style). 8vo. 9 pp. The same Resolutions in French. 8 pp. 6d. or One Guinea per Hundred. Low. 1800.*

Whether this publication proceeds from a set of French republicans assembled privately (we hope not in *London*) to protest against the Consular usurpation, or whether some individual has adopted this vehicle of his sentiments, we shall not enquire. It is said that an edition of them was printed in France, but suppressed by the minister Fouche. The Resolutions inveigh in strong terms against the Chief Consul, enumerate all his misdeeds, and go so far as to pronounce sentence of degradation and banishment against him. The charges may be true, and the sentence just; but unfortunately, or perhaps fortunately, the French do not seem disposed to rid themselves of the Corsican despot, at the price of returning to the domination of still more ferocious Jacobins. As to the constitution of the 3d year (which these Resolutions seem to favour against that of the year 8) the difference seems to be

be only between five tyrants and one. It reminds us of the well-known couplet—

Strange, such a difference should be  
'Twixt tweedledum and tweedledee!

ART. 41. *Peace or War! Which is the best Policy?* By Peter Brady Cross, Esq. of Lincoln's-Inn. 8vo. 39 pp. 1s. Bickerstaff. 1800.

Mr. Cross is of opinion that our Court, having once sent a plenipotentiary to negotiate with the French republic, cannot now refuse to treat with France, merely on account of its republican constitution; but he thinks our government followed "the best, and the only policy they could adhere to, by rejecting all offers of an immediate pacification, and waiting till the issue of the late revolution should be ascertained." Some common observations on government, and writers on the subject of government, with some general remarks on the question of peace or war, conclude this tract; which seems to be written with a good intention, but does not exhibit much perspicuity of reasoning, or power of language.

### MISCELLANIES.

ART. 42. *Remarks on some Passages in Mr. Bryant's Publications respecting the War of Troy.* By the Editor of the *Voyage of Hanno*, 8vo. 61 pp. 2s. 6d. Cadell and Davies. 1799.

Mr. Falconer, whose publication on Hanno's Voyage we justly commended, enters here but slightly into the argument with Mr. Bryant, against whose opinions on the War of Troy he takes a decided part. The tract consists of several short and detached remarks upon particular topics involved in the dispute, some of which have much force. Thus against the assertion, that there was little or no intercourse between the mother country and the Grecian army, he cites the line

Ἡ τὴν ἀγγελίην φθίσις ἐξέκλειε οἶος;

which certainly implies that there was a general intelligence from Phthia, common to all: and it is rather curious that this line immediately precedes one quoted by Mr. B. for the contrary purpose. They who have entered into this question with any interest, certainly ought to read Mr. Falconer's pamphlet.

ART. 43. *Observations on the Authenticity of Bruce's Travels in Abyssinia, in Reply to some Passages in Brown's Travels through Egypt, Africa, and Syria. To which is added, a comparative View of Life and Happiness in Europe and in Caffraria.* By Richard Wharton, Esq. 4to. 3s. 6d. Cadell and Davies. 1800.

We have always been among those who have ventured to forget that the reputation of Bruce would increase, and that the more the subjects of his volumes were investigated, the more his assertions would be respected,



spected, and his observations valued. He has met with a zealous and able advocate in Mr. Wharton, who points out many errors and many absurdities in Mr. Brown's narrative; and wherever, by insinuation or positive assertion, the character of Bruce is attacked, defends him always with vigour, and often with the most successful effect. We think in particular, that all which this writer asserts with regard to the source of the Nile, deserves the most serious attention, and will induce most readers to reject Mr. Brown's opinion, if even they do not adopt that of Bruce.

The latter part of this entertaining pamphlet is of a different kind, and exhibits a very good specimen of dry sarcastic humour. The last chapter of Mr. Brown's Travels contains a comparative view of life and happiness in the East and in Europe. This, in our review of the work, vol. xiv, p. 231, we did not hesitate to call exceedingly nonsensical. One short specimen will show the reader how Mr. Wharton manages his subject.

"Mr. Brown remarks the facility with which, in Mahomedan countries, a visitor is dismissed, by the introduction of a little scented wood in a censer, and justly prefers that custom, to the common but absurd practice which obtains among ourselves, of urging those to stay longer, of whose company one is already tired. But is not a push by the shoulder, or a kick on the breech, still more short and summary than calling for perfumes? Let Mr. Brown try both, and then compare their relative excellencies with the barbarous refinement of European civility."

In a similar manner Mr. Wharton turns many of Mr. Brown's strange and absurd conclusions, into successful ridicule. The first part of this publication excites a lively interest, the latter cannot possibly be perused without many a smile.

**ART. 44.** *An Examination of a Sermon preached at Cambridge, by Robert Hall, M. A. By Antony Robinson.* 8vo. 61 pp. Smith.

If the name prefixed to this senseless and shameless pamphlet be the real name of a Jacobin scribbler, he has hitherto had the good fortune to remain unnoticed, and to escape that conspicuous infamy to which the majority of his brethren have raised themselves; though he rivals the best of them in the characteristic excellencies of Jacobin genius, in bold falsehood, in stupid sophistry, in malignant impiety—*Ilinc bonum et nomen divinis votibus atque carminibus venit*—If the name be assumed, it is the only symptom of modesty in one of the most impudent libels of this shameless age. In matter and style he is even below *Flower*. But if a gang of housebreakers were settled in our neighbourhood, and were accustomed to print their plans of depredation, we should think it necessary to read them for our own safety, notwithstanding all their faults of spelling and grammar. It is fit that we should sometimes lay before the sound part of the public, some samples of the projects of those who are incessantly conspiring to be the tyrants of the world. Let this be our excuse for bestowing a few lines on this wretched scribbler. He professes his belief in God, and yet he considers that belief as of no importance to morality! (p. 10). He professes



professes to be a Christian; and yet he considers every form of that religion that ever was legally established, or even publicly professed, as worse than Atheism! (pp. 33 and 47). “*The sum of ALL RELIGIOUS MORALITY is, Do good unto the household of faith, and to them only. Kill, plunder, calumniate the heretics.*” P. 34. The most heroic of men were the band of French patriots! Among whom, no doubt, he gives the first place to *Marat* and *Jourdan Coupetete*! (p. 14) “Never,” says he, “at any period, or in any part of the world, have the labourers been less rewarded, or more plundered, than in the divisions of the globe called the Christian world.” P. 52. Never, we will venture to say, have libels been so audacious as they now are; in that division of the globe called England; never was a more bare-faced falsehood, uttered with a more malignant intention. This impostor would have the ignorant believe, that the poor are now in no better situation than their ancestors in a state of personal slavery, that an English farmer is not so happy as a Spartan helot. He tells us that he has great apprehensions of apostacy from his party, because “THE HOPE OF UNIVERSAL REVOLUTION *has perished*”! P. 51. Our readers well know, that “universal revolution” means universal rapine and proscription. The author and his friends, it seems, regard this state of things as their fondest “hope”; they consider this “hope” as the binding principle of their union; and they fear that when the “hope” of plunder and blood becomes weaker, the party is in danger of crumbling to pieces!!!

One might expect to overhear such language in a cavern of banditti, before one of their predatory excursions; but to see it printed and published in a civilized country, is indeed a symptom that the “perfectibility” of guilt is realizing, and that the “millenium” of crimes, which *philosophers* so fondly anticipate, is advancing upon us with rapid strides! This scribbler attempts to make a compromise with common sense, by giving up Godwin to ridicule and contempt. This is just such a trick as that of making Robespierre the scape-goat of the French revolution. It is a common artifice among the author’s accomplices; but it will not stand them in any stead. They will not purify Atheism by the sacrifice of one nonsensical Atheist, whom (for their own purposes) they patronized till he became universally ridiculous; nor will they expiate the crimes of the French revolution by the sacrifice of one sanguinary ruffian, whom, during his prosperity, they justified, and even dared to applaud. Is it possible to forget Wakefield’s pamphlet in defence of Robespierre, against the Duke of York’s General Orders; Priestley’s commendation of his “excellent speech” on the existence of the Deity; and Thelwall’s panegyric on his “magnificent virtues”? We could also tell some *secrets* about the patronage and assistance given to Godwin, by some of the most specious and decent of those who are now compelled to abandon him—They will understand our language.

ART. 45. *The Beauties of Kotzebue, containing the most interesting Scenes, Sentiments, Speeches, &c. in all his admired Dramas; freely translated, corrected, and digested, under appropriate Heads; alphabetically arranged, with Biographical Anecdotes of the Author, a Summary of his Dramatic Fables, and cursory Remarks. By Walley Chamberlain Oulton. 12mo. 4s. 6d. Crosby. 1800.*

This is a collection of what are, in Mr. Walley Chamberlain Oulton's opinion, the Beauties of this multitudinous writer's dramatic performances. Kotzebue has many admirers, and to such this volume will be acceptable. We think, and indeed so does this editor, that there is a great want of originality in this popular writer: "Every situation reminds us of another in a former play, and the sudden discovery of a son, daughter, or some other dear relation, is generally the catastrophe."

ART. 46. *Physiognomical Travels, preceded by a Physiognomical Journal; translated from the German of J. C. A. Müllers. By Ann Plumptre. To which is prefixed, a short Sketch of the Life and Character of the Author, by his Pupil, Kotzebue. In Three Volumes. 12mo. 12s. Longman and Rees. 1800.*

This author, as the title-page informs us, was the instructor of the celebrated Kotzebue, and of considerable reputation himself as a writer. His best known, and most popular work, is the Popular Tales of the Germans, which has been translated, and well received in this country. The present is a satirical and facetious performance, the object of which is to ridicule the science, if it may be so denominated, of physiognomy, so solemnly and systematically discussed by Lavater, and which at one time made as much noise in Germany as animal magnetism in France, or as the metallic tractors in England. It cannot be denied but that there is both wit and humour in this performance; but it is necessary sometimes to toil through many a long and tedious page to get at it. The author represents himself as a staunch physiognomist from principle, and the consequence is that he is perpetually mistaken and misled. The translator has done great justice to the work; for the language is very easy throughout, and well adapted to the subject. The work is entertaining enough; but will not so well suit the taste of English readers as the Popular Tales of the Germans.

ART. 47. *A Letter to the Hon. Thomas Erskine, on the Subject of forestalling Hops; including a Plan for the Reduction of the Price of Corn, Porter, &c. with an Exposition of the fraudulent Practices of the Planters. Earnestly recommended to the Consideration of Sam. Ferrand Waddington, Esq. 8vo. 15 pp. 1s. 6d. Pitkeathley. 1800.*

The object of this writer is, to recommend the use of the medicinal bitter called *Quassia*, as a substitute for the hop, to prevent this last commodity from becoming extravagantly dear. This measure will also, the author is of opinion, reduce the scarcity of corn; "as the  
best

best lands and best manures to be procured in the counties of Kent, Surrey, Sussex, Worcestershire, &c. are applied to the culture of hops. An account of the Quassia is given, from the 3d volume of the Edinburgh Transactions, in order to show, that "its properties are in all respects similar, and in many respects superior, to those of hops." Forestallers and monopolisers are reprobated with just indignation; but we think the ludicrous account of a rich hop-grower receiving the exciseman, or supervisor, who comes to inspect his kilns, if in any instance true, is greatly exaggerated. The author deserves credit, however, for his suggestion of other bitters than hops in brewing; and Parliament has, if we mistake not, adopted a similar measure with the best effects. It is however practically objected by many persons, that the bitter of Quassia is unpalatable and offensive.

As the author is an enemy to extravagant prices on any article of consumption, we would suggest that 18d. for less than fifteen pages, widely printed, seems not the most reasonable demand. What would the Encyclopædia Britannica amount to, at the same rate!

ART. 48. *Some Account of the Proceedings that took place on the Landing of the French near Fishguard in Pembrokeshire, on the 22nd of February, 1797, and of the Inquiry afterwards had into Lieut. Col. Knox's Conduct on that Occasion, by Order of his Royal Highness the Commander in Chief; together with the Official Correspondence and other Documents. By Thomas Knox, late Lieut. Col. Commandant of the Fishguard Volunteers. 8vo. 95 pp. 2s. No Publisher's Name. 1800.*

It would ill become us to attempt deciding on a controversy of this kind, without having heard the other side of the question. It appears however that Mr. Knox, at the time of the landing of the French in Pembrokeshire, commanded a corps of volunteers raised in and near Fishguard; that he assembled as many of his men as the time would admit, and marched against the invaders; but, having information that the enemy was greatly superior to him in force, he retreated about nine miles, when, being joined by more troops under Lord Cawdor (to whom the chief command on that service had been given by the Lord Lieutenant of the county) he put himself under the command of his Lordship, whose proceedings and success our readers will probably recollect; that, about a month afterwards a complaint of Mr. K.'s conduct, by a gentleman of the neighbourhood, having been sent to the Duke of York, an enquiry was accordingly instituted, with the result of which his Royal Highness declared himself satisfied; but that Lord Cawdor, and other officers of provincial corps stationed in that county, declared they would not serve under his command, on account of his ignorance and incapacity; and, in consequence of a paper signed by them, and delivered to the Lord Lieutenant, his Majesty expressed a wish that Col. Knox would resign, which of course was complied with. To what degree the ignorance and incapacity alleged existed, we shall not pretend to judge: but we cannot help observing, that as Mr. K.'s conduct seems to have been approved by the Commander in Chief, nothing less than gross incapacity could justify the

the paper alluded to ; as there was little probability that another occasion so trying to a young officer would arise in the same county ; and it seems still less likely that, in such an event, some experienced officer of superior rank to both Lord C. and Col. K. should not be at hand to direct the military operations. We cannot however, in justice to a nobleman, who so honourably exerted himself in the defence of his country, suppose the objections of Lord C. to have been wholly without foundation.

**ART. 49.** *Elémens de la Grammaire Espagnole, Avec un Cours de Thèmes, des règles sur la Prononciation, d'après les Décisions de l'académie de Madrid, une Liste des Verbes Irréguliers, conjugués et rangés par Ordre Alphabetique, et des Extraits des Meilleurs Ecrivains Espagnols. Par M. Joffe, Professeur de Langues. 8vo. 298 pp. 5s. 6d. Dulau, &c. 1799.*

The author in his Preface describes the Spanish language as having lately emerged, from a long period of neglect, into new cultivation and improvement. Little has hitherto been known of this fact in Great Britain, nor are there many at present among us, to whom the modern Spanish authors are at all familiar. The effort of M. Joffe to introduce them into knowledge, is therefore commendable in itself, and we see with regret the very contracted list of subscribers who have given it their support. A new and improved grammar of this language appears to have been wanted ; that of Sobrino being chiefly in use, which neither teaches syntax at all, nor in its orthography conforms to the rules of the academy at Madrid. M. Joffe divides his Grammar into four principal parts : 1. A Treatise of Pronunciation, founded on the latest Decision of the Academy ; 2. The Grammar Rules digested in the clearest Manner ; 3. A Course of 52 Themes, or Exercises, with constant References to the preceding Rules, and Notes explaining all peculiar Idioms ; 4. Extracts from some of the best Spanish authors. This latter part is not very extended ; but, in aid of it, the author promises a separate volume, to be subscribed for where his Grammar is sold ; which is to contain specimens of the best Spanish works of every kind. In the mean time, something of the same nature, but less extensive, has been provided in the following publication, by another compiler.

**ART. 50.** *Collecion de Po-sias Castellanas Extrahidas de las mas celebres escritores Espanoles, y particularmente de Garcilasso de la Vega, con el resumen de su vida. Dedicadas a la illustre Senorita Francisca Temple. Por Gaetano Ravizzotti, Autor de una Gramatica Ingles e Italiana. Ed. 2. Pub. en Londres 1799. 8vo. 302 pp. 5s. Mawman, Dulau, &c. 1800.*

This collection is entirely poetical ; and the convenience of the Student is consulted by an ample Glossary subjoined. M. Ravizzotti's Italian Grammar was announced and commended by us in October, 1799. The present work will tend, with others, to encourage the study of the Spanish language.

P

FOREIGN

## FOREIGN CATALOGUE.

## FRANCE.

ART. 51. *Des Prisons de Philadelphie ; par un Étranger (La Roche-foucauld-Liancour). Paris.*

The criminal legislation of Pennsylvania was heretofore cruel; the management of the prisons harsh and severe. Within the last seven years a reform has been produced in both, and the success has surpassed the hopes of those who had conceived this laudable project. The legislation, become more mild, pronounces the pain of death against murder only, with malice and premeditation. The prisons of Philadelphia, formerly the receptacles of idleness, and the school of vice, are become houses of industry, of repentance, and general improvement. How has this change been effected? This is what is explained in the account before us, composed by the author, during the prevalence of proscriptions in his own country, on the spot.

The new mode of government adopted in the prisons of Philadelphia, is founded on this moral axiom, that punishment ought to have for its object the reform of the offender, and to supply him with the means: and on this other of a political kind, that the detention of a convict being to be regarded as a reparation made to society, the latter ought not to be burthened with the expence of it.

Hence, 1, every thing concurs in these places of confinement to make the prisoners forget their former habits, and to lead them to reflect on themselves; 2, injustice, arbitrary and bad treatment, are proscribed in this house, for they shock the mind, instead of disposing it to repentance; 3, the prisoners are employed in productive labour, to enable them to support the charges of the prison; that they may not remain idle; and to prepare for them some resource against the time when their captivity is to cease.

Those who are convicted of crimes, which before were punished with death, are, at present, only subject to a detention of greater or less length, but always with the clause of *solitary confinement*; others to simple detention only. The duration of the *solitary confinement* is fixed by the law; it cannot exceed one half, nor be less than one twelfth part, of the time of detention; this is to be regulated by the judges.

The convict condemned to solitary confinement, is in a sort of cell of eight feet by six, and of nine in height; into which light is admitted by a window, and which is warmed by a stove in the passage. Every precaution is taken to keep up the salubrity of the cells; they are white-washed twice a year; they are each provided with a water-closet; the prisoner lies on a *matras*, furnished with a coverlid. Here he has no communication with any one; even the turn-key he sees once

once a day only, when he brings him a sort of coarse pudding, made of the flour of maize and of molasses, which forms his whole nourishment. The inspectors of the prison, after the example of the founders of religions, consider the dietetic regimen of the prisoner, as conducing very much, in addition to the opportunity which he has in this seclusion for reflection and remorse, to his reformation.

When the time of the solitary confinement is expired, the convicts are placed among the other prisoners, who are all employed in business suited to their strength and their capacity. Some are weavers, shoemakers, carpenters, taylor; others are occupied in cutting marble, in polishing it, in carding wool, beating hemp, &c. by which they will earn from 25 sous to a dollar (5 livres) a day. A manufacture of nails employs a great number of hands, and is very profitable to the house. The women are occupied in spinning, sewing, dressing hemp, bleaching. From the produce of these different employments the prisoners are maintained; the rest is reserved for the time of their quitting the prison.

The chambers in which the prisoners sleep, contain from ten to twelve beds each, provided with a mattress, sheets, and coverlids. Each person has his own. At break of day they leave them, nor do they return to them till night; they are then shut up in them without light.

In the morning before they go to work, the convicts are obliged to wash their hands and face. In the summer they are bathed twice a month, in a basin formed in the middle of the court. They change their linen, and are shaved twice a week. All continued conversation is forbidden among them; as it is also to speak of the causes of their detention, or to reproach one another on that account. At table the same silence is observed. Their breakfast and supper consist of a pudding made of flour of maize and molasses. For their dinner they have half a pound of meat, vegetables, and half a pound of bread. Their drink is water. If any one transgress the rules of the house, he has a first admonition; if he persists, he is ordered to solitary confinement. The same conduct is observed with respect to the idle who will not work.

When they quit the prison, the convicts receive the overplus of the produce of their labour; there are instances of persons who, after a detention of six months, have left the prison with 50 gourdes, or dollars, of real gain.

Such is, says the author, the admirable effect of this new regimen, that 280 prisoners confined at this time in the prisons of Philadelphia, are guarded by five men only, without arms, and without dogs; and that of 100 convicts who leave this prison, two have not returned to it.

The author examines whether these regulations of the prisons can be introduced into France.

“ Les obstacles à vaincre,” says he, “ pour réussir dans cette entreprise, seront énormes. Mais ils étoient grands en Amérique, ils étoient crus tels; tous les préjugés étoient contraires à cette innovation, et le courage persévérant de quelques zélés citoyens en a triomphé. Il ne faut que trouver des hommes qui se dévouent sans relâche à cet important essai; et il s’en trouvera en France. Si cet état présentait, avant la révolution, plus de corruption peut-être que beaucoup d’autres; si, de-



*puis la révolution, il a montré plus d'atrocités et d'horreurs qu'à peine on en pouvoit imaginer, il a toujours existé, il existe et il existera toujours, au milieu de cette corruption et de ces crimes, des hommes d'une vertu pure, entreprenante, courageuse, prêts à tout faire pour le bien de l'humanité! . . . . et qui n'attendent, pour se montrer avec utilité, qu'un sage gouvernement qui leur en donneroit, ou qui leur en laisseroit les moyens."*

*Espr. d. Journ.*

**ART. 52.** *Leçons d'Anatomie comparée, de G. Cuvier, membre de l'Institut national, &c. recueillies et publiées sous ses yeux, par C. Dumeril, chef des travaux anatomiques de l'école de médecine de Paris. Tome Ier, contenant les organes du mouvement, et Tome II, contenant les organes des sensations. 2 large volumes in 8vo. of near 700 pp. each, Pr. 10 fr. at Paris.*

The author treats successively of the bones, and of the muscles, which compose each part of the body, of the brain, of the nerves, and of the organs of the senses, considered in man, and in all the other classes of animals. Thus, in the Lecture which has the eye for its object, he treats separately of the membranes, humours, nerves, the muscles, the eye-lids, the glands, &c. He describes the structure of each of these parts in general, and the modifications which it receives in the different classes; deducing from them the general uses of the part; and the particular uses in those several classes. Every lecture is preceded by physiological views on the part which constitutes its object; as the whole work is by general considerations on the animal economy and its laws.

The 1st volume is terminated by synoptic tables of the different classes of animals, arranged after a method peculiar to the author.

*Ibid.*

**ART. 53.** *Zoographie des diverses régions tant de l'ancien, que du nouveau continent, offrant avec la notice géographique de chaque contrée, l'histoire naturelle abrégée des mammifères et des oiseaux qui en sont originaires ou qui s'y sont naturalisés, classés d'après le système de Linné, et désignés tout-à-la-fois par les dénominations de cet auteur et par celle conformes à la méthode de Lacepède, qui a été suivie dans l'arrangement des galeries du muséum national d'histoire naturelle de Paris; ouvrage accompagné d'un atlas dont les cartes renferment les noms et les figures des animaux placés dans les régions mêmes qu'ils habitent; par L. F. Jouffret, membre des plusieurs sociétés savantes. First and second livraison, large 4to. containing, besides the text, six zoographical charts. Price of the two livraisons 15 fr. black, and 20 fr. coloured. Paris.*

This elegant work, ornamented with charts which may be regarded as the first that France possesses in this department of science, must undoubtedly be considered as a valuable acquisition by all amateurs of Natural History. Assisted with the advice and information of the two celebrated zoologists, *Lacepède* and *Cuvier*, the author has endeavoured to render more perfect the work of *Zimmerman* on geographical



cal zoology. The figures of the animals are designed by Desève, engraved by Pierron, and the text is from the press of Crapelet. *Ibid.*

ART. 54. *Introduction à l'étude de la botanique, ouvrage orné de dix planches coloriées, contenant un discours sur l'accord des sciences naturelles, un traité complet et comparé des organes des plantes et des fonctions de ces organes à toutes les époques de leur vie, dans lequel les termes d'usages en botanique sont appliqués et expliqués; une exposition particulière des organes des plantes connues sous le nom de Cryptogames; les principes de l'art de décrire d'après Linné; des détails sur l'habitation des plantes, leurs vertus, leurs usages, leur culture et la manière de les arranger et de les conserver en herbier; l'exposition des méthodes générales de Tournefort, Linné, Jussieu, et des méthodes particulières des fougères de Smith, des mousses d'Hedwig et de Bridel, des champignons de Bulliard, &c. avec des tables qui donnent à cet ouvrage la commodité d'un Dictionnaire, par J. C. Philibert, 3 vol. in 8vo. Paris.*

The title of this work sufficiently points out its contents, but it might certainly have appeared with a less moderate designation than that of an *Introduction to the Study of Botany*. It may be regarded as a complete source of this science, since it presents, in a circumstantial and satisfactory way, all that is necessary to make us acquainted with the organic parts of plants and their functions; the places where they grow, their virtues, their uses; the systems of the best masters, designed to form a methodical arrangement of them; Latin and French, and French and Latin tables, both of the terms and of the plants, of which an explanation is given in the three volumes. At the end of the last are ten plates, well engraved, and carefully coloured, referring to each of the classes which compose the methods of Tournefort, Linné, and Jussieu. *Ibid.*

ART. 55. *Voyages dans les deux Siciles, et dans quelques parties des Apennins, par Spallanzani, professeur d'histoire naturelle dans l'université de Pavie: traduits de l'Italien par G. Tolcan, bibliothécaire du muséum national d'histoire-naturelle de Paris, avec des notes du C. Faujas-de-Saint-Fond. 6 vols. in 8vo. with cuts. Pr. 22 fr. 50 cent. Paris.*

We mention this translation of a work, the character of which, in the original language, is already sufficiently established, on account of the improvements and additions which it has here received, both by the observations and corrections of the celebrated naturalist, M. Faujas-de-Saint-Fond, and likewise by the valuable historical and geographical notes of the translator, on the environs of Naples, as well as on Sicily and Mount Etna. *Ibid.*

ART. 56. *Notice sur la vie littéraire de Spallanzani, par J. Lourdes, docteur en médecine de l'université de Montpellier. Paris.*

To write the life of Spallanzani, that is to say, the history of the great discoveries of one of the most able and ingenious examiners of nature

nature, is to place before the eyes of the public a sketch of the wonders which have occupied this naturalist for a long series of years. If it be an advantage to see so many interesting objects compressed within a small space, they have unquestionably an additional value and degree of utility, when they are retraced by a man who has lived many years with *Spallanzani*, who has diligently attended to the progress of his investigations, and whose knowledge of natural history, and of the animal economy, enabled him to judge of, and sometimes to combat the conclusions which he drew from them. Such is the idea which will be formed of *M. Lourdes*, by those who read this life, and the notes with which it is accompanied. *Ibid.*

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## ACKNOWLEDGMENTS TO CORRESPONDENTS.

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The book, after which "*A Constant Reader*" enquires, has, by some accident, not yet come before us; it will not be forgotten.

We thank another friend for a review of a medical book, but it is an invariable rule with us never to insert an anonymous communication.

We have forwarded *Mr. Perkins's* Letter to the correspondent whom it more immediately concerns.

We are much obliged by *Mr. Butler's* kind and friendly Letter, and will, without delay, enquire after the books he mentions.

We wish *Mr. Jones* success in the work he meditates, and cannot perhaps propose to him better models, than *Mr. Nichols* and *Mr. Shaw*, whose valuable labours on *Leicestershire* and *Staffordshire* have been noticed at some length in the *British Critic*.

We have not seen the new edition of *Allan Ramsay's Poems*, when we do, we shall not be inattentive to the hint from "*Fleet-Street*."

We perfectly agree with *B. B.* in the matters he suggests. In the early periods of our undertaking, there were reasons for observing a different conduct; but latterly he may have seen many proofs that we think with him, and more will constantly arise.

## LITERARY INTELLIGENCE.

We have been favoured with the following articles of Literary Intelligence, by the very learned and respectable *Professor Timæus*, of Luneburg.

In *dissertationibus, programmatibus* et i. g. aliis commentariis *theologicis*, data modo hac modo illa opportunitate, conscriptis forasque datis, praeclarae haud raro et exquisitae eruditionis thesauros latere, quibus nos, in perquirendis rebus theologicis mirifice ditatos et adjutos sentimus, inter omnes satis constat. At vero, cum in iis divendendis quaestum haud facere possint bibliopolae, fieri solet, ut eiusmodi scripta academica, in summa licet praestantia, finibus suis, iisque adeo exiguis contineantur, ut, nisi auctorum benignitati ea accepta retulerimus, iis saepissime prorsus careamus. Quae cum ita esse querantur Viri Docti ad vnam omnes, operae pretium nos facturos esse speramus, ubi *commentationum theologicarum*, longe lateque per Germaniam dispersarum, strenuo dilectu habito, et post additam iis ab ipsis auctoribus ultimam licentiam, *syllogem* quotannis publici iuris fecerimus. Neque tamen hac qualicunque, quam suscepturi sumus, cura, Virorum Doctorum inter nostrates solummodo, sed etiam inter externos, Britannosque potissimum, rerum divinarum humanarumque scientia prae aliis conspicuos, gratiam demereri cupimus. Qua quidem spe, quam alimus, iucundissimae prorsus excidamus, per Virum Cel. C. TIMAEVM, Professore apud Lunenburgenses, prouisum est; quippe qui tam schedulae huius, propositi nostri praenuntiae, inter grauissimos Britanniae Theologos diuulgandae, quam libri nostri deinceps in Angliam quotannis transmittendi curam atque operam, memorabili cum facilitate et benevolentia pollicitus est. Huic igitur ut, quam primum, fieri potuerit, mandata sua perferre nominaque sua apud ipsum profiteri velint, rogatos volumus qui forte inter Britannos librum huncce e re sua futurum esse iudicauerint. Ceterum pretium pro quouis annui huiusce libri volumine ab emtoribus, post traditum dentum ipsis librum, soluendum aequabit quinque nummos argenteos, *Schilling Sterl.* vocari solitos.

D. I. POTT,  
Theol. et phil. Doctor, Abbas coe-  
nob. Mariaeuall. et Prof. theol.  
P. O. in acad: Helmstädiensi.

ALEX. RUPERTI,  
Philos. Doctor et AA. LL.  
Magister, ac Rector gymna-  
sii Stadenfis.

Speedily will be published at Leipzig, in Germany, the following books :

Virgilius P. Maro, varietate lectionis et perpetua adnotatione illustratus a Ch. Gottll. Heyne. Editio tertia, novis curis emendata et aucta. 6 toms. 203 tabulis veneit, 8 maj. Charta velina.

— Idem liber charta scriptoria.

This third, and we are afraid last (i. e. by himself) edition of Virgil, is expected with a great deal of eagerness. The third edition of Virg. Opera in tironum gratiam, perpetua adnot. novis curis illustr.

a C.

a C. G. H. 2 toms. 8. has just left the press; as also the following works:

Fischeri T. P. *Animadversionum ad Lai. Welleri Grammaticam Græcam speciminis tertii pars prior.*

Xenophontis de Cyri disciplina libri VIII. ex librorum scriptorum fide et virorum doctorum conjecturis recensuit et interpretatus est Jo. Gottlob Schneider.

Aeschyli Tragoediae septem denuo recensuit et versionem latinam adjecit C. G. Schütz, 8 maj. vol. 1.

Aeschyli Tragoediae quae supersunt, et deperditarum fragmenta Recens. C. G. Schütz, vol. 1. edit. secunda, 8 maj.

Professor Beck, of Leipzig, is publishing a new edition of Cicero, of which the two first volumes lately appeared. *Ciceronis Opera*, ad optimos libros recensuit, animadvers. criticis instruxit, indices et lexicon Ciceron. addidit, C. D. Beck, vol. i, ii, *Orationes*.

Dr. Huelsemann, of Lüneburg, has lately published, *Oratio pro A. L. Archia Poeta novis curis emendatio*, ad opt. ed. vel. et re recensita.

The readers of the British Critic will be glad to know also of the late publication of the following works:

R. Dawes *Miscellanea critica*, iterum edita. Curavit et appendicem adnotationis addidit Th. Burges. Tertium edidit G. Chr. Harles.

Diodori Siculi biblioth. p. c. recens. Wesselingii. Nova editio cum commentationibus C. G. Heynii et cum argumentis. S. N. Eyringii, tom. vii, viii, 8 maj. Argent. ex typogr. societ. Bip.

Euripidis, *Hecuba*, graec. G. Hermannii in eam et Porsonii et Wakefieldii notas observationes.

Heliodori aethiopicorum, lib. 10. c. Mitscherlich,

Horatii Opera illustravit, C. G. Mitscherlich, 2 Toms.

Luciani Opera omnia ex edit. Fr. Schnieder, tom. i.

Matthiae Animadversiones, in Hymn. Homericos, cum Prolegomenis de cuiusque consilio, patribus, aetate.

Senecae L. A. Opera Omnia, supersunt recognovit et illustravit, T. E. Rubkopf, vol. ii.

Simplicii Commentarius in Epicteti Enchiridion. Accedit Enchiridii Paraphrasis Christiana et Nili Enchiridion. Graece et Latine. Recens. et notis illustravit F. Schweighauser, 11 tomi.

Vitruvii M. P. de Architectura libri 10, ope cod. Guelforb. editi. primi ceterorumque subsid. recens. et glossar in quo vocab. arti propria Germ. Ital. Gal. et Angl. explicantur. Illustravit Aug. Rode.

We understand that a translation is in the press, and will be speedily published, by the author of the "Brief View of the Necessity and Truth of the Christian Revelation," of the interesting work, entitled "*A View of the Commerce of Greece, formed after an annual Average, from 1787 to 1797*," by M. Beaujour, who resided several years in that country. It is intended to subjoin a Table, exhibiting at one view the weights, measures, and money of Turkey, with their correspondent English weights, &c.

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# THE BRITISH CRITIC,

For SEPTEMBER, 1800.

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*Molesta Veritas siquidem ex ea nascitur odium—Sed Obsequium  
multo molestius quod, peccatis indulgens precipitem amicum ferri  
finit. CICERO.*

Truth may be termed injurious, when it produces odium; but  
Flattery is much more so, because, by overlooking his errors, we may  
ruin our friend.

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ART. I. *Annotations on the Four Gospels, compiled and abridged  
for the Use of Students. In Two Volumes. 8vo. 14s.  
Payne. 1799.*

**A**CCIDENT has too long delayed our notice of this truly  
excellent publication; and this, with all our care, and our  
most earnest desire to render justice to merit, will eventually  
happen. Sometimes the ill-health, the absence, or the indis-  
pensable avocations of correspondents; sometimes the neces-  
sity of consulting and comparing books not immediately at  
hand; and sometimes the very wish to show our respect for  
an author, by waiting for an opportunity to give "ample verge  
and scope enough" to his publication, will occasion a delay  
which no one can regret more than we do ourselves. And  
well indeed we may; for by these means it happens, that mo-  
tives are imputed to us very foreign to our feelings, and some-  
times even the language of reproach is applied to us, which  
we have not at all deserved. Let all those, who are inclined to  
take umbrage at any supposed procrastination on our part, with  
respect

BRIT. CRIT. VOL. XVI. SEPT. 1800.

respect to themselves or their connections, weigh but for a moment the arduous task of conducting a publication, which professes to give an account of every printed book, and they can hardly want inducements for the exercise of their candour. A proper regard for our own dignity will not allow us to say more; and we have been led to say this, partly out of respect to this author, and a few more similarly circumstanced, and partly as a general intimation to our friends and readers, that they are not to suppose that books are passed over and forgotten, because our notice of them may have been protracted. In the present instance, we have at least gained one advantage by our delay, because by it we are enabled to present our readers with the name of the author of these volumes, who is the Rev. Mr. Ellesly, vicar of Burenston, near Bedall. If we were at any loss for an introduction of the contents of these admirable volumes to the reader's notice, it can be only necessary to turn to a part of the learned and excellent Bishop of Chester's Charge to his Clergy, an account of which may be seen in the Review immediately preceding. His Lordship will appear to have supplied it with equal point, felicity, and truth.

"In this design\*, the assistance afforded by a respectable clergyman of the diocese (Chester) in a work entitled *Annotations on the Four Gospels*, merits a distinct notice. These Annotations, selected as they are with judgment from the larger works of the most approved commentators, are well calculated to obviate the difficulties arising to young students, from the manners, customs, religion, and local situation of Palestine, from the nature of the climate, and from the connection which the Hellenistic language, as it is sometimes termed, has with the Hebrew, and from the variety of religious sects subsisting under the general denomination of Jews. Indeed in the very convenient compass of two volumes of moderate size, you have here collected, in point of useful and important information, what only the labour and industry of years, with the advantages of opulence and uninterrupted application could acquire. I need hardly add, that a work of this kind will have a peculiar value with those of my clergy who have not received the advantages of an academical education, or who have not the opportunity of consulting the commentators themselves." P. 4.

In a very learned and judicious Introduction, the reader is made acquainted with what he has to expect in these volumes. The principal objects to be investigated by students of the New Testament, are, I. The geography and history of the Holy Land, with whatever relates to the law of Moses, and the rites, customs, and traditions of the Jewish nation.

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\* That of facilitating the progress of students in theology.

II. The state and critical exposition of the text of the New Testament.

III. The dispensation of Christ, and the rites which he hath established.

After pointing out the qualifications which may reasonably be expected from the student, the preparation more immediately necessary, and the works to be consulted, the author proceeds to the discussion of these three subjects. This he does in a most able, satisfactory, perspicuous, and yet succinct manner; referring as he proceeds to every author, ancient as well as modern, from whom he borrows his matter, and showing himself throughout to be a most sagacious, indefatigable, and acute enquirer after the truth. A specimen of the manner in which the investigation of the three objects above mentioned is conducted, seems an act of justice to the author.

“ The three sources whence the true and genuine readings of the text of the New Testament are drawn, are, either the ancient Greek MSS. now remaining, the ancient Versions, or quotations from the New Testament in the works of the Fathers or ecclesiastical writers.

“ I. *Of the Manuscripts.*—The MSS. of the ancients were either written on a roll, and named Libri—this was the usual form; or on leaves, chiefly of parchment, like the modern books, with a back or sides of boards, and hence named Codices, from *codex* the stump or body of a tree. The Codices are mentioned by Cicero; and in time so much prevailed over the Libri, that Montfaucon acquaints us that he had only seen two Greek MSS. of the roll form. See Chambers's Dict. art. Book.

“ The most ancient MSS. of the New Testament now remaining, are Codices of parchment, with capital or uncial letters in a continued series without any division of words, and are very few in number. Wetstein Proleg. p. 1. No MS. of the New Testament now extant, says Michaelis, is higher than the sixth century, i. e. the century commencing A. D. 500. But the ascertaining the date of these ancient MSS. within an hundred or even two hundred years, is matter of very nice and difficult criticism.

“ The MSS. usually contain only a part of the New Testament. The greater number consist of the four Gospels, some of the Epistles, or of those and the Revelations; and a very few of the Revelations alone. Thus Mill may have given the collations of about ninety MSS. yet the agreement of twenty or thirty will constitute a majority in favour of any reading in the Gospels; of twelve or fifteen, will have that effect in the Epistles; and in the Revelations, the agreement of a very trifling number will be perfect unanimity. Bengel. Intr. in Crisn, lect. viii.

“ The Vatican and Alexandrine MSS. are the two noblest remains of antiquity, and contest the palm of priority in age and estimation. As there are no subscriptions at the end of MSS. that lead to a date till the ninth century, the age of those prior to that æra can only be determined by critical remarks. One of the most usual is the Canons of Eusebius, who formed ten Canons to point out the parallel passages



in the Evangelists respectively, and divided the Gospels into portions of no great length, to refer to for that purpose. More properly, he adapted them to the portions or divisions already made in the Harmony of the Gospels by Ammonius; and hence they are occasionally named the Ammonian Sections. They may be seen in R. Stephens's third edition of the New Testament, fol. A. D. 1550. These divisions for reference to his Canons, are found in the Alexandrine and in most other MSS. They are wanting in the Codex Vaticanus.

“ Both the MSS. now considered, contained, in their perfect state, the whole Greek Bible, including both the Old and New Testament.

“ The Codex Vaticanus has, in the following order, the Gospels, the Acts, then the seven Catholic Epistles, and the Epistles of St. Paul, except Timothy, Titus, and Philemon. The Revelations are in a more modern hand. It is supposed by Michaelis, on the whole, to be of higher antiquity than the Alexandrine. It is noted in the Vatican Library, No. 1209. The LXX was printed from it by Sextus V. A. D. 1587.

“ The Codex Alexand. was presented by Cyrillus Lucaris, patriarch of Constantinople, to king Charles I. in 1628, by Sir Thomas Roe, his ambassador at Constantinople. It is now in the British Museum. It is written, like that of the Vatican, in uncial letters, without marks of aspiration, or intervals between the words; also without accents, in which it differs from that in the Vatican. A splendid and accurate fac-simile edition has been published by Dr. Woide: who carries the age of it so high as “*intra medium et finem sæculi quarti.*” Michaelis judges it to be about two centuries later: but no certainty can be obtained; a Codex Dioscoridis, known to be written in the beginning of the sixth century, being the only one in uncial letters which has any fixed date. Marsh, note on Michaelis. This Alex. MS. and the Greek MSS. in general have been well defended, by Woide and Griesbach, from the charge of being corrupted from the Latin version, as asserted by Wettstein. Yet the readings in the Alex. MS. are uncertain; sometimes very valuable, but not so correct as at first supposed.

“ Codex Ephremi, or Regius 1905, in the late Royal Library at Paris, is of great antiquity. Wettstein fixes it at A. D. 542. The works of Ephrem the Syrian have been written over part of the leaves. It at first contained the whole Bible. The readings are very valuable.

“ Codex Cantabrigiensis, vel Bezae, is a Greek and Latin MS. of the Gospels, and the Acts of the Apostles, of very high antiquity; and was presented by Beza to the University of Cambridge. An accurate and complete fac-simile edition of it has been lately published by Dr. Kipling. It varies from other MSS. with so much latitude, that in some places Scholia seem to have been inserted; but it is fully cleared by Michaelis of having been altered throughout from the Latin.

“ These four MSS. are prior to any which succeed them, by an interval of some centuries; the Codex Basil. b. vi. 27, the next in priority, being of the ninth century. It may be remarked, that, in the later ages, the uncial letters became more formal, ornamented, and laboured; as may be seen in Wettstein, Proleg. p. 2: and that there  
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are only fourteen MSS. ancient enough to have been written in that character.

“ But though the MSS. are not usually of the first ages, an access is gained to an higher antiquity by the Versions, and the quotations in the Fathers. A MS. by coinciding in its readings with a very ancient version, or with the quotations of Origen or others of the Fathers, may be esteemed a valuable copy of a more ancient MS. of a very early age. P. xxix.

The second part of the Introduction concludes with a brief notice of the different editions of the New Testament, of the more critical editions, and of the collections of various readings; among which those of our countryman Bowyer might have had a place. The whole concludes with a catalogue of the principal Fathers of the Church, both Greek and Latin; the Jewish authors; ecclesiastical historians; grammarians; and, finally, a description of the Temple of Jerusalem, from Prideaux and Lightfoot.

We now proceed to the work itself, which commences with a dissertation on the “ New Testament,” “ the Gospels,” and the “ Evangelists” themselves; then, beginning with St. Matthew, the reader is conducted, chapter by chapter, verse by verse, through the Four Gospels, and is introduced in his progress to every writer of character, and almost every criticism of importance, which tends to facilitate his information and improvement. It seems unnecessary to recapitulate the authors of whom use is made. Every name, familiar and valued; every writer on biblical subjects, whose opinion is revered, from time to time is introduced; and we may sincerely say, that nothing seems to be omitted, which an ingenious student would require, nor any thing forced out of its place, that would fatigue or dissatisfy the more acute and fastidious enquirer. The praise to which this part of the work is entitled, will easily appear by the following examples. On the term New Testament, *ἡ καινὴ διαθήκη*, these remarks and notes occur.

“ *The New Testament.*] *ἡ καινὴ διαθήκη*. The New Testament, or Covenant. Sometimes, “ *τῆς καινῆς διαθήκης πάντα*”—all the books of the New Covenant—; to denote that these were all that were received by the Church: *πάντα τὰ διδόμενα*, “ all the books that have been written.”

“ *Διαθήκη* properly signifies a covenant. See Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. The new opposed to the old; in which death and a testament could have no proper place; and which was a covenant or stipulation betwixt God and his people, promising mercies, and requiring duties. Thus the Heb. *ברית*, *berith*, rendered by *διαθήκη*, signifies a covenant, never a testament. (It is so translated in the Septuagint

tusant more than 260 times, usually in the Latin Vulgate, *pactum*—in the English Version, covenant: see Trommii Concord. and Taylor.) So 2 Cor. iii. 6. a covenant; compare ver. 3, 14. Thus Jer. xxxi. 31, 32. whence the Evangelists and St. Paul seem to have derived the word. Thus also Gal. iv. 24. two covenants; though the inheritance, ver 7. 30. may incline towards a testament. But the law, one of the *διαθηκαι*, is plainly a covenant, and the other answerable to it. Also the bestowing the inheritance upon us, as adopted sons and heirs with Christ, is one of the promises of this second covenant. Again, it is evident that Baptism and the Lord's Supper, which are the sacraments of the new covenant, as Circumcision was of the old, Acts vii. 8. are federal rites or ceremonies confirming stipulations and promises; and these relate to a covenant, and not to a testament.

“ In one passage, Heb. ix. 16, 17. *διαθηκη* undoubtedly signifies a testament: but throughout the whole context it denotes a covenant, as ver. 15, 18, 20. In ver. 15, Christ is the mediator of this new covenant. The new also is opposed to *πρωτη*, the first or old, which was undeniably a covenant. The author is there said to be God the Father, in whom death and a testament could have no place. So ver. 18, 19, the *διαθηκη* consecrated with blood was the tables of the law. Covenants, according to the constant custom of the East, were ratified by the sprinkling of blood; but by no means every testament. See Exod. xxiv. 6, 8. The idea of a testament is therefore superadded, in ver. 16, 17. to that of a covenant, which prevails through the whole passage. Hammond.

“ Whitby on Heb. ix. 20, has much acute reasoning to prove that in ver. 16. of that chapter, the death *τε διαθεμενη*, imports, of one who confirms his promise, or covenant, by his own blood. This, if correctly founded, would reconcile the difficulty in Hammond as stated above in this passage.

“ In the title, the word Testament may properly be retained, as intimating that in the Gospel invaluable gifts are freely given antecedently to all conditions required; namely, Christ's giving himself for mankind, calling them, and bestowing sufficient grace to bring them to him. It is a testament, as in that the Christian's inheritance is sealed to him (*est enim voluntas Christi morte ipsius confirmata*, Grotius): and as containing the history of the life and of the death of the testator. Hammond. See Grotius ad loc.

“ It appears however to be the best opinion, that Testamentum, by which *διαθηκη* is rendered in the old Italic version of the Scriptures, and which was in many places changed by St. Jerom in the Vulgate into Pactum, bore the full meaning of *διαθηκη* in the popular Latin of the first ages, and imported a covenant as well as a testament; for, the Italic uses it in the covenant with Noah: *Hoc signum testamenti æterni inter me et inter terram*, Gen. ix. 17. It is also used, Isaiah xxx. 1, to express *συνθηκη*, which never imports a will or testament; but has no other sense than pactum, a covenant. Thus at least the translator of Irenæus, iv. 34, p. 326, quoting the old Italic. Further, the Italic version was very ancient, possibly almost coeval with the first preaching of Christianity to the Romans: and the higher it ascends, the more improbable it seems that the earliest teachers of the religion would

would permit such an error to subsist throughout the Old and New Testament, as the word Testamentum employed in a sense not well known, and current amongst the common class of Roman disciples. St. Jerom therefore seems to have changed the word to Pactum, only for the sake of precision: for, in Pl. xlix. 5, and 16, he retains testamentum even where a covenant is meant; and in the New Testament, which he wholly translated anew, and not merely corrected as the Psalms, he retains, Acts vii. 8. the same word in the same sense.

“ Upon the whole, διαθηκη and testamentum appear to be similar, and the original import of both to have been, in general, that of stipulations properly testified: in polished language, however, they became restricted to that branch of testified deeds termed a testament, or will; but they continued to be extended to covenants also in popular speech. Thus the only instance of διαθηκη importing a covenant or stipulation in classical authors, is in the colloquial language of Aristophanes, Aves, 439. Suidas. Scapula. This sense of διαθηκη obtains throughout the Septuagint, to express the Hebrew ברית, berith, a covenant; where, as Jerom observes, Aquila used the established word for covenant, συνθηκη. The Italic version, in a similar manner, renders Berith by Testamentum, which, says Jerom, note on Malach. ii. in plerisque scripturarum locis—sonat—pactum viventium. Hence from the O. Test. the words clearly in the sense of covenant descended to the New, and in time became the title of the book. Michaelis, c. i. Comp. British Critic for June and August, 1794, art. Michaelis.” Vol. i. p. 1.

The annotations on the Lord's Prayer are thus judiciously selected.

“ V. 9. *After this manner therefore—*] ουτως ου—Not, as Grotius, in similar words; but a direct command to pray in these. Luke xi. 2.

“ When ye pray, say—” ουτως expresses a direct form in various places, as LXX, Num. vi. 23. xxiii. 5, 16. So Isa. viii. 11. and in many other places, ουτω λεγει ο Κυριος, is the same as, τα δε λεγει ο Κυριος, Isa. xxx. 12. and elsewhere.

“ The disciples request Christ to teach them so to pray, as John taught his disciples, Luke xi. 1. Now it is highly probable that John taught his disciples to pray as the Jewish masters, who gave their scholars a form, called Kaddish magistrorum, from which they did not vary. Whitby, so Lightfoot.

“ See an excellent comment and dissertation on the Lord's Prayer in Whitby. It will not admit of being reduced in this abridgment.

“ V. 9. *Our Father which art in heaven!*] Some of the learned are inclined to think, that our Lord, in this divine prayer, deigned to make use of several expressions in the Jewish precatory forms; and bring instances of similarity from them to that purpose.

“ Thus we are informed by Lightfoot from Maimonides in Tephilloth, the Sota, and Joma, that this sublime expression and epithet, אֱלֹהֵינוּ שְׁמֵי שָׁמַיִם “—which is in heaven,” was very frequent amongst the Jews. In this particular passage this opinion is strengthened by observing, that the same phrase is repeated frequently in St. Matthew's Gospel, c. v. 16, &c.; nor is it ever found in the other Evangelists, except

except in a parallel place, Mark xi. 25, 26. And St. Matthew writing for the Jews, and often giving the words of our Lord in the Chaldee or Hebrew idiom; as, "the kingdom of heaven," for, "the kingdom of God." It may be concluded, that an expression so peculiar to this Evangelist, was not unusual with the Jews of that age. That they called God their Father, see Deut. xxxii. 6—15. Exod. iv. 22. Isa. lxiii. 16. lxiv. 8, adding "in heaven," to contrast with idol worship, Jer. ii. 27. (Lightfoot.)

"With respect to other phrases produced, it is difficult to ascertain, if the Jewish prayers, we now have, existed in the time of Christ. They are either the eighteen daily prayers now in use in the synagogues, and to be seen in Prideaux and Calmet; some of which Prideaux holds might be of that age, as they are spoken of as old forms in the Mishna, in Beracoth, c. iv. § 3. (A. D. 180.) or they are gathered from the liturgies and talmudists of yet later authority. There is also a public prayer or benediction used at the opening of their service, and named Kadesch, or the Holy, from the first words. "Hallowed and magnified be thy name, O God! thy kingdom be established, &c." Maimon. in Tephillah. It is esteemed, says Calmet, much the most ancient; and being in the Chaldee language, it may have been, he conjectures, composed at, or soon after, the captivity. Hence, he thinks, our Lord (it is possible indeed, but very uncertain) may have taken the two corresponding clauses from it. Calmet Dict. voc. Priere. Prideaux, part 1. b. vi. ann. 444. Grotius. Lightfoot. Whitby ad loc. Pere Simon carries the antiquity of these prayers very high: indeed he deems the prayer Kadesch less ancient, because in Chaldean, the language then understood; this implies, that the Hebrew prayers were written when Hebrew was spoken by the Jews, or before the captivity, in his opinion. Hist. Crit. N. Test. part i. c. vi.

"The divine condition of forgiveness, "as we forgive trespasses against us," is, without pretence of similarity, solely and exclusively the dictate of the great Author of our redemption.

"V. 9. *hallowed be thy name.*] Isa. viii. 13. xxix. 23. 1 Pet. iii. 14, 15. Sanctum habere. Le Clerc. So Whitby; whom consult on this text, and throughout the prayer.

"V. 10. —*thy kingdom come;*] —not the kingdom of glory; but the further extension of the gospel, the kingdom of Christ, throughout the world, Rom. xi. 15. Ps. lxxii. 11. Dan. vii. 14, 27.; and that it may work in believers the fruits of righteousness, and peace and joy in the Holy Ghost, Rom. xiv. 17. Whitby. So Grotius. Le Clerc.

"V. 10. —*thy will be done*] —active obedience, in imitation of the angels, "who do his will," Ps. ciii. 21. is chiefly desired, including doubtless all submissive obedience to the course of God's providence, as ch. xxvi. 42. Luke xxii. 42. Acts xxi. 14. Clem. Constit. xiv. 56. See quotations illustrating this disposition of mind, in Grotius. So Whitby. Le Clerc.

"V. 11. —*our daily bread.*] The word *ἐπιούσιος* is not known to exist except in this passage in the N. Test. To determine its import and derivation has found full employment for the critics. Some derive it from *ἐπιούσα*, "future, or to-morrow's bread;" others from *ἐπι* and *ούσα*, "sufficient bread."

"Grotius,

“ Grotius, observing first, that *super substantialis*, as in the Vulgate, cannot properly be expressed by this word; for *ἐπι* in composition has not the import of *ὑπερ*, as *ὑπερεκσιωδης*; and that before a vowel the iota is cut off, as *ἐπισιωδες* in the Platonists; insists, that the word cannot be derived grammatically, except from *ἐπιεσσα*, ‘dies posterus,’ Ambr. the coming or succeeding day: that this is strongly confirmed by Jerom’s finding *רמז*, crastinus, in the Nazarene Hebrew. (So Pere Simon; this Hebrew word meaning “of to-morrow,” and thence, ‘every day,’ Luke. Vulg. *quotidianum*, resolves all doubts. Hist. Crit. N. Test. part i. c. vii.) Further, that *רמז* extends to all the future time of life, as Exod. xiii. 14. xix. 10. Joth. iv. 6. Prov. xxvii. 1.; and thus *αυριον*, Luke xiii. 33. and *ἐπισιον*, to a regular future support for that time; but to show our trust in God, this support is asked, and to be given in future daily portions;—*da saltem diurna*;—Grotius. So Lightfoot, and Scapula ad voc. So Caninius apud Bowyer—“To-morrow’s bread.” So Le Clerc; *ἐπιμι* is *advento*, *immineo*, “bread of the coming day.”

“ Beza, on the contrary, with Mede and Toup, derives the word, not from *ἐπιεσαι*, as the Greeks form *ἡ ἐπιεσσα*, *dies alterum proximè consequens*, Acts xvi. 11. “bread for to-morrow;” which is very forced, notwithstanding Jerom’s account of finding that sense in the Nazarene Hebrew Gospel; nor is it *ἐπι* and *εσσα*, in the sense of *super substantialis*, as the Vulgate, “spiritual bread of the future life,” which is inconsistent with *σημερον* and *καθ’ ἡμεραν* in the context; but he derives it from *ἐπι* and *εσσα*, as the LXX form *περισσιος*, rendering it with the scholiasts *ἐπι την ημων εσσαν επαρκεντα*, or with St. Basil in Ascet. def. 242. *προς την εφημερον ζωντην εσσαν ημων χρησιμευοντα*, “sufficient for our support in the present life.” Prov. xxx. 8. To this agrees the Syriac; *panem necessarium*, ‘the bread we have need of.’ Beza. And thus Mede. As the LXX forms from *περιεσσα*, ‘over being,’ superfluity; the adject. *περισσιος*; thus Exod. xix. 5. ‘a peculiar people,’ is LXX *λαος περισσιος*, a people, mine in a degree above the rest; so *ἐπι* and *εσσα* is adequate to being; sufficient; as, Suidas το *ἐπι τη εσση ημων αρμοζον*, ‘fit for our support.’ “Give us, not a superfluous bread, but a sufficient bread, O Lord! this day, or every day;” explained by *καθ’ ἡμεραν*. Mede, p. 125. 86.

“ Thus Toup also: To derive *ἐπισσιος* from *ἐπιων ἐπιεσσα* with Scaliger, Salmasius and Kuster, is not according to the genius of the Greek tongue. It is from *εσσα*, like *ομοσσιος*, “bread necessary for our subsistence, daily bread.” Toup. Ep. Crit. ad Episc. Glouc. p. 140. Bowyer. So Doddridge. Macknight.

“ Michaelis, on the other side, joins Father Simon in thinking *רמז* decisive; and with good reason according to his own idea, that the Nazarene Gospel is the interpolated original of St. Matthew, and this passage not interpolated.

“ And thus, lastly, Mr. Weston, whose acuteness and elegance of criticism are well known, illustrates *רמז*, *dimchar*, “until to-morrow,” (and not with a *ז* “of to-morrow,”) by *עַד תֵּן עֲפִיִּסָּא* in Josephus Ant. lib. iii. c. 10.; and hence concludes, that *תֵּן עֲפִיִּסָּא* also was intended to mean *עַד תֵּן עֲפִיִּסָּא*, or *עַד אַרְיוֹן*, “until to-morrow,” See British Critic, May 1796. *ἡ ἐπιεσσα* is a usual phrase, Prov.



Prov. xxvii. 1. LXX. Synes. Seapula; often used by St. Luke in the Acts for the morrow; so that he might have even used it here, as he changed σημερον into καθ' ἡμέραν, if he had wished to convey that sense. Dimchar, however, though well expressed by εἰς τὴν ἐπειραν, may yet be a forced or improper rendering of ἐπεισιον. This seems much to depend on the weight to be allowed to the Nazarene Gospel.

"The reader will observe how nearly "this day," or "day by day," our daily bread, expresses the sense both of Grotius and of Mede. So that, as Mede truly says, "the meaning in general is indifferently well agreed upon; but much ado there is what this word ἐπεισιον should signify."

"Bread, ἄρτος, includes plainly, as the Latin victus, all articles of subsistence and raiment, as Gen. xviii. 5. xliii. 31, 34. 1 Sam. ix. 7. 1 Kings xxi. 7. 1 Tim. vi. 8. Grotius. Whitby.

"V. 12. forgive us our trespasses,] ὀφειλήματα, debts, the Syriac idiom for trespasses. Beza. See note on c. xxiii. 16. infra. As the Greeks, ὀφείλειν δίκην; and the Latins, pœnas debere. Thus the Hebr. דָּנִי, a debtor, used for those, pœnæ obstricti, liable to a punishment or forfeiture. So Dan. i. 10. "to endanger his head." Grotius. So Taylor's Concord. voc. דָּנִי, reum efficere, one liable to forfeit, a debtor. Comp. Luke xiii. 2, 4. xi. 4.

"V. 13. Lead us not—] Suffer us not to be led—Ne nos patiaris induci, as Cyprian. apud Augustin. de bono persever. c. 6. See also Augustin adv. Julian. lib. v. cap. 2. Beza. Also Tertull. de Orat. Domin. c. 8. Mill Proleg. N° 705.

"V. 13. —into temptation] in the same sense as that c. xxvi. 41. To be, as the Jews express it, brought into the hand or power of a temptation: not the usual trials; nor yet general times of persecution; but such, where God, not tempting to evil, but as a righteous judge, for their over-confidence, or neglect of him, withdraws his grace, and suffers men to be overcome by the power of temptation. Beza. Grotius. Whitby. See note on c. xxvi. 41. infra.

"V. 13. deliver us from evil] from τὸ πονηρον, from evils of various kinds; i. e. grant us strength to oppose it! referring to the preceding clause;—"deliver us by thy grace!" or, deliver us from, ὁ πονηρὸς, as Tertullian, Origen, and Chrysostom, the Evil Spirit, who is the author of these assaults; from Satan, ὁ πειράζων, c. iv. 3. Beza. Grotius. Whitby. Of his agency, comp. Gen. iii. 15. Matt. xii. 28. 1 John iii. 8. Heb. ii. 14. Rom. 16. 20. Doddridge, sect. xxxv. on Luke iv. 33. n. h.

"V. 13. thine is the kingdom—] The Jews in the temple, at the end of their prayers, and in reciting their phylacteries, at the name of God, repeated, "Blessed be the name of the glory of his kingdom for ever and ever!" Lightfoot. A similar custom prevailed, if not amongst the other eastern nations, certainly amongst the Greek Christians; various forms of whose doxologies, from the early Greek Fathers, as Clemens and Polycarp, may be seen in a note on 1 Ep. Clemens. ad Corinth. c. xx. edit. Wotton, Cant. 1718, p. 103. In the Vulgate, and in the Latin Fathers, this doxology in the text does not appear. It becomes then a difficult question, whether it was negligently



gently omitted in the Latin copies of the N. Test. often sufficiently faulty, or was interpolated by the Greeks.

“ The objections to it are nearly thus collected by Mill. It is wanting in the Camb. Vatican and Steph. β. MSS.; in the Complut. edition, the Vulgate, Arabic, Copt. Sax. versions; in the Latin Fathers, as Tertullian, Cyprian, Jerom. Chromat. Ambr. Augustin. Of the Greeks, in Origen, Nyssen. the Catech. Myttagog. which is by Cyril, or a later work; and this when treating of the Lord's Prayer. Jerom, by his silence, probably did not find it in the Nazarene Hebr. Gospel; nor is it in St. Luke. It appears in the interpolated Apostol. Constitut. lib. iii. c. 18. Chrysostom, Comm. on St. Matthew, is the only one for some centuries who expounds it as part of the Lord's Prayer. It had then found its way into the MSS. as is confirmed also by the Gothic version of that age, and by the Syriac. Mill, edit. Kuster, ad loc. It probably, as the Complut. editors observe, was taken from the Greek Liturgies. Mill. Prol. 888, 1098. And thus Grotius; adding,—it being unknown to the Latins. Beza mentions the arguments; but is doubtful. Note: he appears to have by mistake written Chrysostom for perhaps some Latin Father; asserting, that, he does not notice the clause. Le Clerc, stating the question, apprehends the Greek Liturgies rather took it from the ancient copies of the Gospel. Similar doxologies are in 1 Ep. Clem. ad Cor. c. xx. lviii. lix. Le Clerc.

“ Lastly, Whitby replies to Mill, that this clause is in very many ancient Greek copies; (in truth, in the Alex. MS. and in almost all the rest which we now possess, those who have it not being nearly all specified above;) in the Syriac version, which, says Walton, is nearly of the first century; in the Arabic also, (and so Grotius and Le Clerc, though Mill gives it as wanting,) and the other eastern versions; and is owned in the Greek Liturgies; and was, at least the purport of it, a familiar doxology of the Jews, whence Christ probably took it. See Drusius and Lightfoot. Also he states, that it is very improbable the Fathers of the Greek church should presume, as Mill asserts, to add from the Liturgies to a form of our Lord's own composing; and that only in St. Matthew, and not in St. Luke. It is not unlikely that our Lord, delivering this form twice on different occasions, might omit this clause one of the times; and that the Latin copies, full of errors, might leave it out in both; lest the Evangelists should seem to differ in a matter so considerable. Further, it is given twice in the Apost. Constit. lib. iii. c. 18, and vii. c. 24. Isidor. Pelusiota, lib. iv. ep. 24. mentions it. Lucian in his Philopatriis seems to advert to it. The evidence of Origen is not so estimable, he having also unreasonably omitted “thy will be done!” and “deliver us from evil!” in St. Luke. In fine, Gr. Nyssen and Ambrose do quote this clause; only they join, “the Father, Son, and Holy Spirit,” after the custom of the Greeks. Whitby ad loc. et Exam. Millii, lib. i. c. i. n. 2.

“ On the whole, it may seem, that the doxology is established by the Greek MSS. and eastern versions; though some of Whitby's proofs from Lucian, Nyssen and Ambrose are not perhaps so conclusive.

“ V. 13. *Amen.*] This is in the Vulgate; perhaps inserted by Jerom; it is wanting in a few Greek copies, Mill. This word may have

have been inserted, as being usual for the Jews and Christians to answer as a response. Num. v. 22. Nehem. v. 13. viii. 6. 1 Cor. xiv. 16. ; but was probably spoken by our Lord, as it is found at the foot of prayers in the O. Test. Ps. lxxii. 19. Le Clerc.

“Forms of Prayer prescribed in the Bible are: Num. vi. 23. Deut. xxi. 8. xxvi. 13. Joel ii. 17. Bp. Wilson.” P. 118.

In our progress through the Annotations, we find that Bowyer has ample justice rendered him. In a work like this, some things however will appear to be omitted, of which the learned author, in a second edition, will we are certain be anxious to avail himself. Perhaps good use might have been made of Harmer's Observations: at p. 30, at the word *αλαλαξεν*, some very ingenious criticisms on this word, and the lamentations at funerals, may be found in Russel's History of Aleppo, vol. i, p. 442. But altogether we say, without the smallest reserve, we never saw a book more admirably adapted for the use of students, more creditable to an author's sagacity, diligence, and erudition, or more likely to make the investigation of the scriptural subjects of the New Testament easy and agreeable. The writer's own conjectures, which are introduced with the greatest modesty, in the body of the work, are often very happy, and always deserve the most serious attention; when we say this, we have a particular view, among numerous other portions, to vol. ii, pp. 60, 1, 2, 3, 4, 5, and seq. In a second edition, something of an Index would be of use to the student, which might be made acceptable to more critical readers, by having particular references to the more difficult or controverted passages.

We would willingly consider the present work, excellent as it is, as the harbinger to other and similar labours from the author's pen. Perhaps at some future hour of literary leisure, reflection on the usefulness of what he has already produced, may suggest to him the expediency of bestowing the same attention on the Epistles, and the Apocalypse, which he has so successfully exercised upon the Gospels. The student will then have a manual, which he must at present seek, if not in vain, yet not without much arduous labour, and diversified research. We scruple not to affirm, that, in what we have above hinted, our own wishes are strongly seconded by many of those, for whose effectual and solid benefit Mr. Ellesly has demonstrated the most anxious and most auspicious zeal.

**ART. II.** *A Tour round North Wales, performed during the Summer of 1798: containing not only the Description and local History of the Country; but also a Sketch of the History of the Welsh Bards; an Essay on the Language; Observations on the Manners and Customs; and the Habitats of above 400 of the more rare Native Plants; intended as a Guide to future Tourists. By the Rev. W. Bingley, B. A. F. L. S. of St. Peter's College, Cambridge. Illustrated with Views in Aquatinta, by Alken. In Two Volumes. 8vo. 1l. 1s. E. Williams. 1800.*

**L**ONG experience has instructed us always to take up a book with some degree of distrust, which promises ostentatiously in its title-page. Conscious merit disdains all artificial aids, and trusting that its productions will stand the test of careful and serious examination, it is not at all anxious to appear to the world but in the simple garb of unornamented truth. We must, however, candidly acknowledge that, in our progress through these volumes, we do not find any great occasion to complain of deception, one instance alone excepted. The reader who sees in the title-page a promise of Views in Aquatinta, and receives from his bookseller a charge of a guinea for two octavo volumes, would certainly expect more than *four* views. We wonder, indeed, that the author, who appears to have a good taste and talent for this art, and who must be conscious that these views are to be produced with no extraordinary degree of labour or expence, did not give a greater indulgence to his own propensities. With this single exception, we have no hesitation in declaring, that these volumes deserve to be ranked among the best performances of the kind; nor will any one hereafter act wisely, who should visit North Wales, without making them his companions. They bear every internal mark of diligent investigation, and patient research; nor did the writer disdain any personal fatigue or inconvenience by which he might obtain information, or promote the more accurate knowledge of the places and manners he professes to describe. Beginning at Chester, the description of which place he ingenuously acknowledges to be borrowed in a great measure from Pennant, Mr. Bingley makes the regular circuit of North Wales. The subject is indeed far from being exhausted; but as so many publications of Tours in Wales have of late years appeared, we can hardly do more than give our readers a general character of this work, which indeed we have already done, and subjoin a specimen of its mode of execution.

"The village of Llanberis is romantic in the extreme; it is situated in a narrow grassy dell, surrounded by immense rocks, whose summits, cloud-capped, are but seldom visible to the inhabitants from below. Except two tolerable houses in the vale, one belonging to Mr. Jones, the agent to the copper mine, and the other, which is on the side of the lake opposite to Dolbadarn castle, belonging to the agent to the slate quarries, the whole village consists but of two cottages, apparently the most miserable. They are in general constructed of a shaly kind of stone, with which the country abounds, and with but just so much lime as to keep out the keenest of the mountain blasts. The windows are all very small, and, in addition to this, by far the greater part of them, from having been formerly broken, are blocked up with boards, leaving only three or four panes of glass, and affording scarcely sufficient light within to render even "darkness visible." Here I might have expected to find a race of men, who, subject to the inconveniences, without participating in the benefits of civil society, were in a state little short of misery. These men, it might again be supposed, in this secluded place, with difficulty contriving to keep up an existence, would be cheerless as their own mountains, throwed in snow and clouds; but I found them not so, they were happier in their moss-grown coverings, than millions in more exalted stations of life; here I truly found, that

Tho' poor the peasant's hut, his feasts tho' small,  
 He sees his little lot, the lot of all:  
 Sees no contiguous palace rear it's head,  
 To shame the meanness of his humble shed;  
 No costly lord the sumptuous banquet deal,  
 To make him loathe his vegetable meal;  
 But calm, and bred in ignorance and toil,  
 Each with contracting fits him to the soil.  
 Cheerful at morn he wakes from short repose,  
 Breathes the keen air, and carols as he goes.  
 At night, returning, every labour sped,  
 He sits him down the monarch of a shed.

"There are two houses in this village, at which the wearied traveller may take such poor refreshments as the place affords. One of these belongs to John Close, a grey-headed old man, who, though born and brought up in the north of Yorkshire, having occasion to come into Wales when he was quite a youth, preferred this to his Yorkshire home, and has resided here ever since. The other house is kept by the parish-clerk, who may be employed as a guide over any part of the adjacent country. I found him well acquainted with the mountains, and a much more intelligent man than guides in general are. He does not speak English well, but his civility and attention were a sufficient compensation for that defect. Neither of these places afford a bed, nor any thing better than bread, butter, and cheese, and perhaps, eggs and bacon.

"As I was one day sitting to my rustic fare, in the former of these houses, I could not help remarking the oddness of the group, all at the same time, and in the same room, enjoying their different repasts. At one table was seated the family of the house, consisting of the host, his

his wife, and their son and daughter, eating their bread and milk, the common food of the labouring people here; a large overgrown old sow making a noise, neither very low nor very musical, whilst she was devouring her dinner from a pail placed for her by the daughter, was in one corner, and I was eating my bread and butter, with an appetite steeled against niceties by the keenness of the mountain air, at a table, covered with a dirty napkin, in the other corner. This scene, however, induced me ever afterwards, in my excursions to this place, to bring with me refreshments from Caernarvon, and enjoy my dinner in quiet in the open air. But, excepting in this single instance, I did not find the house worse than I had any reason to expect in such a place as this. The accommodations in the clerk's house are poor, but the inhabitants seemed very clean and decent people.

“ The church of Llanberis, which is dedicated to St. Peris, a cardinal, missioned from Rome as a Legate to this island, who is said to have settled and died at this place, is, without exception, the most ill-looking place of worship I ever beheld. The first time I visited the village, I absolutely mistook it for an antient cottage, for even the bell turret was so overgrown with ivy as to bear as much the appearance of a weather-beaten chimney as any thing else, and the long grass in the church-yard completely hid the few grave-stones therein from the view. I thought it indeed a cottage larger than the rest, and it was sometime before I could reconcile to myself that it was a church. Here is yet to be seen the Well of the Saint, inclosed within a square wall; but I met with no sybil, who, as Mr. Pennant relates, could divine my fortune by the appearance or non-appearance of a little fish which lurks in some of its holes.

“ The curate I saw, and was introduced to; he resides in a mean-looking cottage not far distant, which seemed to consist of but few other rooms than a kitchen and bed-room, the latter of which served also for his study. When I first saw him, he was employed in reading in an old volume of sermons. His dress was somewhat singular; he had on a blue coat, which had long been worn thread-bare, a pair of antique corderoy breeches and a black waistcoat, and round his head he wore a blue handkerchief. His library might have been the same that Hardis has described in the *Village Curate*.

Yon half-a-dozen shelves support, vast weight,  
The curate's library. There marshall'd stand,  
Sages and heroes, modern and antique:  
He, their commander, like the vanquished fiend,  
Out-cast of heav'n, oft thro' their armed files  
Darts an experienced eye, and feels his heart  
Distend with pride, to be their only chief:  
Yet needs he not the tedious mutter-roll,  
The title-page of each well known, his name,  
And character.

From the exterior of the cottage it seemed but the habitation of misery, but the smiles of the good man were such as would render even misery itself cheerful. His salary is about forty pounds, on which, with his little farm, he contrives to support himself, his wife, and a horse,

horse, and with this slender pittance he appeared perfectly contented and comfortable. His wife was not at home, but from a wheel which I observed in the kitchen, I conjectured that her time was employed in spinning wool. The account I had from some of the parishioners of his character was, that he was a man respected and beloved by all, and that his chief attention was occupied in doing such good as his circumstances would afford to his fellow creatures." Vol. i, p. 190.

We insert the following also, as being highly creditable both to the author's sensibility and his poetical talents.

" Llanfawr, *the Great Village*, I next arrived at. This is the supposed place of interment of Llywarch Hên, or *Llywarch the Aged*, a Cambrian Prince, and a most celebrated British bard and warrior, who flourished in the seventh century; and, after a life of vicissitudes and misfortunes, died at the great age of a hundred and fifty years. Dr. Davies mentions in his time an inscription being upon the wall under which he is said to have been interred, but that being now covered with plaster is not visible. Not far from hence is a circle of stones, called Pabell Llywarch Hên, or *the Tent of old Llywarch*, where, it is probable, he had a house, and spent the latter part of his days. In his activity in opposing the encroachments of the Saxons and Irish, he lost his patrimonial possessions, and every one of his four and twenty sons. Upon the loss of all his friends, he retired to a hut at Aber Cuog (now Dôlguog, near Machynlleth) to soothe with his harp the remembrance of misfortune, and to vent in elegiac numbers the sorrows of old age in distress. He has described his deplorable situation in numbers the most simple and affecting, from which the following is a selection put into English dress.

" Hark! the cuckow's plaintive note  
Doth thro' the wild vale sadly float;  
As from the rav'nous hawk's pursuit,  
In Clog rests her weary foot;  
And there, with mournful sounds and low,  
Echoes my harp's responsive woe.

Returning Spring, like opening day,  
That makes all nature glad and gay,  
Prepares Andate's fiery car,  
To rouse the brethren of the war;  
When, as each youthful hero's breast  
Gloweth for the glorious test,  
Rushing down the rocky steep,  
See the Cambrian legion sweep,  
Like meteors on the boundless deep.

Old *Mona* smiles —————

Monarch of an hundred isles.

And Snowdon from his awful height,  
His hoar head waves propitious to the fight.

But I—no more in youthful pride,  
Can dare the steep rock's haughty side;

For fell disease my sinews rends,  
My arm unnerves, my stout heart bends;  
And raven locks, now silver-grey,  
Keep me from the field away.  
But see!—He comes, all drench'd in blood,  
*Gwên*, the Great, and *Gwên*, the Good;  
Bravest, noblest, worthiest son,  
Rich with many a conquest won;  
*Gwên*, in thine anger great,  
Strong thine arm, thy frown like fate;  
Where the mighty rivers end,  
And their course to ocean bend,  
There, with the eagle's rapid flight,  
How wouldst thou brave the thickest fight!  
Oh, fatal day! Oh, ruthless deed!  
When the sisters cut thy thread.  
Cease, ye waves, your troubled roar;  
Nor flow, ye mighty rivers more;  
For *Gwên*, the Great, and *Gwên*, the Good,  
Breathless lies, and drench'd in blood!

Four and twice ten sons were mine,  
Us'd in battle's front to shine;  
But—low in dust my sons are laid,  
Nor one remains his sire to aid.

Hold, oh hold, my brain, thy seat;  
How doth my bosom's monarch beat!  
Cease thy throbs, perturbed heart;  
Whither would thy stretch'd strings start!  
From frenzy dire, and wild affright,  
Keep my senses thro' this night." Vol. i, p. 153.

Mr. Bingley seems to have entered more into historical detail than appears necessary; this certainly occupies too large a portion of his work. He objects very often, and it should seem not unjustly, to the hasty and careless assertions of Mr. Warner, and with equal reason questions the accuracy of Mr. Pratt's *Gleanings*; see vol. i, p. 133, vol. ii. p. 236. There is something very like a bull, vol. i, p. 217, which we are the more surprised at, as the language is generally elegant and correct. We would gladly have found room for the entertaining account of the *Fumpers* in the first, and of the *Rockers* in the second volume. The Itinerary is particularly acceptable; the account of the inns may perhaps be occasionally questioned; we have heard praise bestowed for civility, where Mr. Bingley professes to have experienced a contrary treatment; but the author travelled on foot, and perhaps did not

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make allowance for that want of sagacity in innkeepers and landladies, of which most poets and authors have in their turn had occasion to complain. Much praise is due to the writer's botanical taste and talents; and his book is, altogether, an acceptable present to the public.

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ART. III. *A Summary of Universal History. Translated from the French of M. Anquetil. Nine Volumes. 8vo. 3l. 12s. Robinsons. 1800.*

THE name of M. Anquetil is well known to all those who are much acquainted with the modern literature of France. His *Esprit de la Ligue* is a little work of great and deserved popularity. There are few abridgments so accurate, and perhaps still fewer which preserve so much of that vivacity, which almost exclusively belongs to the narratives of contemporary writers. His *Intrigues du Cabinet* is generally, and perhaps justly, thought inferior: but it ought to be remembered, that the subject is less interesting, and that the inferiority does not become very conspicuous, till after the death of Henry IV, when it was perhaps impossible for any skill to have affected us so powerfully, as by the awful vicissitudes and atrocious passions of the League. His "*Louis XIV, Sa Cour, et la Regence*," was a book of great importance before the publication of the *Mémoires de St. Simon*, because it contained large extracts from that manuscript. Since the publication of that amusing and interesting work, the importance of M. Anquetil's book has diminished. He is now at an advanced age; and it appears, from several passages of his Preface, that he has suffered under the revolutionary tyranny, which, though it boasts of its descent from philosophy, has spared scarcely one man of letters of France, either of those whose pernicious writings contributed to the misery of the world, or of those who were "guiltless of their country's blood." Unfortunately for the honour of learning, the number of the latter is very small; yet it ought not to be forgotten, that *M. de Guignes*, one of the most learned men in Europe (who died lately at Paris) though labouring under the evils of poverty, and the infirmities of extreme old age, rejected with scorn the proffered bounty of the oppressors of his country; and that the *Abbé Delille*, the first poet of France, remains in exile, the voluntary victim of his honour, and disdains to prostitute his genius, or to lend his fame to tyrannical usurpers,

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in spite of the importunity with which they court him to the acceptance of their dishonourable dignities, and of pensions paid out of the plunder of their enslaved people. The hostility of *Marmontel* to the Revolution, and the penitence of *La Harpe*, ought to be considered as a sufficient atonement for the former compliances of these ingenious writers, with the faction—calling itself Philosophical. The character of M. Anquetil is unstained by any connections with the Revolution, and his opinion of it may easily be collected from the present performance.

This work scarcely admits the display of historical talents of the highest order. Critical discussion, or profound observation, or animated description, are not to be expected, and would perhaps be misplaced, in an abridgment of universal history, confined within the comparatively narrow limits of nine volumes. It is chiefly an abridgment of the English Universal History, with the addition of those remarkable facts which have occurred, or historical discoveries which have been made, since the appearance of that laborious and exact, though not very amusing compilation. The first volume, which comprehends the history of the Orientals and Greeks, till their conquest by the Romans, is very judiciously abridged; and it gives us pleasure to add, that it proves the ingenious author to be unstained by the fashionable sophistry of his age and nation. In a short but very sensible account of the Mosaic cosmogony, and of the Jewish history, he is not deterred from professing his belief in the Scriptures, either by the persecution of character, which the sophistical conspirators carried on against every writer who dared to profess religion for the last fifty years, or by that furious persecution, even unto death, which raged against the Christian name throughout France, during the greater part of the time which he employed in the composition of his work\*. In the same manner also, where this author, in the second volume, relates the history of our Saviour, and the diffusion of the Christian religion, his narrative and reflections are such, that his work may be safely put into the hands of youth; which can very rarely be said of any publication from the French press.

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\* At this period the Atheist *Le Quatre* (one of the illuminators of the age, since convicted of theft) boasted that he employed both *reason* and the *guillotine* for the extirpation of prejudice, i. e. of a belief in God. He tells us that he found the guillotine a much more effectual instrument of conversion than reason; and this is almost the only fact that we should believe on his testimony. (See his Letters to the Convention.)

It will not be expected that we should give long extracts from an abridgment, or make it the subject of laborious criticism. It appears to us, that the space allotted to different parts of the history has not been measured according to their relative importance. Five volumes are allotted to the history of the world before Mahomet, so that only four remain for universal history since that period. This is a very injudicious change in the plan of the English Universal History. The author perhaps suffered the ancient part of his history, to grow insensibly beyond its reasonable proportion, and was therefore compelled to compress the modern into an inconveniently small space, lest the whole work should have become too voluminous. This is the disadvantage of writing without an exact plan. Every author who begins to write without a previously arranged plan, must of necessity abandon the size of his work, and the proportion of its parts, to mere chance. This defect is peculiarly disadvantageous in abridgments, of which method and proportion are among the chief excellencies.

In the ancient part of the history there is also another defect, which has perhaps principally arisen from too closely following our English compilation. Too much space is allotted to obscure and even fabulous parts of history, and to dynasties of Princes, of whom little is known but the name, and whose very existence is not always established by the clearest evidence. This defect is much more inconvenient in an abridgment than in an extensive compilation. M. Anquetil's account of the French Revolution is short and cautious, but very clearly intimates his opinion of that most calamitous event. One passage occurs in this account, which is so singular that we shall lay it before our reader.

“ Many have endeavoured to discover the origin of these combinations (i. e. the taking of the Bastille, &c.) and how they were organized. They arose, as is believed, from a spirit of revenge in the Duke of Orleans, who was displeased with the court; the malicious pleasure which he took in throwing it into embarrassment, and perhaps the hopes he had conceived of expelling from the throne his relation by whom it was occupied, and of establishing himself in his room. It is said that he devoted to the accomplishment of this project the greatest part of his property, which was immense. It is even suspected that he was assisted by British money to pay the populace; and this suspicion becomes a certainty, when it is recollected that, at the commencement of our troubles, Pitt demanded from the Parliament a million sterling, under the head of money for secret service.” Vol. vii, p. 333.

It is not necessary to make any observations on this most ridiculous charge. No million for secret service was voted in the year

year 1789; and we fear that M. Anquetil is so grossly ignorant of English affairs, as to confound the annual million applied towards the gradual extinction of the public debt with money voted for secret service. The best excuse we can make for him is, that he assigned this English origin to the Revolution, in order that he might be more at liberty to condemn it without offending the national prejudices of Frenchmen. If he persuades his countrymen to entertain a just abhorrence of their Revolution, we shall not think it worth our while to complain, that he employs for that purpose the most fabulous imputations against the English character. It is of far more importance to themselves, to us, and to the whole world, that they should think justly of their own Revolution than of the conduct of the British nation. Every Englishman must smile at such absurd accusations.

The character of Louis XVI. does honour to M. Anquetil's honesty and courage, when we consider that it was written and published during one of the fiercest periods of revolutionary despotism, when the murderers of that ill-fated prince were the masters and oppressors of France. We shall extract the original and the translation, that our readers may have the means of estimating the fidelity of this version.

“ ORIGINAL.

“ Louis XVI. étoit âgé de trente huit ans et en avoit régné dix-huit. La postérité ne le jugera sur le témoignage des écrits que les factions enfantent dans le tems de révolution. Elle ne confirmera pas les noms odieux que ces écrits lui prodiguent. Il étoit bon, humain, et desiroit sincèrement de procurer le bonheur du peuple. Ceux qui l'abordoient sans qu'il s'y attendit le trouvoient quelquefois brusque et farouche. Il étoit bon mari, bon pere, excellent maitre, mais en general il étoit plus estimé qu'aimé dans sa cour. Louis XVI. avoit des connoissances, il aimoit la lecture. Avec beaucoup de bon sens dans les occasions importantes, il étoit timide et irresolu. S'il avoit le courage de reflexion il manquoit du courage d'intrepidité qui plait aux François.”

“ TRANSLATION.

“ Louis XVI. was thirty-eight years of age, and had reigned eighteen. Posterity will not judge of his character from the testimony of those publications which are the offspring of faction during times of revolution. It will not confirm those odious names which were lavished upon him by these writings. He was of a mild, humane disposition, and had a sincere desire to promote the happiness of his people. Those who accosted him bluntly\*, found him sometimes blunt and austere. He was a good husband, a tender father, and an excellent master; but in general he was more esteemed than beloved in his court. Louis XVI. possessed knowledge, and was fond of reading.

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\* It should be *unaware*. Rev.

With a great deal of good sense, he was observed on certain important occasions to be timid and irresolute. If he had that courage which arises from reflexion, he wanted that intrepid courage which pleases the French."

Upon the whole, it appears to us that this abridgment is judiciously made; that it inculcates only pure principles, and may be safely put into the hands of youth; and that it is perhaps better adapted to be used as a general guide to history than any other book which is in the hands of the public. It would be very easy to make it still better calculated for that purpose, by adding authorities, by putting the date of the year, and the æra, in the margin of every page, and by subjoining a few short and general tables of chronology. With these improvements, and perhaps a few maps, both of ancient and modern geography, it would become a most convenient school-book.

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ART. IV. *The System of the World. By M. Lambert. Translated from the French, by James Jacque, Esq. 12mo. 162 pp. 3s. 6d. Vernor and Hood. 1800.*

**A** SHORT Preface, of which the following paragraphs form the greater part, will manifest the object of the translator.

"Letters on Cosmogony, by M. Lambert, were but little known in France, except from an extract inserted in the Encyclopedian Journal for the year 1765, when I formed the design of giving them a greater degree of publicity. I might either have translated or digested them; but I preferred the latter method for good reasons.

"These letters have somewhat of the freedom of arrangement which the epistolary style admits: the different subjects are blended together, and the train of ideas break off abruptly; circumstances which require frequent references to what has gone before, and a degree of attention not easily commanded by the bulk of readers. But with the extract above mentioned before me, I have been enabled to save them that trouble; in it each subject has found its proper place; and, as the whole is exhibited in a luminous point of view, I had only to pursue the same order, and to work on a canvas already traced to my hand. I thought these advantages might compensate the reader for the loss he would sustain in respect of the beauties of style, which, besides, a translator but rarely succeeds in transfusing from one language into another.

"It has been my chief study to comprehend fully the ideas of my author, and to deliver them clearly and with precision. As I had it not in my power to consult himself, I submitted my labours to the revision of a philosopher and mathematician of the first eminence, who

honours me with his friendship, and whose name would suffice to impress the public with sentiments favourable to my work."

The contents are as follows :

Encomium of M. Lambert.

Chap. I. Comets—Permanent State of the Solar System.

Chap. II. Principles of Cosmogony. III. The Population of the Universe. IV. The Inhabitability of Comets. V. Number of Comets. VI. The Comets compared with the Planets. VII. Why so many Comets, and so few Planets. VIII. The Table of Halley. IX. Parabolical and Hyperbolical Orbits.—Part II. Chap. I. Of the Motions of the fixed Stars. II. The fixed Stars at different Distances from the Sun. III. The Milky Way—The Figure of the Starry Firmament. IV. The System of the Fixed Stars. V. Objection—Light of the Fixed Stars—At what Distance it is perceptible. VI. Motion of the Fixed Stars—Its Nature, its Velocity, its Direction—Orbits—Universal Motion. VII. Centres. VIII. Ellipses changed into Cycloids.—Universal Motion. IX. General Conclusion—Recapitulation.

The encomium, or rather the account of M. Lambert's life, runs through 38 pages. In it the reader is told, that John Henry Lambert, the son of an honest stay-maker, was born at Malhausen, on the 28th of April, 1728. He was destined to follow his father's business, for which neither his inclination nor his health rendered him fit. His fondness for books and knowledge was manifested in various ways, and at a very early period of life; but it met with considerable checks and obstructions, which principally arose from the indigence of his parents. Perseverance, however, got the better of all opposition, and unremitting industry and application gradually instructed his mind, and made him known to the world. He became a great linguist, a mathematician, a mechanic, an astronomer, &c. &c., and acquired the esteem and friendship of many persons of science and distinction. He was finally an Academician, published several very good tracts, and died on the 25th of September, 1776.

After this *encomium*, in which the writer raises his hero to a very high level; and after the perusal of the titles of the Chapters in the table of Contents, the reader may naturally be induced to expect a work of the very first kind in astronomy, but his expectation will be rather disappointed on perusing the book; for, in general, he will find the contents of the Chapters to be neither very extensive nor very satisfactory; the observations and conjectures are proper, but rather obvious; nor does the work contain any elementary introduction. In short, the contents of these Chapters may be considered as a sort of familiar discourses, such as a man of learning would deliver

*extem-*



*extempore*, in conversation, among lovers of science, where neither the particular statement of facts, nor calculation, can be introduced. Yet, it must be confessed that, amidst a variety of obvious and rather superficial observations, the reader will meet with some passages which show that their author was a man of clear understanding, extensive knowledge, and accurate judgment.

The following passages have been selected and transcribed, for the purpose of giving our readers some idea of the work.

“ CHAP. VII. WHY SO MANY COMETS AND SO FEW PLANETS:

“ That the comets are by far more numerous than the planets is a fact, the reason of which we proceed to investigate: and this is a task the more incumbent on us, that we increase the number far beyond what is warranted by the discoveries hitherto ascertained.

“ According to the idea we have formed of the solar system, it ought to be as populous as possible. For this purpose we give to it as many moving bodies as it can contain, without confusion and without disorder. Hence the most perfect plan of our system will be that into which enters the greatest number of orbits, all separated from one another, and which in no one point intersects each other. If then we should be able to prove that the orbits of comets correspond to this end better than those of the planets, the reason of their superiority in point of number, must be seen and admitted by minds of the most ordinary capacity.

“ The question, therefore, comes shortly to this, which of these two species of orbits the elliptic\* or circular, can be conveniently introduced in the greatest number into the solar system?

“ If all the bodies in our system described circles, the law of gravitation would require that the Sun should occupy their common centre, or, in other words, that all those circles should be concentric: and we must not forget, that under the orbits of planets and comets is comprehended a considerable part of their sphere of activity.

“ Thus the system would present the aspect of a hollow sphere, with the exception, that the circles not being permitted to touch each other, the exterior would be always larger than the interior, and would increase in magnitude in proportion as they were removed from the center. For, if they were joined in one another, as the Equator is in the Colures, they would have certain points of intersection, which we have expressly excluded from the system.

“ But in what *ratio* would the number of these circles or circular orbits increase? It could only be as their distance from the common centre. And whether they are placed in the same plane, or inclined under a certain angle, is a matter of perfect indifference, since they must remain for ever concentric, and consequently the empty spaces be equally lost.

“ It will be recollected, that by placing six perihelions only between Mercury and the Sun, we found 3,600 elliptic orbits between the Sun and Saturn. Here, however, we should scarcely find 150 circular ones.

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\* This is wrong throughout. It should be elliptic and ellipse. *Rev.*  
“ We



" We easily perceive that the great inconvenience of circles is owing to this circumstance, that they must be concentric; an inconvenience which does not occur in the case of ellipses; and so much the less in proportion as they are oblong, like those we have seen described by comets passing between Mercury and the Sun. For the Sun is not in their centre, but in one of their focuses. Hence it is, that we cannot only imagine several of an equal magnitude, but we may interlace them a thousand different ways, and make them diverge above, below, and on each side, towards all the regions of the world. In order to render the idea still more sensible, we have only to construct a sphere composed of elliptic bands or fillets, and compare it with another made of those of a circular form.

" It being then unquestionable that ellipses supply orbits in infinitely greater abundance than circles do, we *will* cease to be astonished that we should people the heavens with so many legions of comets; and instead of being surprised that the number of the planets is so small, we shall rather ask why we have any of them at all. One is disposed to imagine, that for the good of the world, not one of them should be suffered to exist. By what title, in fact, can we pretend to hold our place? We may alledge, for want of a better reason, that good order, and the regular variety of system, required that, among others, there should be globes whose inhabitants might enjoy a more equable temperature. Perhaps also, room was found for a few circles in the interstices of the elliptic orbits, and that we are here only by way of filling up the empty stowage." P. 40.

#### CHAP. VII. OF PART II. CENTRES.

" Each fixed star gravitates towards a centre, and has a motion round it; and in each system of fixed stars resides a common centre. But is this centre only a point in empty space, or is it occupied by a body? This is the first question we have to examine.

" Proceeding by a rule of analogy, it should seem, that we ought to admit a central body, which, as sovereign of the system, governs all the bodies that revolve in it, and directs their motions. Such is the sun in the solar system, and such ought to be some large body in each system of fixed stars.

" I do not absolutely affirm, that central motion could not exist in a system whose centre is nothing but a point in *vacuo*; because I have no doubt the bodies of which it is composed would nevertheless gravitate one towards another: thus, were the sun withdrawn from the system, the planets and comets would still continue to revolve round the common centre of gravity. By reason, however, of the vast distance of the fixed stars from one another, reciprocal gravitation would be extremely impaired; and consequently, for the same reason, it would be necessary to diminish their centrifugal force to prevent its preponderance; without this, it would carry off those bodies at tangents, and dissolve the system. By that means the motion of the stars would be greatly retarded.

" Moreover, the same motion instead of being simplified, would become more and more complex. The mean direction of gravity in each star, would be composed of I know not how many millions of  
simple

simple and particular directions, and consequently subject to perpetual variations. In proportion, therefore, as a system is of vast extent and made for duration, the more it requires to be governed by a simple and general law. We have only to attend to the solar system, and we shall perceive the utility of a central body on which the whole depends. In virtue of this body, it rarely happens that the planets and comets disturb each other, and these extraordinary instances form but trifling exceptions. But were we to retrench the central body, the general law would be destroyed, and the exceptions alone would remain. Harmony, in that case, must be the result of an infinite combination, of individual and discordant impulsions; insomuch, that the more our view of the whole became comprehensive, the more we should find the system, instead of tending to simplicity, confused and perplexed." P. 125.

The conclusion is as follows :

" Let us recapitulate, and have done.—The law of gravitation extends universally over all matter. The fixed stars obeying central forces move in orbits. The milky way comprehends several systems of fixed stars; those that appear out of the tract of the milky way form but one system, which is our own. The sun, being of the number of fixed stars, revolves round a centre like the rest. Each system has its centre, and several systems taken together have a common centre. Assemblages of their assemblages have likewise theirs. In fine there is an universal centre for the whole world, round which all things revolve. Those centres are not void, but occupied by opaque bodies. Those bodies may borrow their light from one or more suns, and hence become visible with phases. Perhaps the pale light seen in Orion is our centre. The real orbits of comets, planets, and suns are not ellipses, but cycloids of different degrees. The orbits of those bodies which are immediately subject to the action of the universal centre, can alone be ellipses."

This work contains one plate, which fronts the title-page. It exhibits a view of the proportional magnitudes of the planetary orbits; a view of the proportional magnitudes of the primary planets; and the apparent magnitudes of the sun, as seen from each planet.

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ART. V. *Dramas, and other Poems, of the Abbé Pietro Metastasio. Translated from the Italian, by John Hooke. In Three Volumes. 8vo. 1l. 1s. Otridge, Faulder, &c. 1800.*

THE Muses of Italy have so long employed Mr. Hooke as their English interpreter, that to doubt of his qualifications for the office would be disloyalty to them. Nor do we know of

of any opposition. His claim is generally and justly admitted, and his translations from the Italian Poets have been received as classical from the time of their appearance. One merit is very prominent in them; they are written in sound and classical English, which, in a period of innovation and affectation, is no small claim to praise. This translator is of the old and regular school, which considers our language as something formed and fixed, not an imperfect dialect, which every pretender is at liberty to change and torture, according to his ideas of improvement. Mr. H. has, however, many other claims to approbation, some of which we shall take occasion to exemplify in the present article.

Of the work before us, a part has long been known and approved. More than thirty years ago six of these dramas were published, in two volumes. These were, *Artaxerxes*, *The Olympiad*, *Hyppis*, *Titus*, *Demetrius*, and *Demophoon*. In addition to these, Mr. Hoole has now given, *The Dream of Scipio*, *Achilles in Scyros*, *Adrian in Syria*, *Dido*, *Ætius*, *The Uninhabited Island*, *Zenobia*, *Themistocles*, *Siroe*, *Regulus*, *Romulus and Hersilia*, and the sacred drama of *Joseph*: besides all the Cantatas, except the second, third, and fourth, which are merely compliments to the imperial family. The translator has also prefixed a short account of Metafasio's life and works, taken chiefly from Cristini and Dr. Burney. By these additions three very handsome volumes are formed; and the English reader is presented with a very ample and pleasing specimen of the works of a poet, unrivalled in ease and delicacy of style.

In translating the Operas of Metafasio, Mr. Hoole originally took up the plan of giving the dialogue entirely in blank verse. This, therefore, as might be expected, he has continued. The spirit of the translator does not seem to be at all abated by time, which might perhaps be expected after an interval of thirty years. This position we shall prove by inserting a passage from one of the dramas now added; and our choice falls upon *Zenobia*, as being an opera of much interest, and containing a singular dramatic situation; a Princess, obliged to decide upon the death either of a husband whom she esteems and respects, or of a discarded lover, dismissed only from political obligations, who deserves her regard, and for whom she still preserves considerable remains of affection. In this severe struggle, duty and virtue are made to triumph.

“ ACT II. SCENE IX. Enter *Zenobia*.

*Zen.* (*entering*) What do I see? Thou in Armenia here?  
Thou Zopyrus?

*Zop.* Ah! princess! blest event  
That brings thee thus before me: 'tis from thee

I counsel

I counsel seek, or rather seek command,  
In what concerns thy heart's most dear affection.

*Zen.* Even now I hasten to pursue my spouse.

*Zop.* To find or lose him must depend on thee.

*Zen.* What dost thou mean?

*Zop.* I'm bound by solemn compact,  
(Which nothing can annul) to take the life  
Of Rhadamistus or of Tiridates,

*Zen.* O! heavenly powers!

*Zop.* Attend my words.—The first  
Is by my followers now detain'd a prisoner;  
The second, by a message forg'd to blind him,  
For which this gem must seem a certain pledge,

*(shews the ring)*

Will soon be drawn to where his death is plann'd.

*Zen.* Whence did thy hand receive—

*Zop.* First hear me speak:

The power is mine to kill or save  
Him whom my will elects.—That choice shall now  
Depend on thee: the one by thee was lov'd,  
And one thou hast espous'd: for me determine,  
And, at thy pleasure, now absolve or sentence.

*Zen.* And must I then—O! cruel fate!—But whence  
Such impious mandate!—What detested cause—  
Who thus compels thee!

*Zop.* Now 'twere long to tell;  
Time presses: much already have I lost  
In seeking thee—now open all thy heart,  
And let me be dismissed.

*Zen.* Eternal powers!  
And couldst thou then consent (O! most inhuman!)  
To such a deed, as this!

*Zop.* The sovereign mandate  
Admits of no dispute; my life must answer.  
Should I neglect to obey.

*Zen.* What punishment,  
What recompence, what power, howe'er supreme,  
Can make that just which bears the stamp of guilt?

*Zop.* Adieu!—I came not hither to dispute  
With idle words.—Thou see'st how far, Zenobia,  
Respect for thee might fix my wavering choice.  
—Myself shall then determine. *(going)*

*Zen.* Stay, O! stay.

*Zop. (returning)* What would'st thou say?

*Zen.* Fain would I—yet reflect—  
Assist me, Gods!

*Zop.* I understand thee well.  
I must without thy speech, prevent thy wishes.  
This ever was the privilege of women.  
Full well I know with reason must thou hate  
Inhuman Rhadamistus: well I know

His stormy passions, jealousy unjust;  
The impious barbarous wound—enough—ere long  
Thou shalt have ample vengeance. (*going*)

*Zen.* O! perfidious!  
And dost thou think Zenobia's heart can harbour  
Impiety like this?

*Zop.* Be not offended:  
Thy silence had misled me—Ho! conduct (*to his followers*)  
The princess to her consort, while I haste  
To take the forfeit life of Tiridates. (*going*)

*Zen.* Yet hear me!—O! ye powers! you put my virtue  
To too severe a trial—Must these lips  
Pronounce the dreadful fate of Tiridates?  
How has he injur'd me? The soul of honour,  
The pride of spotless faith—and can I ever—

*Zop.* Does still Zenobia doubt?

*Zen.* She has no doubts;  
She knows too well whom duty bids her save,  
But shrinks with horror at the dreadful ransom.

*Zop.* I must no longer here remain—decide,  
Or I am gone.

*Zen.* O! yet a moment stay.  
Thou surely may'st consent—

*Zop.* We lose the time  
In vain expostulation.—One must die.

*Zen.* Let then the death—O Heaven! how shall I speak it?  
—Preserve for me—

*Zop.* Say—whom?

*Zen.* Preserve them both,  
If thou would'st have me owe to thee my peace;  
If both thou can'st not save—yet save my husband.

*Zop.* (*aside*) 'Tis Rhadamistus then enjoys her love.  
(*To her*) And canst thou then, Zenobia, will the death  
Of such a faithful lover?

*Zen.* (*in agony*) Save my husband!  
And tell me not (O heaven!) what victim dies.

*Zop.* Would'st thou to life thy lord release,  
To loose his bonds be mine;  
Would'st thou preserve thy future peace,  
That care to me resign.

I pardon every doubt of me,  
Whose heart thou ne'er hast known;  
But soon, by what I've done for thee,  
Shall Zopyrus be shown. [*Exit.*]

SCENE X. *Zenobia* alone.

And dost thou still, inhuman! live, still breathe?  
And could'st thou then pronounce the fatal sentence,  
Yet feel not instant death, or break with horror  
The heart where gratitude no longer dwells?  
Since then—but what, Zenobia, hast thou said?

Why wander thus?—Thou hast fulfill'd thy duty,  
 And now lament'st with all a woman's weakness,  
 O! think this grief eclipses every merit  
 Of such a triumph: equal is the guilt  
 Of evil actions done, or good repented.  
 Alas! 'tis true—yet Tiridates dies!  
 And dies by my decree—even now, perhaps,  
 With his last breath invokes Zenobia's name;  
 Defend him, pitying Gods! To save my husband  
 Was mine, 'tis your's to succour innocence.  
 The suppliant prayers of one who knows not falsehood  
 Fly wing'd to heaven.—I come not now before you  
 With sorrows that derive their source from crimes;  
 From a pure spring my tears unsullied flow.

Ye righteous Gods! who only know  
 The heart's conceal'd desires,  
 Can tell if pure compassion now  
 My blameless vows inspire.

'Tis true, from virtue's path severe  
 You bid me ne'er depart;  
 But different must in heaven appear  
 The just and cruel heart. [Exit.]

The Cantatas are a part of Metastasio's works hitherto very little known; and, as their beauty is extraordinary, Mr. Hoole will be allowed to have rendered a good service to literature, by bringing them forward into notice. He has divided them among his different volumes. Five (from the fifth to the ninth inclusive) are placed at the end of the first volume: one, the Triumph of Glory, which stands first in the author's arrangement, concludes the second volume; and the rest are subjoined to the third. The exquisite beauty of the seventh, entitled The Storm, induces us to insert it, preferably to any other, in the original, and in the translation.

“ LA TEMPESTA. CANTATA VII.

No, non turbarti, O Nice; io non ritorno  
 A parlarti d'amor. So che ti spiace,  
 Basta così. Vedi ohe il Ciel minaccia  
 Improvvisa tempesta; alle capanne  
 Se vuoi ridurre il gregge; io vengo solo  
 Ad offrir l'opra mia. Che! non paventi?  
 Osserva che a momenti  
 Tutto s'oscura il Ciel, che il vento in giro  
 La polve inalza, e le cadute foglie.  
 Al fremer della selva, al volo incerto  
 Degli augelli smarrite, a queste rare  
 Che ci cadon sul volto umide stille.  
 Nice io preveggo . . . . Ah non tel dissi, O Nice,

Ecco

Ecco il lampo, ecce il tuono. Or che farai?  
 Vieni, senti; ove vai? Non è più tempo  
 Di pensare alla greggia. In questo speco  
 Riparati frattanto; io sarò teco.

Ma tu tremi, O mio tesoro?  
 Ma tu palpiti, cor mio?  
 Non temer, con te son io  
 Ne d'amor ti parlerò.  
 Mentre folgori, e baleni,  
 Sarò teco, amata Nice,  
 Quando il Ciel si rassereni,  
 Nice ingrata, io partirò.

Sedi; sicura sei. Nel sen di questa  
 Concava rupe in fin ad or giammai  
 Fulmine non percosse,  
 Lampo non penetrò. L'adombra intorno  
 Folta selva d'affori,  
 Che prescrive del Ciel limiti all'ira.  
 Siedi, bell'idol mio, siedì, e respira.  
 Ma tu pure al mio fianco  
 Timorosa ti stringi, e, come io voglia  
 Fuggir da te, per trattenermi, annodi.  
 Fra le tue la mia man! Rovini il Cielo,  
 Non dubitar, non partirò. Bramai  
 Sempre un sì dolce istante. Ah così fosse  
 Frutto dell'amor tuo, non del timore!  
 Ah lascia, o Nice, ah lascia  
 Lusingarmene almen. Chi sa? Mi amasti  
 Sempre forse fin or. Fu il tuo rigore  
 Modestia, e non disprezzo; e forse questo  
 Eccessivo spavento  
 È pretesto all'amor. Parla, che dici?  
 M'appongo al ver? Tu non rispondi? Abbass  
 Vergognosa lo sguardo?  
 Arroscisci? Sorridi? Intendo, intendo!  
 Non parlar, mia speranza;  
 Quel riso, quel rossor dice abbastanza.

E pur fra le tempeste  
 La calma ritrovai;  
 Ah non ritorni mai  
 Mai più sereno il dì!  
 Questo de' giorni miei  
 Questo è il più chiaro giorno  
 Viver così vorrei  
 Vorrei morir così."

" THE STORM.

Ah Nyfa, fly me not, nor think me here  
 With Love's forbidden tale to vex thine ear.

But



But see, in threatening skies  
 The gathering tempest rise!  
 Say, wouldst thou lead to sheltering fold  
 Thy timorous flock! A friend behold  
 To share thy task—and think me not too bold.  
 Hast thou no dread? An instant shrouds  
 The face of heav'n in darkening clouds;  
 The wind high-lifting from the ground  
 The dust and wither'd leaves, in eddies whirls them round,  
 From murmurs thro' the branches light:  
 From fluttering birds' uncertain flight:  
 From the drops that, falling flow,  
 Our checks bedew—full well I know  
 By every sign—Ah! Nyssa, told I true?  
 Hark! how the thunder growls, the streamy lightning view:  
 But whither, whither dost thou fly?  
 Ah! turn again,—a friend is nigh:  
 Forget thy flock, to yonder cave repair,  
 And I, beside thee plac'd, will watch my darling fair.

Thou tremblest, idol of my heart,  
 New fears thy bosom move;  
 Fear not—from thee I'll ne'er depart,  
 Nor whisper aught of love.

When thunders roar and lightnings play,  
 With thee still let me dwell;  
 But when the storm is past away,  
 Ungrateful nymph, farewell.

Sit then, securely sit, within the womb  
 Of this lone rock, no lightnings pierce the gloom,  
 No thunderbolt descends:

Wide circling round a laurel grove extends,  
 And from celestial wrath this hallow'd spot defends:  
 Sit then, my love—O heav'ns! I feel thee now  
 Close-trembling at my side—thy hands entwin'd  
 Are lock'd in mine, as if design'd

To keep me near thee still—and what shall bid me go?  
 Rage, rage, ye skies! ye rage in vain  
 Here still unshaken I remain.

O! moments fought so long; but far more dear  
 Were these the fruits of love, and not of fear.

Yet let me, Nyssa, still believe  
 And still my flatter'd sense deceive—  
 Who knows? Perhaps I long thy heart possess'd,  
 And modesty, not rigour, chill'd thy breast.

The terror now thou seem'st to prove  
 Perhaps is but the feint of love.

Ah! speak, my fair, have I the truth divin'd?  
 Thy lips are silent still, thine eyes to earth inclin'd.

O heavens! a blush; a smile!  
 Do these my hopes beguile?

O! no—

O! no—I see, nor see by hope alone,  
That blush, that smile, makes every wish my own.

Amidst the gloom, returning peace  
Forbids me more to mourn,  
Then never may the tempest cease,  
Or cheerful day return.

Of all the days the sun can give  
I seek no brighter sky:  
With thee, my love, I thus would live,  
With thee I thus would die."

To say that Mr. H. has not perfectly equalled the delicacy of the original writer, is only to say that he has not done what every translator must fail to effect, and what no language perhaps but the Italian will completely admit. He has certainly rendered his author well, and has made it very evident that he feels the spirit of his writings; and this commendation may fairly be extended to the three volumes.

ART. VI. *Sermons on the chief Doctrines and Duties of the Christian Religion, in their natural Order.* By William Dalglish, D. D. Minister of Peebles. Two Volumes. 8vo. 12s. Creech, &c. Edinburgh; Reed, Glasgow; Dilly, London: 1799.

WE agree with this author in his opinion expressed in the opening of his Preface; and account it a subject of just congratulation to our countrymen: "While irreligion and licentiousness are miserably convulsing many neighbouring states, it is a proof of the good sense and piety which have long characterized the British nation; that, among all ranks of men, and all denominations of Christians, a regard for religion so generally continues." P. iii. To exhibit the chief doctrines and duties of our religion in their natural order, yet free from the strict formality of system, is the declared purpose of these Sermons.

"They begin with shewing the importance, the proper foundations and rules of religion, natural and revealed; the divine authority, perfection, and excellence of the Christian religion, which comprehends both, and the chief doctrines of it which we should know and believe. From these they proceed naturally to those truths of our religion which tend more immediately to induce mankind to embrace it, and enforce that sincere compliance with the gospel, through the Holy Spirit, in  
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our repentance towards God, and faith in the Lord Jesus Christ, by which we become true Christians, and partakers of the salvation which Christ hath purchased for us. Having established this solid foundation of practical religion, they next go on to explain and inculcate those chief duties toward God, mankind, and ourselves, which, as men and Christians, we ought to perform. And they conclude with recommending earnestness and progress in religion, and the proper means and motives to them, till we arrive at that complete and everlasting happiness in heaven, which Christ hath assured to all who believe and obey his gospel." P. iv.

In general, these Sermons, by the length, and occasionally the learnedness of their discussions, are calculated rather to be read in private, or in families (as the author designed them) than to be pronounced from the pulpit; though, in any place or situation, they can scarcely fail to prove highly instructive to the readers, or the hearers of them.

In the Preface notice is given, that "Christians should in matters of religion, call no man master but Christ; this rule the writer of these Sermons hath always been anxious to observe." This notice led us to expect, that a variety of novel opinions would be produced in the course of the work, in which respect we were agreeably disappointed; instances of this kind being very rare, and demanding rather our respectful attention, than any unpleasant animadversion.

In Sermon VII, of vol. i, on John iii, 16, entitled, "A general View of the Scheme of Salvation," Dr. D. has thought fit to agitate the embarrassing question (of which most divines think it better to decline popular discussions) concerning ELECTION. He proposes to steer a middle course, betwixt Arminianism and Calvinism; with what success, we shall enable our readers to judge by some short extracts, which exhibit sufficiently his notions on this subjects.

"We find many passages of scripture which plainly extend the scheme of salvation to all men, and many which as plainly give to the elect peculiar advantages." P. 230.—"We shall find that God provided for the salvation of all mankind who would accept it; and, that his gracious design might not be generally frustrated, that he elected a number in Christ who should be *certainly* brought to comply with it, and obtain its benefits." P. 231.—"To ensure success to his scheme of salvation, God in his infinite wisdom, elected a certain great number of mankind, yet without any merit of theirs, and without any injury to others, and gave them to Christ as his peculiar people, who, by his Holy Spirit, should *certainly* be brought to comply with his salvation, and be partakers of its benefits." P. 235.—"All may take the high consolation to be assured, that none will be excluded from Christ and his salvation, but those who, by their impiety, unbelief, and disobedience, exclude themselves." P. 237.—"Christ, as the common Sa-  
viour

viour of the world, is declared to have procured conditional salvation for all mankind; and as the special and effectual Saviour of the *elect*, to have also *ensured their* compliance with it through his Holy Spirit." P. 237.—"But while the Scriptures thus clearly represent Christ, in his general character and office, as the Saviour of the world, they represent him also as the special Saviour of the *Elect*; for whom he not only purchased salvation, but hath also *ensured* the effectual application of it." P. 242.—"Let us consider the administration of salvation to mankind in the gospel, and we shall find that it extends indefinitely to all, giving all access to Christ and his salvation; and provides, that the *Elect* shall be *actually* brought to him, and made partakers of his benefits by the Holy Spirit." P. 243.—"To all who will ask and receive him, the Holy Spirit is provided and promised, to enable men to comply with these offers of salvation made to them in the gospel." P. 244.

In the following passage, the privilege of the *Elect* seems to be lowered: "Whatever reception others may give to the Saviour and salvation, the *Elect* shall, through his Holy Spirit, be *enabled* to accept them." P. 247. The question is not, who are *enabled* to accept; for the author admits (if we mistake not) that all men are so enabled; but, who are *unable* to reject them.

"God, of his general goodness, hath provided for the eternal salvation of all who will receive it; and of his infinite wisdom and special grace, he hath *infallibly secured* the salvation of a great part of mankind; which God only knows, and which no man can number." P. 254.—"This view of the scheme of salvation is agreeable to the general economy of God towards his creatures, who, as to the animal creatures below us, hath provided for the happiness of all, though some fall short of it." P. 255.

Here the argument seems to be defective. It should have shown (which perhaps cannot be shown) that to a great part of the animal creatures happiness is "*infallibly secured*."

Much more satisfactory (we think) than this notion of the unconditional, irrespective election of *any* persons, is the explication of Mr. Pyle, in his Preface to the Epistle to the Romans, too long to be here cited; and most salutary and just, is the admonition of Bishop Pretyman, in his "*Elements of Christian Theology*" (vol. ii, p. 301): "If we believe that God is infinitely just and merciful, we must believe that he has equally enabled every man born into the world to work out his salvation, though we know so little of the divine government, that in many cases we cannot discern how that impartiality is maintained. This ignorance should lead us to be very cautious in what we pronounce concerning the decrees and counsels of God; it should make us reluctant to speculate upon these awful and mysterious subjects, and solicitous to avoid the pernicious

cious error of aiming at being "wise above that which is written." P. 301.—"Rather than bewilder ourselves in the inextricable difficulties of such contemplations, to which our limited faculties are by no means competent, we should exclaim with the pious and humble Psalmist, "such knowledge is too wonderful and excellent for us, we cannot attain unto it."

P. 302.

We shall state our objections to some other passages; and then produce, out of a multitude which we had marked, a few proofs of the author's piety and eloquence, sufficient to compensate for many blemishes.

In the following passages, fancy seems to prevail over sound judgment :

"In the garden of Gethsemane, on the *east* side of Jerusalem, did our Saviour's sufferings begin, and on Mount Calvary, on the *west* side of it, were they finished; to signify that he died as "the propitiation for the sins of the *whole* world." P. 372.—"And, as it is most probable, made coats of the skins of the offered victims, and put them on our first parents, as emblems of those garments of righteousness and salvation which should be given unto, and put upon all that believe." P. 432.—"Then issued from his pierced side water and blood, emblematical of the two great blessings of salvation, which he then purchased, even sanctification from sin to holiness, and justification from death to life eternal." P. 436.—"In the *Lord's Supper*, as the salvation of *one* person only is concerned, but in *baptism* the salvation of *two*, who must not see, that the preparation for this holy ordinance, the seriousness with which it should be observed, and the fidelity with which the vows made in it should be fulfilled, in place of being diminished, should rather be increased?" Vol. ii, p. 34.—"Out of the pierced side of our crucified Saviour there flowed at once blood and water; the blood of atonement, to deliver us from the punishments of hell; and water as an emblem of the Holy Spirit, to sanctify and fit us for the happiness of heaven." P. 109.

At p. 401, the preacher's eloquence runs to an excess of vehemence, when he speaks of "burning deeps, fiery gulph, flaming waves, fiery eyes, flaming tongue." On these awful subjects, a preacher should not use stronger language than that of Scripture.

But let us conclude our remarks by specimens of sound piety and genuine eloquence.

"Be thankful to God, the giver of all good, for these invaluable blessings, and dutifully improve them both, and both of them also in their just connection. Never imagine that reason, rightly exercised, can be contrary to revelation; or that revelation, rightly understood, can be contrary to reason, though it must often exceed it; for they are both rays from the same "Father of lights, with whom there is no variableness, neither shadow of turning." Never vilify reason, nor  
disregard

disregard conscience; for they are the best-blessings which the God of nature hath bestowed on man, the foundation of knowledge, religion, virtue, and happiness. Never undervalue or despise divine revelation; for it is one of the best blessings which the God of providence and grace hath given, or can give to man; the perfect rule of religion, and the sure guide to everlasting happiness. Never exalt the one in prejudice to the other; for, without reason to perceive it, revelation were useless; and without revelation to supply its defects, reason were insufficient. And never follow the one while you neglect the other; for those who have foolishly separated them, have often gone into the most dangerous errors; the enemies of revelation blundering most shamefully in the very first principles even of natural religion; and the enemies of reason building opinions and practices on revelation which it never authorised. God hath given both of them, O man! for your direction in religion and virtue; never separate, but use them conjunctly for this important end. Ever exert your best reason to understand rightly divine revelation; and ever consult carefully divine revelation, as being, in matters of religion and salvation, your only perfect and infallible guide." Vol. i, p. 76.

"Would we ask the Holy Spirit, so as to obtain him, we must be willing to submit in all things to his divine influence, and dutifully co-operate with and under him in the great work of our salvation. We can do nothing that has the least merit to procure the Spirit of God, or that is necessary to facilitate his operations. But as the influences of the Holy Spirit are given, not to supersede our rational powers, but to dispose and enable us to direct them to their noblest objects and exercises; we must beware of counteracting his gracious influences, or of neglecting to improve them; but, like students under their master, must co-operate with our divine Instructor and Sanctifier, in every part of our duty. We should guard our mind against levity and inconsideration, and cultivate a rational and serious temper, if we would wish to be formed by the Holy Spirit to wisdom and goodness. We must, through his grace, divest our will of enmity to God and religion, if we would have it brought to a conformity to God and compliance with his gospel. We must banish from our heart envy and malice, and cultivate love to God and man, if we would have the spirit of love and goodness to dwell there. We must abstain from impure thoughts, desires, and practices, and study universal holiness, if we would hope to have our souls temples of the Holy Ghost: and we must not "be filled with wine, wherein is excess; if we would wish to be filled with the Spirit." We must carefully read and attend on the preaching of God's holy word; for the Gospel is the ministration of the Spirit, and the mean of religious instruction, sanctification, and comfort, which God hath appointed, and which his Spirit employs for the conversion of sinners, and the religious improvement of saints. In attending on these, and the other ordinances of religion, we should ever look up to God for his Holy Spirit, and highly esteem, reverence, and love this divine instructor and assistant. Our mind ought to be attentive and docile to his instruction, our will obedient to his admonitions, and our heart thankful for his gracious influences, and ready to

to improve them. Indeed, without the grace of God no man can do these things effectually, and none ought to attempt them, but with humble reliance on divine assistance. Without the dutiful use of our natural powers, which God hath given us, ill can we ask or expect his supernatural aid. But when we work under God, we act as becomes dependent and imperfect creatures; when we work together with God, and as he directs, we act as his dutiful creatures, and may more reasonably expect his divine assistance and blessing." Vol. ii, p. 185.

"This, I think is the scriptural and just view of divine and human agency in the work of our salvation. It neither magnifies the power of man to the exclusion of the grace of God, nor the grace of God to the destruction of man's rational nature; but makes both of them concur in the important work for which both of them are given us. It justly represents God, "from whom cometh down every good and perfect gift," as the primary agent in this great work; and man, endowed with reason, as working together with God, for our eternal salvation. It teacheth us a dutiful dependence on God's grace, without weakening the proper exertion of the natural powers which his goodness hath given us. It teacheth a diligent exertion of our natural powers, yet all in just dependence on divine grace. It has, therefore, all the advantages of both of those schemes which different Sects have adopted, without the dangerous tendency or consequences of either." P. 229.

"In working out your salvation, never separate the rational powers which God hath given you, and the gracious assistance he hath promised you; but improve both in their proper connection. Errors, or extremes, here, are of most dangerous tendency, and ought to be most carefully avoided. Your natural powers, in this fallen state, are not given you in such perfection as to supersede the necessity of divine grace. Divine grace is not afforded to supersede, but to assist the dutiful exertion of your natural powers. Both are eminent gifts of God to man, and ought neither of them to be disregarded, or disparaged, but both of them to be thankfully acknowledged, and wisely improved. They are given you by God for the same great purposes of religion, salvation, and eternal happiness, and ought ever to be jointly employed for these important purposes. Say not, then, with ignorant and vain men, I have sufficient powers for every part of my duty; for, in this fallen state of human nature, your duty is enlarged, and your powers are impaired. As little say, with ill-informed and mistaken Christians, I have no power left to do any thing toward my salvation, and therefore need not attempt it, but must leave it entirely to God to work it for me; or, at most, pray to him to do so: for God does not work out your salvation for you, but works it in you, and with you, by enabling you both to will and to do it; and, therefore, unless you are workers together with God, it will never be wrought. The word of God is certainly man's best guide in religion and salvation. It nowhere says, Work out your salvation wholly in your own strength. As little does it say, Leave this great work entirely to God, and trust to him that he will do it for you, whether you do any thing toward the accomplishment of it or not. The wisdom of God properly con-  
joins



joins what the folly of man has too often put asunder, even the natural powers he hath given you, and the supernatural aid he hath promised you; and directs you to work out your salvation with all the diligence of which you are capable, yet to do all in dependence on his Holy Spirit. Let the infallible word of God be the rule of your principles and of your conduct in this great work. God hath endowed you with rational powers for the important purposes of religion and salvation, and commanded you to employ them chiefly for these ends. It is, therefore, your duty to exert these powers in the best manner you can; for, without your dutiful exertion of the powers which he hath given you, with what confidence can you pray to him for more? He hath graciously promised to you, as fallen imperfect creatures, the assistance of his Holy Spirit; it is therefore your duty to ask earnestly his assistance, and if you do so, you may be assured you shall receive it. The highest exertion of your natural powers, without the concurrence of divine grace, will ever be ineffectual. The grace of God is not promised but to those who ask it, and who wish to concur with it in working out their salvation as God has directed. Disparage not the grace of God, nor exclude yourselves from the benefit of it, by attempting this work in your own strength. As little do you abuse the grace of God into indolence and a criminal neglect of your natural duty. The work of salvation is the effect of both, let both be conjoined, if you would expect its accomplishment. Let not your most active diligence make you neglect your prayers for divine assistance; nor your most fervent prayers supersede your diligence. But ever accompany your best endeavours with your most earnest prayers to God for his promised Grace, and your most earnest prayers with your best endeavours. In short, exert all your powers with the same activity as if you had all to perform in your own strength; yet do all in dependence on divine grace, being sensible, that without this you can do nothing effectually." P. 233.

"Nay, compare the religion of Jesus with irreligion and vice, and you will see it to be easier than to have no religion at all, but to abandon yourselves wholly to impiety and licentiousness. For examine things fairly, and you will find that Christ requires fewer sacrifices and services, and these much easier than what Satan requires of his servants, or than wicked men impose on themselves. Christianity does not require men to sacrifice their best interests, the favour of God in time, and the blissful enjoyment of him in heaven to eternity, like impiety; their serenity of mind, like malice and envy; their contentment and ease, like worldly ambition; their comfortable enjoyment of the blessings of divine Providence, like avarice; their peace of conscience in time, and hopes of happiness through eternity, like all unrepented wickedness; but most effectually promotes your true happiness in this world, and secures it in the next. It does not require you to give so much of your money, even in the noble acts of piety to God and charity to men, as the dissolute throw away in profligacy, and the vain in empty shew; nor to spend so much time in the church, or in the closet, as the dissipated waste in the tavern, or at the gaming-table. It does not shock your reason and conscience, like atheism and licentious-

ness;

ness; convulse your mind and body, like violent anger; nor weaken and destroy them, like intemperance and debauchery. It does not waste your substance and reduce you to poverty, like idleness or extravagance; nor, like every species of vice, does it expose you to shame, and sorrow, and misery in this life, and to eternal damnation in the next: But, by saving men from sin, it saves them from misery; and by guiding them in the ways of righteousness, it leads them through present peace and hope to everlasting happiness. What more shall I say? Every disposition and act of unrighteousness, disregard to God, malevolence to men, and inattention to your true and eternal happiness, is repugnant to the best principles of your rational nature, and to your best interests as probationers for eternity, and is therefore accompanied with painful uneasiness and fear. On the contrary, every disposition and duty of Christianity, piety to God, benevolence to men, and a just regard to your supreme and everlasting happiness, is right in itself, agreeable to your rational nature, and is accompanied with approbation, pleasure and joy. In every point of view, then, it is evident, that the yoke of Satan, which is sin; and his burden, which is guilt, are most galling and grievous: but the yoke of Christ, which is righteousness and peace, is most gracious and easy. For with truth it may be said, that it costs wicked men more labour and pains to sink themselves into eternal perdition, than, with the promised grace of God, would be necessary to secure their eternal happiness." P. 364.

If these are not useful and practical, as well as pious counsels, it is not easy to say where they may be found. The pleasure of perusing is only exceeded by that of recommending them, which we do with sincerity and earnestness.

ART. VII. *The Poems of Allan Ramsay. A new Edition, corrected and enlarged; with a Glossary. To which are prefixed, a Life of the Author, from authentic Documents: and Remarks on his Poems, from a large View of their Merits. In Two Volumes. 8vo. 11. 1s. Cadell and Davies. 1800.*

THESE Poems, having been in the hands of the public for more than half a century, and being universally admired where the language of them is understood, are not the proper objects of *our* criticism. "What has pleased many, and pleased long," as the editor observes in the manner of Johnson, "it would be useless to praise, and idle to censure." Yet, in reviewing what is new in the volumes before us, namely, *the life of the author, and the remarks on his genius and writings*, we may sometimes perhaps be tempted to hazard our own opinion of the merit of Poems, of which the character was stamped so many years before the commencement of our Journal.

"It is understood," we are told in the Advertisement, "that Allan Ramsay, the painter, left some account of his father for publi-

publication; but it is hoped," continues the editor, "that the public will be full as well pleased with the perusal of the *life* of the author, and the *remarks* on his Poems, which have been written by the neutral pen of a stranger."

We quote this sentence, not because we perceive in it any thing which the public is likely either to praise or to censure, but because it affords us an opportunity to observe how precarious that *internal* evidence is, upon which critics are wont to attribute anonymous publications to well-known authors; or to refuse to an author the praise which is due to him for an acknowledged work, because that work is not composed in his usual style. We are here told, that the *life* of Allan Ramsay, and the *remarks* on his genius and writings, are both written by the neutral pen of the same stranger; and yet we should find some difficulty, were we called upon, to point out in the whole circle of English *Belles Lettres*, two pieces of composition, which issued from the press at the same period, and are more unlike to each other than this *life* and *these* remarks. In the former we have indeed met with much pleasing and curious information; but that information is communicated in a style, which is sometimes barbarous, and always affected, while it is accompanied with acrimonious and petulant remarks: the author appears to have laboured reluctantly on a task prescribed to him, and to have taken Johnson for his model; in biography an excellent model, without doubt, to him who possesses the sagacity and the genius of Johnson. The *remarks*, on the other hand, are every where natural and easy. They are expressed in language elegantly simple, and appear to be the spontaneous effusions of a man of taste and genius, writing *con amore* on his favourite topic of discussion.

That our readers may judge for themselves of the truth of this observation, we shall make a few extracts, first from the *life* of the poet, and afterwards from the *remarks* on his genius and writings, noticing, as we proceed, what we think the beauties and the faults of each.

The biographer introduces his subject to his readers, in the following pompous paragraphs.

"While history employs her peculiar powers in developing the intrigues of statesmen, in adjusting the disputes of nations, and in narrating the events of war, biography busies her analogous pen in tracing the progress of letters, in ascertaining the influence of manners, and in appreciating literary characters. The pursuits of history must be allowed to be most dignified, the employment of biography is most pleasing; it is the business of history to record truth, and to inculcate wisdom; it is the duty of biography to pay just tributes of respect and praise to genius, to knowledge, and to virtue. In every age, and in every nation, individuals have arisen, whose talents and labours merited

rited the notice and the remembrance of the biographer, although in some periods, and among some tribes, the tumults of barbarity allowed little leisure or security for collecting anecdotes, and arranging documents, had learning existed to record and detail them. Among other civilized nations, North Britain has produced her full share of genius to be admired, of knowledge to be learned, and of virtue to be imitated. It has, however, been conceived by ignorance, and asserted by dogmatism, that Scotland did not produce in the century which elapsed in 1715, any person, except Burnet, who is worthy of biographical notice, although in fact she did produce in that period, men who were distinguished for their jurisprudence, for their science and learning, for their bravery, and for their wit. It was also in that century, which was thus branded by malignity for its infertility of talents, Scotland produced, during a happy moment, Allan Ramsay, her Doric poet, who claims the notice of biography; because he raised himself to distinction by his talents, and pleased others by the perusal of his poetry, while he derived a benefit to himself by his powers of pleasing." P. 5.

That these inflated triads have some resemblance to the style of Johnson, must be acknowledged. It is not, however, to the style in which he begins his biographical Prefaces, but to that, in which, warming with his subject, he inculcates, in *the Rambler*, some moral truth, or, in *the Lives of the Poets*, some critical decision. Johnson, with all his partiality to rounded periods, had too much good sense, which we hold to be the basis of good taste, to commence a *narrative* in a style of elevation, which, were it suited to the subject, even powers like his could not support to the end. How simply does he begin his life of Milton, though he was to rise, in his analysis of *the Paradise Lost*, to a grandeur of diction, and sublimity of sentiment, surpassed only in the poem which was the subject of his criticism! While this author, from the affected grandeur of his exordium, sinks, during the narrative, into vulgarity and barbarism.

But it is not to the *style* only of this exordium that we object. It is, indeed, "the duty of biography to pay just tributes of respect and praise to genius, to knowledge, and to virtue;" but that duty grasps a larger object. There is no character, at least no human character, to which only *respect* and *praise* are due; and it is the business of the useful biographer to distinguish, in his hero, the minute shades of virtue and vice; to trace to its latent principle every action, which is of sufficient importance to have a place in the narrative; and to distribute praise or censure, as these actions and principles appear to deserve the one or the other. This the present author has never attempted, unless his repeatedly accusing the Doric poet of *vanity* be considered as instances of his impartial discernment.

We

We have said that his style is always affected, and sometimes barbarous and vulgar ; and, in proof of our assertion, we give the following specimens. Speaking of the popularity of Ramsay's poetry, and of its being regularly bought up, as soon as published, by the women of Edinburgh ; he adds, that, "after a while, he attracted, by his *facility* and *naturalness*, the notice of persons of higher rank and better taste." He says, that Smibert, the painter, "was induced, by the *fascination* of Bishop Berkeley, to emigrate with him to Bermudas." He calls the wife of a baronet, who was likewise the daughter of a baronet, "Lady Elizabeth Wardlaw." Instead of the common expression, *pastoral* poetry, he uses the phrase "*Shepherdish* poetry ;" and talks of "elegant raillery, and *healthful* merriment." He calls a junto of *lampooners*, of whom he gives a pretty full account, *this puritanical poet*.

We speak with propriety of the *facility* with which an author writes, and of the *naturalness* of his thoughts and language ; but when we talk of his *facility* and *naturalness* in the abstract, we represent him, whether intentionally or not, as but one degree above an *idiot*. Bishop Berkeley, by every account that we have of him, appears to have been possessed of great powers of persuasion, together with very pleasing and elegant manners, and these manners and those powers might, without impropriety, have been termed *fascinating* ; but this is the first time that we have met with *fascination* in the abstract attributed to man ! On the word *shepherdish*, and on the false grammar in the other sentence, we need make no remark.

This clumsy narrative, however, with all its faults, has likewise its merits. We learn from it, that on the 15th of October, 1686, Allan Ramsay was born in the upper ward of Larnarkshire ; that, at the age of 15, he was put apprentice to a wig-maker ; that in 1712 he married the daughter of an inferior lawyer in Edinburgh, by whom he had many children ; that he began to read poetry at the age of twenty ; and that "frae twenty-five," when he began to write, "to five-and-forty, his muse was neither sweer nor dorty." We learn likewise that he was a great frequenter of *clubs*, by some of which his earliest poems were published ; that he was a passionate admirer of the drama ; that, when fifty years of age, he built "a playhouse at vast expence ;" and that the rulers of Edinburgh shut up the house soon after it was opened, "leaving him without relief, for what the law considered as a damage, without an injury." We are not indeed sure that we understand this expression ; but, in plainer language, the biographer gives a minute account of Ramsay's friends and correspondents, and of the order and various editions of his works.

The poet died at Edinburgh, on the 7th of January, 1758; when he had passed the age of seventy-two, and was buried in the church-yard of the Grey-friars. He appears to have read but little Latin, and less Greek; but his deficiencies in literature were occasionally supplied by the learned Ruddiman, who, with almost every other man of eminence and virtue then residing in Edinburgh, honoured Allan Ramsay with his friendship.

Of the information contained in this piece of biography, but not necessarily connected with the life of the poet, the most important, perhaps to men of letters, is that which ascertains the author of *Hardyknute*, which is here justly called "an imposing imitation of ancient poetry." The biographer completely proves, that the accomplished authoress of that fragment was Lady Wardlow, of Pitreavie in Fife, second daughter of Sir John Halket, Bart. of Pittferran, who was baptized on the 15th of April, 1677, and married on the 13th of June, 1696, to Sir Henry Wardlow, Baronet.

We turn now with pleasure from the editor's biography, to the *Remarks* on the genius and writings of the poet. These are written with taste, with spirit, and, to use his own phrase, with *naturalness*, such as we should little have expected from the rumbling periods of the piece which precedes them. The critic goes over, one by one, the works of his author, pointing out, with an impartial and masterly hand, the beauties and the defects of each; and though he professes no great regard for *metaphysical* criticism, he enters the lists with the metaphysical critic; Lord Kaimes, on the origin and use of *ridicule* in composition, and comes off from the contest completely victorious. But instead of entering into that disquisition, or detaining our readers with his remarks on Ramsay's smaller poems, we hasten to gratify them with the following comparison of the *Gentle Shepherd*, the bard's greatest work, with the *Aminta*, and the *Pastor Fido*.

"The story of the Gentle Shepherd is fitted to excite the warmest interest, because the situations into which the characters are thrown are strongly affecting, whilst they are strictly consonant to nature and probability. The whole of the fable is authorized by the circumstances of the times, in which the action of the piece is laid—The æra of Cromwell's usurpation, when *many a loyal subject*, sharing the misfortunes of *his* exiled sovereign, *were* stripped of their estates\*, and then left to the neglect and desolation of forfeiture; the necessity under which those unhappy sufferers often lay, of leaving their infant progeny under the charge of some humble but attached dependant, till better days should dawn upon their fortunes; the criminal advantages taken by false friends, in usurping the rights of the sufferers, and se-

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\* Here is an oversight in grammar. Rev.



uring themselves against future question by deeds of guilt; these circumstances, too well founded in truth and nature, are sufficient to account for every particular in this most interesting drama, and give it perfect verisimilitude.

“ The Fables of the *Aminta* and *Pastor Fido*, drawn from a state of society which never had any existence, are for that reason incapable of exciting any high degree of interest; and the mind cannot for a moment remain under the influence of that deception, which it is the great purpose of the drama to produce.

“ The characters or persons of the Italian Pastorals are coy nymphs and swains, whose sole occupation is hunting wild beasts, brutal satyrs, who plot against the chastity of these nymphs, shepherds deriving their origin from the Gods, stupid priests of these gods, who are the dupes of their ambiguous will, and Gods themselves, disguised like shepherds, and influencing the conduct and issue of the piece. The manners of these unnatural and fictitious beings are proper to their ideal character. A dull moralizing chorus is found necessary to explain what the characters themselves must have left untold or unintelligible.

“ The persons of the Scottish Pastoral are the actual inhabitants of the country where the scene is laid; their manners are drawn from nature with a faithful pencil. The contrast of the different characters is happily imagined, and supported with consummate skill. *Patie*, of a cheerful and sanguine temperament; spirited yet free from vain ambition, contented with his humble lot; endowed by nature with a superior understanding, and feeling in himself those internal springs of satisfaction, which are independent of the adventitious circumstances of rank and fortune. *Roger*, of a grave and phlegmatic constitution; of kind affections, but of that ordinary turn of mind which is apt to suppose some necessary connection between the possession of wealth and felicity. The former, from native dignity of character, assuming a bold pre-eminence, and acting the part of a tutor and counsellor to his friend, who bends, though with some reluctance, to the authority of a nobler mind. The principal female characters are contrasted with similar skill, and equal power of discrimination. *Peggy*, beautiful in person as in mind, endowed with every quality that can adorn the character of woman; gentle, tender hearted, constant in affection, free from vanity as from caprice, of excellent understanding; judging of others by the criterion of her own innocent mind, and therefore forming the most amiable views of human nature. *Fenny*, sensible and affectionate, sprightly and satirical, possessing the ordinary qualities of her sex, self-love, simulation, and the passion of conquest, and pleased with exercising a capricious dominion over the mind of a lover; judging of mankind rather from the cold maxims of instilled prudential caution than from the native suggestions of the heart. A contrast of characters strongly and skilfully opposed, and therefore each most admirably fitted to bring the other into display.

“ The subordinate persons of the drama are drawn with equal skill and fidelity to their prototypes. *Glaud* and *Simon* are the genuine pictures of the old Scottish yeomanry, the Lothian farmers of the last age, in their manners, sentiments, and modes of life; humble but respectable, homely yet comfortable. The Episode of *Bauldy*, while it



gives a pleasing variety without interrupting the principal action, serves to introduce a character of a different species, as a foil to the honest and simple worth of the former. It paints in strong colours, and exposes to merited reprobation and contempt, that low and sordid mind which seeks alone the gratification of its desires, though purchased by the misery of the object of its affection. Bauldy congratulates himself on the cruel disappointment of Peggy's love, "I hope we'll a' sleep sound but ane, this night," and judges her present situation of deep distress to be the most favourable moment for preferring his own suit. His punishment, as it is suitable to his demerits, gives entire satisfaction." P. cxxvi.

The author pursues this comparison in a manner, which, at every period, calls to our remembrance Johnson's celebrated comparison of Pope with Dryden; nor needs the critic of the *Gentle Shepherd*, the *Aminta*, and *Pastor Fido*, shrink from the presence of so great a rival. But is it possible that the man who wrote thus, in his *Remarks on the Genius and Writings of Ramsay*, wrote likewise the *Life* of that poet, which is prefixed to those *Remarks*? So says the Advertisement, which, though it be anonymous, we have no right to contradict. We can only exhort our readers not to judge of the taste of the editor by the former piece of composition, like a friend of our's, who shut the book in disgust before he had read six sentences; but, if they cannot with patience get through the *Life*, to proceed at once to the *Remarks*, in the perusal of which we venture to assure them of more than a common degree of satisfaction. Not that we submit implicitly to all the critic's decisions; for, on one or two occasions, his respect for the genius of his author, seems to us to have withheld his censures where censure is evidently due.

Thus, when he praises the second and third cantos of the humorous poem entitled *Christ's Kirk on the Green*, and to praise these cantos have indisputably a claim, we think he ought to have noticed their dissimilarity, not only in language, but even in the structure of the stanza, to the first canto, of which they profess to be a continuation. The first canto concludes thus:

“ Quhen all was done, Dik with ane aix  
 Cam furth to fell a fuddir;  
 Quod he, Quhair ar yòu hangit smaix,  
 Rycht now wald flane my bruder.  
 His wyf bad him ga hame Gib glaiks,  
 And sa did Meg his muder;  
 He turnit and gait them bayth their paikis,  
 For he durst ding nane udir,  
 For feir  
 At Christs Kirk of the Grene that day.”

This

This was the composition of James I. of Scotland; and Ramsay professes to imitate the stanza, as well as to continue the story; but that he has not done so, the reader will perceive by casting his eye over the very first stanza of his continuation.

“ But there had been mair blood and skaith,  
Sair harship and great spulie,  
And many a ane had gotten his death  
By this unsonsy tooly;  
But that the bauld good wife of Baith,  
Armed wi' a great kail gully,  
Came bellyflanght and loot an aith,  
She'd gar them a' be hooly  
Fou fast that day.”

Here is wanting a whole line to complete the royal author's stanza; and the line “Fou fast that day”, has nothing similar to it in the first canto. We do not say that Ramsay's verses are worse than the king's, perhaps they are better; but since they profess to be nothing more than a continuation of those verses, they ought to have been constructed in the very same way, without aspiring either to greater ease or greater elegance. This, however, is not the only, nor indeed the greatest objection, which we have to urge against Ramsay's part of this ludicrous poem; for he has introduced octave into the scene, which appear not in the first canto. Thus, according to him,

“ The *letter gae* of haly rhyme  
Set up at the beerd-heed,  
And a' he said was thought a crime  
To contradict indeed.”

But the king makes no mention of “the letter gae of holy rhyme,” and for the best of all reasons; because no such being any where existed in that age. The *letter gae* was brought into the church of Scotland, after the reformation, together with the *holy rhyme* or psalms in metre; and we doubt if he acquired the importance which is here given him, earlier than the days of *Andrew Melville*, who in morose fanaticism, “out-knocked even Knox himself.”

We could with pleasure travel with the remarker over the whole of these two volumes; but the article has already swelled beyond its due proportion. We cannot however dismiss it without noticing the arrangement of the Poems, which differs from that which was made by the author himself, and, in our opinion, without improvement. A collection of miscellaneous Poems should be printed, we think, in miscellaneous order; for it is surely more pleasing to the reader to meet frequently with a change of subject and of style, and to pass alternately  
from

from the grave to the gay, the moral to the humorous; than to have either his attention fatigued by a hundred pages of the one, or his ludicrous emotions overstrained into satiety by as many of the other. We have likewise met with a number of typographical errors in this otherwise elegant edition of the Poems of Ramsay, some of which unluckily affect the sense. Thus instead of "Virtue *beats* the holy fire," which is a phrase without meaning; it ought to be "Virtue *beets*," i. e. rouses or blows into a flame "the holy fire." Instead of "Two miles or three the moist I *do* gang," which is likewise nonsense, the poet undoubtedly wrote "*dow* gang," i. e. "am able to go."

The Glossary, at the end of the second volume, must be highly acceptable to the English reader, and is indeed the best of the kind we ever remember to have seen.

#### ART. VIII. *Asiatic Researches. Vol. V.*

(Concluded from our last, p. 160.)

**A**MONG the important articles of national enquiry, in a region where great vicissitudes of weather prevail, from the extremes of parching heat, to the moist and cold atmosphere of the rainy season, and generate nameless diseases, too much attention cannot be paid to botanical investigations; since in general every soil produces specifics for the diseases originating in the clime; and we have remarked with pleasure, in these volumes, the labours in this line of study, of Dr. Roxburgh and Dr. Buchanan. The eighth article is by the latter gentleman, containing the description of a tree that grows in the Birman country, called LAUNZAN, and affords a very salubrious and nutritious oil, which may be of the greatest importance, if generally cultivated in our eastern settlements. The intention of the essay is to recommend its general cultivation; and the Doctor's personal exertions to introduce it, deserve the warmest commendation from the government of India.

The ninth article exhibits a *Specimen of the Language spoken in the Vicinity of Bhagulpoor*, written by Major Roberts. The inhabitants are said to use no character for writing; but when they wished to apprise the Major that their chief would wait upon him, on a certain day, they sent a messenger, with a bit of straw, having *four knots* upon it, intimating, that on the *fourth day* he would attend him.

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The tenth article is an account of the *Discovery of Two Urns*, dug up near Benares, containing human bones, some decayed pearls, and other stones of little value, and gold leaves, rightly presumed to contain the ashes of some illustrious personage; but of what age, the description in Sanscreeet that accompanies it not having been yet translated, no proper judgment can be formed; but their date is probably of very remote antiquity.

Some inscriptions discovered at Elora, and decyphered by Mr. Wilford, form the eleventh article: they are not of importance enough to be dwelt upon here; no more than are one or two subsequent articles, containing grammatical disquisitions, and exhibiting tables and rules for pronouncing various words in the languages of Ava and Aracan. In India, however, the disquisition cannot fail of being equally useful and acceptable.

In article fifteen, we have an account, by Mr. Hunter, of the astronomical labours of the Rajah Jayasinha, to whose talents, in this line of science, Sir William Jones has borne repeated and very honourable testimony, in various preceding volumes of this work. He flourished towards the close of the last century, and from his great abilities was employed, by the Emperor Mahommed Shah, to reform the Hindoo calendar, which, from the great inaccuracy of the existing tables, had ceased to correspond with the actual appearances of the heavens. This task our princely astronomer accomplished to the satisfaction of the monarch, and the nation in general, who now regulate their calculations and their almanacks by the new tables which he constructed. He erected, by command of that emperor, five observatories of great magnitude in different parts of Hindostan, and completely furnished them, at his expence, with very noble and perfect instruments of every kind. The first is situated at a little distance from Delhi, and is the largest and least injured of the five. The second, in point of magnitude and observation, is at Oujein, the capital of the province of Malwa, in the twenty-third degree of northern latitude; the third was erected at Mattra on the Jumma, but is at present in a very ruinous state, and absolutely useless to the practical astronomer; the fourth still exists in tolerable preservation at Benares, and its stupendous apparatus and instruments have been well described by Sir Robert Barker, in the Transactions of our Royal Society, for the year 1777. It is not mentioned in what particular district the fifth observatory was erected, but most probably it was still nearer the equator, that the result of various observations, in different and remote latitudes, might be obtained for the future guidance of the Hindoo astronomer. It may here be remarked, that these erections have been falsely considered by

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travellers as of high antiquity, and mentioned as evidence of the great advance of the Brahmins in this science in very remote æras; but the Rajah's own account, translated by Mr. Hunter, has fixed the exact date of the construction of them, and that proficiency must, and indeed can, be demonstrated from other sources. The latter portion of this article consists of a very learned and elaborate detail of the improvements which the Rajah was enabled to make in the Hindoo system of astronomy, by consulting those of the Greeks and Europeans; a condescension to which few Indian astronomers have hitherto submitted.

The next article is a communication from the same gentleman, respecting a species of *MELÖE*, common in Bengal, Bahar, and Oude, and possessing all the properties of the Spanish blistering fly; a very important acquisition to the medical gentlemen in India, but not of any moment to European readers or practitioners, who can so easily obtain the *true fly*.

Article the seventeenth exhibits a *comparative Vocabulary* of the languages spoken in the Burman empire. In the native Burman tongue, the writer, Dr. Buchanan, tells us there are four principal dialects. These dialects, though to the Burmans themselves they appear very distinct, yet are not very observable by a stranger. The resident merchant, however, and other foreigners, ought to be well acquainted with the distinction; or otherwise confusion and perplexity will ensue in matters of much consequence. This vocabulary is intended to display that variety, and correct the pronounciation by the true standard. Specimens of the other languages spoken in that vast empire are afterwards given, in the vocabulary form, with remarks that do great honour to Dr. Buchanan as an Oriental linguist, and that in a region as yet but little explored by Europeans. As to know the language of a people is the first step to a more extended intercourse, it is happy for a commercial nation, when gentlemen of Dr. Buchanan's enlightened mind, and superior talents, will undertake to engage in so laborious a study; Sir William Jones thought it worthy of his exertions, and we are glad to see the example so well followed.

The eighteenth article is from the pen of Captain Willford, and on a subject to which he is doubtless fully equal, *the Chronology of the Hindoos*. The information contained in it is extremely important; the genealogical table annexed is very regular and clear in its details; and the result of both is the utter subversion of that monstrous fabric of chronology, which Brahmin vanity had reared on the basis of exaggerated cycles, that never existed but in their wild and perverted imagi-

imaginations. We shall devote to it, as most Important, a very large proportion of our subsequent remarks.

Mr. Wilford begins by observing, that in all their systems, whether of geography, chronology, or history, the Hindoos entertain conceptions alike monstrous, unnatural, and absurd. Their mountains are several hundred miles high; the lives of their deities and ancient heroes are represented of such a length, as to defy human computation; in their extravagant historical details, millions are added at pleasure to swell the enormous amount of those years through which they ridiculously affirm their empire to have existed. In proportion as the one supposition militates against *reason*, the other we know contradicts *nature*, and the proper inference to be drawn is obvious. If a mountain, said in the Puranas to be 500 miles high, is known to be only 500 feet high, we may, by analogy of reasoning, make a similar deduction from the years assigned to the lives of ancient heroes, and the great revolving cycles of time. This is a reasonable and just line of proceeding, in investigations at once so intricate and involved; for, as we can reason from nothing but what we know, there can be otherwise no basis for argument, no rule for the regulation of opinion, no solid ground for ultimate decision. But let us hear our learned Sanscrit scholar himself.

"The *Hindus* still make use of a period of 17,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the *Hindus*, forsaking the paths of historical truth, launched into the mazes of extravagance and fable. MEGASTHENES, who had repeatedly visited the court of CHANDRA GUPTA, and of course had an opportunity of conversing with the best informed persons in *India*, is silent as to this monstrous system of the *Hindus*: on the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond 6,000, or even 5,000 years, as we read in some MSS. He adds also, according to CLEMENT of *Alexandria*, that the *Hindus* and the *Jews* were the only people, who had a true idea of the creation of the world, and the beginning of things. There was then an obvious affinity between the chronological systems of the *Jews* and the *Hindus*. We are well acquainted with the pretensions of the *Egyptians* and *Chaldeans* to antiquity. This they never attempted to conceal. It is natural to suppose, that the *Hindus* were equally vain: they are so now; and there is hardly a *Hindu* who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. MEGASTHENES, who was acquainted with the antiquities of the *Egyptians*, *Chaldeans*, and *Jews*, whilst in *India*, made enquiries into the history of the *Hindus*, and their antiquity: and it is natural to suppose that they would boast of it as well as the *Egyptians* or *Chaldeans*, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom on the contrary these fables are framed.



“ At all events, long before the ninth century the chronological system of the *Hindus* was as complete, or rather, perfectly the same as it is now; for ALBUMAZAR, who was contemporary with the famous ALMAMUN, and lived at his court at *Belac* or *Balkh*, had made the *Hindu* antiquities his particular study. He was also a famous astronomer and astrologer, and had made enquiries respecting the conjunctions of the planets, the time of the creation of the world, and its duration, for astrological purposes; and he says, that the *Hindus* reckoned from the Flood to the *Hejira* 720,634,442,715 days, or 3725 years\*. Here is a mistake, which probably originates with the transcriber or translator, but it may be easily rectified. The first number, though somewhat corrupted, is obviously meant for the number of days from the creation to the *Hejira*; and the 3725 years are reckoned from the beginning of the *Cali-yug* to the *Hejira*. It was then the opinion of ALBUMAZAR, about the middle of the ninth century, that the æra of the *Cali-yug* coincided with that of the Flood. He had, perhaps, data which no longer exist, as well as ABUL-FAZIL, in the time of AKBAR. Indeed, I am sometimes tempted to believe, from some particular passages in the *Purânas*, which are related in the true historical style, that the *Hindus* have destroyed, or at least designedly consigned to oblivion, all genuine records, as militating against their favourite system. In this manner the *Romans* destroyed the books of NUMA, and consigned to oblivion the historical books of the *Ætrurians*, and I suspect also those of the *Turdetani* in *Spain*.

“ The *Purânas* are certainly a modern compilation from valuable materials, which I am afraid no longer exist: an astronomical observation of the heliacal rising of *Canopus*, mentioned in two of the *Purânas*, puts this beyond doubt. It is declared there, that certain religious rites are to be performed on the 27th of *Bhâdra*, when *Canopus*, disengaged from the rays of the sun, becomes visible. It rises now on the 18th of the same month. The 18th and 27th of *Bhâdra* answer this year to the 29th of August and 7th of September. I had not leisure enough to consult the two *Purânas* above mentioned on this subject. But as violent disputes have obtained among the learned *Pandits*, some insisting that these religious rites ought to be performed on the 27th of *Bhâdra*, as directed in the *Purânas*, whilst others insist it should be at the time of the *udâya*, or appearance of *Canopus*; a great deal of paper has been wasted on this subject, and from what has been written upon it, I have extracted the above observations. As I am not much used to astronomical calculations, I leave to others better qualified than I am, to ascertain from these data the time in which the *Purânas* were written.

“ We learn from MANETHO, that the *Egyptian* chronology enumerated fourteen *dynasties*, the particulars of which he omitted as unworthy of notice. In the same manner the *Hindu* chronology presents us with a series of fourteen dynasties, equally repugnant to nature and reason; six of these are elapsed, we are in the seventh, which began

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\* See *Baillie's Astron. Anc.* p. 30. and Mr. *Davis's Essay*, in the second volume of the *Asiatick Researches*, p. 274.”



with the Flood, and seven more we are taught to expect. These fourteen dynasties are hardly ever noticed by the *Hindus* in their legendary tales, or historical poems. The rulers of these dynasties are called *Manus*: and from them their respective dynasty, *antara*, or period, is called a *Manwantara*. Every dynasty ends with a total destruction of the human race, except the *Manu* or ruler of the next period, who makes his escape in a boat, with the seven *Rishis*. The same events take place; the same persons, though sometimes under different names, reappear.

“ Thus the history of one dynasty serves for all the rest. In reality history, according to the *Hindus* themselves, begins with the Flood, or the seventh *Manu*. Each period consists of 12,000 years, which the *Hindus* call *divine*. The *Persians* are not unacquainted with these renovations of the world, and periods of 12,000 years; for the bird *Simurgh* is introduced, telling CAHARMAN that she had lived to see the earth seven times filled with creatures, and seven times a perfect void (it should be six times a perfect void, for we are in the seventh period) and that she had already seen twelve great periods of 7000 years. This is obviously wrong: it should be seven great periods of 12,000 years.” P. 242.

In the above sensible representation, we are let into the most secret arcana of the mysteries of Brahmin chronology, founded as it is partly on vanity, and partly on the false deductions of astronomy, absorbed in the contemplation of those immense periods, to which fancy alone has given being. The circumstance hinted above, that the Brahmins may have purposely destroyed, or at least consigned to everlasting oblivion, in the recesses of the earth, all their ancient and genuine records, is extremely probable, and consistent with every thing which we have heard and known of that bigoted priesthood, eager at all hazards to prevent its impostures from being discovered, and its usurped aggrandizement humiliated.

Mr. Wilford now endeavours to reduce to sense, and some consistency with the received annals of other eastern nations, the scattered fragments of their early history. Stripping truth as he proceeds of its mythological garb, and tearing the veil from historical fraud, he confirms all that Sir William Jones had written on the subject in previous dissertations; adds many new facts, which our increasing acquaintance with the Brahmin records, and especially his own indefatigable enquiries, have since made known to us; and gives a still more minute and regular arrangement of the genealogies of their ancient kings, than even the President presented to the world. One fact, in particular, he has determined, of the greatest importance towards breaking down the exaggerated mass of their swollen chronology; he has demonstrated *that* to be true of India, which Marsham proved in respect to the Egyptian dynasties, namely,

namely, that the long catalogue of kings in series, supposed to have reigned in succession for so many thousand years, consists for the most part of contemporary sovereigns, reigning in different, but remote districts of that vast region of Asia; feudal perhaps and subordinate princes, or branches of the Mahara-jah's family, dispersed through Hindostan, in the great provinces of which the empire was composed.

Having brought this series down to the period of Chandra-gupta, the Sandrocottus of the Greek writers, who flourished when Alexander invaded India, and who was himself an usurper, Mr. Wilford takes the opportunity of introducing a valuable piece of Sanscrit history, relative to the usurpation in question, which was effected after the destruction of the old king, Nanda, and his numerous family of eight children, by a passionate and vindictive Brahmin of the name of Chanacyd. This is according to the text of the Bhagavat, as here cited; but as the Brahmins have always different ways of relating the same story, another and more detailed account is also cited by Mr. Wilford, in which Chandra-gupta is represented, not as a person of mean origin, or the son of a barber, as the Greeks describe him, but as the son of the murdered king himself, murdered not by Chanacya, a Brahmin, but by Sacara, his prime minister. Amidst this wide dissonance of narration, who can expect any pure stream of history to flow? But let us attend to the singular story itself, as related by this writer, from the Mudra-Racshasa, a dramatic piece, which he had the good fortune to meet with in India.

"Nanda, king of Prachi, was the son of Maha Nandi, by a female slave of the Sudra tribe: hence Nanda was called a Sudra. He was a good king, just and equitable, and paid due respect to the Brahmins; he was avaricious, but he respected his subjects. He was originally king of Magada, now called South-Bihar, which had been in the possession of his ancestors since the days of Krishna; by the strength of his arm he subdued all the kings of the country, and, like another Parasurama, destroyed the remnants of the Cshetrins. He had two wives, Ratnavati and Mara. By the first he had nine sons, called the Samadikas, from the eldest, whose name was Samaha (though in the drama, he is called Sarvanthasiddhi); by Mara he had Chandra-Gupta, and many others, who were known by the general appellation of Mauryas, because they were born of Mara.

"Nanda, when far advanced in years, was taken ill suddenly, and to all appearance died. He soon revived, to the great joy of his subjects: but his senses appeared to be greatly deranged, for he no longer spoke or acted as before. While some ascribed the monarch's imbecility to the effects of a certain poison, which is known to impair the faculties at least, when it proves too weak to destroy the life of those to whom it is administered, Mentri-Racshasa, his prime minister, was firmly

family persuaded, according to a notion very prevalent among the *Hindus*, that upon his master's death some magician had entered into the lifeless corpse, which was now reanimated and actuated by his presence. He therefore secretly ordered, that strict search might be made for the magician's own body; for, as according to the tenets of their superstition, this would necessarily be rendered invisible, and continue so, as long as its spirit informed another body, so he naturally concluded the magician had enjoined one of his faithful followers to watch it, until the dissolution of the spell should end the trance. In consequence of these orders, two men being discovered keeping watch over a corpse on the banks of the *Ganges*, he ordered them to be seized and thrown into the river, and caused the body to be burnt immediately. It proved to belong to *Chandra-das*, a king of a small domain in the western part of *India* beyond the *Vindhyan* hills, the capital whereof is called *Vicat-pal*. This prince having been obliged to save himself by flight, from the *Yavanas* or *Greeks*, who had dispossessed him of his kingdom, had assumed, with the garb of a penitent, the name of *Savid'ha*. *Mantri-Rajbasa* having thus punished the magician for his presumption, left the country.

“ When *Nanda* recovered from his illness he became a tyrant, or, rather, having entrusted *Sacatara*, his prime minister, with the reins of government, the latter ruled with absolute sway. As the old king was one day hunting with his minister, towards the hills to the south of the town, he complained of his being thirsty, and quitting his attendants, repaired with *Sacatara* to a beautiful reservoir, under a large spreading tree, near a cave in the hills, called *Patalcandra*, or the passage leading to the infernal regions; there *Sacatara* flung the old man into the reservoir, and threw a large stone upon him. In the evening he returned to the imperial city, bringing back the king's horse, and reported, that his master had quitted his attendants and rode into the forest; what was become of him he knew not, but he had found his horse grazing under a tree. Some days after *Sacatara*, with *Vacranara*, one of the secretaries of state, placed *Ugrabhava*, one of the younger sons of *Nanda*, on the throne.

“ The young king being dissatisfied with *Sacatara*'s account of his father's disappearance, set about farther enquiries during the minister's absence; but these proving as little satisfactory, he assembled the principal persons of his court, and threatened them all with death, if, in three days, they failed to bring him certain intelligence what was become of his father. This menace succeeded, for, on the fourth day, they reported, that *Sacatara* had murdered the old king, and that his remains were concealed under a stone in the reservoir near *Patalcandra*; *Ugrabhava* immediately sent people with camels, who returned in the evening, with the body and the stone that had covered it. *Sacatara* confessed the murder, and was thereupon condemned to be shut up with his family in a narrow room, the door of which was walled up, and a small opening only left for the conveyance of their scanty allowance. They all died in a short time, except the youngest son *Vicatara*, whom the young king ordered to be released, and took into his service. But *Vicatara* meditated revenge; and the king having directed him to call some *Bráhma*n to assist at the *śradha* he was going to perform, in honour

poor of his ancestor, *Vicatara* brought an ill-natured priest, of a most savage appearance, in the expectation that the king might be tempted, from disgust at so offensive an object, to offer some affront to the *Bráhmén*, who, in revenge, would denounce a curse against him. The plan succeeded to his wish: the king ordered the priest to be turned out, and the latter laid a dreadful imprecation upon him, swearing at the same time, that he never would tie up his *śicá* or lock of hair, till he had effected his ruin. The enraged priest then ran out of the palace exclaiming, whoever wishes to be king let him follow me. *Chandra-Gupta* immediately arose, with eight of his friends, and went after him. They crossed the *Ganges*, with all possible dispatch, and visited the king of *Népal*, called *Parvateswara*, or the lord of the mountains, who received them kindly. They entreated him to assist them with troops and money, *Chandra-Gupta* promising, at the same time, to give him the half of the empire of *Prácbi*, in case they should be successful. *Parvateswara* answered, that he could not bring into the field a sufficient force to effect the conquest of so powerful an empire; but, as he was on good terms with the *Yavans* or *Greeks*, the *Sacas* or *Indo-Scythians*, the people of *Camboja* or *Gayni*, the *Ciratas* or inhabitants of the mountains to the eastward of *Népal*, he could depend on their assistance. *Ugradhanwa*, enraged at the behaviour of *Chandra-Gupta*, ordered all his brothers to be put to death." P. 263.

The result of this formidable attack was the destruction of *Ugradhanwa*, and the establishment of his fortunate rival on the throne of India, where he is said to have reigned many years in peace, and to have kept in his pay a considerable body of *Greeks*. Mr. Wilford, from Sanscrit sources of information, has ascertained the *Palibothra* of the *Greeks* to have been situated near the spot where the present city of *Raj-mehal* stands. Towards the close of this essay, fresh evidence is brought in favour of the Mosaic records on the subject of *Sham*, or *Shem*, *Charm*, or *Ham*, and *Jyapeti*, or *Japhet*; and *Vishnu* himself is repeatedly called, in the *Puranas*, *SHAMA-JAYA*, or *Vishnu* incarnate in *Shem*. The piety and benignity, therefore, of that amiable patriarch, left a deep impression on the minds of his immediate descendants; and in the Indian mythology his name and virtues were early canonized. Thus, as the old Indian records are more deeply investigated, is proportional support derived to the sacred annals; and more powerful still, if they are fairly detailed to us, and not garbled or mutilated, will in all probability be the light thrown upon them from these long buried treasures of antiquity.

The subsequent article, consisting of remarks on the names of the *Cabirian* deities, is from the same pen; and the writer attempts to trace the etymology of their names to Sanscrit primitives. It is a fallacious ground; but the erudition and zeal of research displayed in the investigation, are deserving of applause.

plausc. Nothing but perseverance, and that of the most ardent kind, will ever fully open to us the mine of Indian lore.

The twentieth article gives us an account of the *Pagoda of Perwuttum*, situated in a wild and almost uninhabited country, on the south bank of the river Kistna. This remote temple, or rather collection of temples within an inclosure, was never before visited by an European, and struck the writer, Major Kirkpatrick, as one in which the deepest frauds of Brahmin priestcraft were performed. The principal temple is covered with gilded plates; is descended into by many steps; and is solely illuminated by *mirrors*, the light of which is reflected into it at mid-day, when the sun is in its full splendour, by boys engaged for the purpose, who, with great dexterity, so manage the mirrors, as to throw the gleams of the solar light into the inmost recesses of the sacred retreat, and with the transient corruscations, render visible to the admiring spectators the august deity of the place; represented by a white agate stone, round and oblong (doubtless the Lingam) set in a silver case. An account is added of the origin of this pagoda, as believed by the Brahmins; but it is a tale far too marvellous and romantic for admission into these pages. We pass on, therefore, to the next article, consisting of

*Remarks on the principal Eras and Dates of the ancient Hindus, by Mr. John Bentley.* This is a valuable continuation of the strictures on the same subject, by Mr. Wilford, made with equal ability, and equal felicity. In the most satisfactory manner possible, Mr. Bentley proves, that there were two distinct modes of calculating in use among the ancient Hindus, the one *astronomical*, the other *poetical*; and, that from the confusion of these two, by ignorant modern Brahmins, all the difficulties attendant on their chronological system germinated. There were also, he informs us, poetic *yugs* and astronomical *yugs*; *nomi- nally*, they appear the same, but historical facts prove them to be essentially different in point of duration; one astronomic year being equal to one thousand poetic ones, as the following table will demonstrate,

A poetic Satya Yug of 1728000 years, is only 1728 real years.

Treta Yug of 1296000	1296
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Dwapar Yug of 864000	864
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Cali Yug of 432000	432
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This table proves, what was before observed, that in *India cyphers* are added at pleasure to swell the total, according as the conceptions of the calculator are inflamed or moderate, as he treads poetical or historical ground. The subject is now so completely investigated, that it will scarcely give birth to any more

more disquisition, in the Asiatic Researches; and with the following passage therefore, the positions in which seem to be incontrovertible, we also shall dismiss it.

“The first instance I shall mention, by way of proof, is that of BUDHA, the ancient MERCURY of the *Hindus*. The late Sir WILLIAM JONES, whose name can never be mentioned but with the highest esteem, places the ancient BUDHA, or MERCURY who married ILA a daughter of NOAH about the beginning of the *Treta yug*; contemporary with JISC'HWA-CU the son of NOAH. Now the *Hindus* in general, and the *Bhagavatpurana* in particular, say that “BUDHA became visible the 1002d year of the *Cali yug*” (astronomic æra): let us therefore examine this matter a little, and see whether this is not the same BUDHA who is recorded as living near the beginning of the *Treta yug* of the Poets; contemporary with the son of Noah. First the 1002d year of the *Cali yug* was the 1907th from the Creation. Secondly, NOAH by the *Mosaick* account, did not die before the 2006th year from the Creation or about 100 years after the appearance of BUDHA. Thirdly, and lastly, there was but one BUDHA in the time of NOAH; and he is said to have married ILA, the daughter of NOAH: hence we may safely infer, that the BUDHA, who appeared in the 1002d year of the *Cali yug*, or 1907 of the Creation, was the very same that married Noah's daughter, and is recorded as living near the beginning of the *Treta yug* of the Poets. Here we may plainly see, that the events, as well as the time, perfectly coincide; for the 1002d year of the *Cali yug* corresponds not only with the latter days of NOAH, but also with the 179th year of the *Treta yug* of the poets, as may be seen from the preceding table.

“I shall now mention another instance, which, while it confirms what I have above said, respecting the ancient *Hindu* writers or historians, adopting the astronomic æra of the *Cali yug*, at different times during the periods of the *Treta* and *Dwapar yugs* of the Poets, will at the same time explain the cause of all the confusion and absurdities which at present appear in the ancient history and chronology of the *Hindus*.

“VALMIC and VYASA were two ancient contemporary bards, whom the modern *Hindus* separate by no less a period than 864000 years, believing VALMIC to have lived near the close of the *Treta yug*, and VYASA near the close of the *Dwapar yug*; and though they cannot but admit that the two bards had frequently conversed together on the subject of their poems, yet they will rather account for it by supposing a miracle, than assign any real or probable cause for an absurdity, so contradictory, not only to nature, but to common sense.”

P. 320.

Article the twenty-second treats of the *Religious Ceremonies of the Hindoos*, and is written by H. T. Colebrooke, Esq. It exhibits a wonderful display of superstition, in every various form which blind bigotry can assume. The prayers which accompany these ceremonious rites are all addressed to the elements, particularly to the solar fire, the generator of all things, and



and to water, the genial nourisher and sustainer of all things. It plainly proves, that the theology of India, at least as generally understood and practised, is a gross and physical theology. Some refined spirits may, indeed, penetrate beyond the veil, and adore the supreme deity who formed those elements, and directs their fury; but the gross of the people are undoubtedly idolaters, prompt to venerate the objects of sense, and implicitly obey what a tyrannical priesthood dictates. A repetition of these absurd practices, and impious addresses, even though sometimes in sublime language, to the *creature*, instead of the *creator*, would give no pleasure to the rational religionist.

The same may be asserted of the twenty-third article, in which the RHUDIRADHYAYA, or *sanguinary chapter* of the Hindoo religion, is translated by Mr. Blaquier. Human nature shudders at the perpetration of such nefarious deeds, as accompany these sacrifices of human and bestial blood; the tortures inflicted, without remorse; the anguish endured, without a groan; the legislator that could command them, and the infernal deity that could be pacified by them. To the curious however in these enquiries the perusal may be acceptable, as they serve to mark the wide diffusion of these abominable practices throughout the whole of Asia; and the deep hold which superstitious dread takes of the subjugated soul, when bound down in the chains of braininical despotism. To this class of philosophical enquirers, no desultory abstract would be satisfactory; we refer them, therefore, for that information, to the chapter of blood itself.

The twenty-fourth article contains an *Account of the Pearl-Fishery in the Gulph of Manar*, well deserving the attention of the merchant who traffics in that commodity, as well as of the naturalist in general; but on which the great length of the preceding remarks prevents our entering into any particular detail.

The final article consists of *Tables of Astronomical Observations*, made by Mr. Hunter in Upper Hindostan, which admit of no abridgment; but are an additional proof to many others, which this volume affords, that the spirit of the founder of this Society animates the surviving members, and holds out a fair promise, that the vast outlines which his genius sketched for the institution, will in time be amply filled up.



**ART. IX.** *Eight Sermons, preached at Lady Moyer's Lecture, in the Cathedral Church of St. Paul, London, in the Year 1757. To which is added, A Latin Oration, spoken in the Hall, at Magdalen College, Oxford, on the Founder's Day, July 22, 1733. By William Clements, A. M. then Curate of St. Mary at Hill, London; now Librarian at Sion College.*  
8vo. 189 pp. 4s. Rivingtons.

**T**HE long interval which has elapsed between the period of preaching and that of publishing this series of discourses, offers some security to the reader for their general correctness and merit. The addition of forty years experience to the life of one individual, introduces considerable changes into his modes of thinking; and it is fair to suppose, that those productions of youth which still satisfy us in old age, must have something to recommend them besides the relation into which they stand to us. The author of these Sermons intimates as much, in the short Preface prefixed to the volume; and we are of opinion that he acted with propriety, in listening to the suggestions of his own mind, and the advice of his friends, in redeeming them from that obscurity in which they had been buried, and presenting them to the public.

The subject of these discourses is the Trinity; and the author, without adding any thing strictly new, has conducted the argument with much judgment, and directed it from those subtleties in which the mind is lost, to those practical reasonings by which the heart is improved.

In treating of the personality of the Son, the author vindicates, at some length, the doctrine of the Fall and human Redemption. We could make many extracts from this and other parts of the volume, but shall content ourselves with producing the following, as a proof of the author's judicious manner of illustrating his subject.

“ Thus is Christ, in the divine decree, *the lamb slain from the foundation of the world*: and here we are naturally led to consider the history and antiquity of sacrifices in general, which will give fresh light, if more be wanted, to our present subject. The sacred history informs us, that the practice of offering sacrifices is as old as the time of Cain and Abel; consequently, we may conclude as old as immediately after the fall; that it was a part of the law of Moses; and that it prevailed universally in the gentile world. From these premises it seems evident, that the offering of sacrifices was originally no human invention, but a divine institution; for it is absurd to think that mankind should at any time (much more in the beginning of the world, before they had lost the knowledge of the true God) presume to propitiate the Deity by any

any offerings considered as gifts or bribes, or to appease his wrath by the death of a brute animal. It is therefore a most reasonable conclusion, that since the sacrifice of Christ once offered is *the propitiation for the sins of the whole world*, God was graciously pleased, immediately after the fall of our first parents, expressly to institute sacrifices as relative to, and typically representative of, the great and only meritorious expiation; appointing these to be the seal of the Covenant of Grace and Mercy, and the means of mutually ratifying it between God and man, until the grand Sacrifice should in due time be offered.

"In this view, we clearly see the origin and use of sacrifices; that how insignificant soever they would have been, if the invention of men, yet when appointed by God himself to fallen man, as a federal rite, with an assurance that the offering them, with faith and an obedient heart, should be accepted as an atonement, they must afford the greatest comfort, and be an effectual means of persevering in obedience." P. 117.

Upon the whole, these Sermons are written with a sound knowledge of the subject; the style is plain, but not weak; and the sentiments such as place the talents and piety of the author in a favourable light. We cannot particularly praise the classical elegance of the Latin Oration subjoined, which is also disfigured by the grossest and most frequent errors of the press.

ART. X. *The Critical and Miscellaneous Prose Works of John Dryden, now first collected, with Notes and Illustrations; an Account of the Life and Writings of the Author, grounded on original and authentic Documents; and a Collection of his Letters, the greater Part of which has never before been published. By Edmond Malone, Esq. In Three Volumes. 8vo. 2l. 2s. Cadell and Davies. 1800.*

THE praise of Dryden's Poetry has not been pronounced by higher authorities, or in stronger terms, than that of his prose; and, by a peculiar felicity, he has contributed more than any single man to improve the style of his native language in measured and unmeasured composition. Congreve, Johnson, Warton, Mason, and Beattie, have given their public testimony to the high merit of Dryden in the latter; and the private opinion of Burke, who professed to have studied his style, is testified by Mr. Malone, who, in confirmation of it, refers his readers to the works of that eloquent author. The specimen referred to in the beginning of Dryden's Discourse on Satire, is happily chosen to illustrate this position; for the passage strongly calls to mind the brilliant

brilliant description of the first appearance of the ill-fated Agnès toinette, in the celebrated "Reflections on the French Revolution." But to what excess of candour shall it be ascribed, that Dryden himself, if Congreve may be credited, repeatedly attributed his own success in English prose to a frequent perusal of the writings of Tillotson? We should conclude that he took his style, exactly as he did his religion, from that writer, by contrast: and as he became a Papist, in spite of the soundest arguments against Popery, so he made himself an elegant prose writer, notwithstanding his attention to a very imperfect example. Happy to have forsaken his model in one instance, though unfortunate in the other, he acquired a vigorous and animated style, by studying a writer whose composition is peculiarly rambling, feeble, and unformed. His feeling as an author rebelled against his opinion, founded perhaps on fashion rather than judgment; and because Tillotson was then thought to have made great efforts in prosaic writing, he modestly ascribed to his example what he owed exclusively to his own talents and genius. The very high merits of Archbishop Tillotson as a polemic, and in general as a Christian teacher, must ever stamp a value on his Sermons, superior to any praise of style, which, while doctrines are sought from him, may be improved on many better models. Dryden himself is undoubtedly a much superior example of style, in prosaic composition, and if we must allow that he commenced on the steps of Tillotson, it should be remembered too that he quickly, and beyond all reach, out-went his guide.

The opportunity of studying Dryden's prose writings, hitherto widely scattered through his various works, with which they in general appeared as Prefaces or Dedications, is now offered by Mr. Malone, in a handsome and convenient publication; wherein whatever can be required by way of illustration is carefully subjoined by the diligence of the compiler; and a monument is raised to the memory of Dryden, of which the chief materials are taken from himself, but the arrangement and decoration furnished by the editor. Mr. Malone has also laboured to supply, what has hitherto been wanting, an accurate Life of Dryden, and has done, if not as much as might be wished, yet quite as much as could in reason be expected. After the lapse of a complete century from an author's death, neglect is hardly to be repaired; and, though something may be gleaned by research, the general harvest of information must not only have been mowed, but carried off by Time. What Mr. Malone has specifically proposed and done, let him relate in his own words.

" So

“ So few are the notices which have been transmitted to us concerning the great poet whose Prose Works are here collected, that Dr. Johnson, who at an early period had meditated writing his *Life*\*, soon abandoned the project, in despair of finding materials sufficient for his purpose. Many years afterwards, however, having undertaken a general review of the lives of the most eminent English poets, he enriched his volumes of biography with an account of this author, in which are displayed such comprehension of mind, and accuracy of criticism, such vigour of expression, and luxuriance of imagery, that, of the various masterly lives in his admirable work, that of Dryden is perhaps the most animated and splendid, so splendid indeed, that a competition with such excellence can be sought only by him who is actuated by a degree of confidence in himself, which I beg leave most strenuously to disclaim. Having, however, as he himself told me, made no preparation for that difficult and extensive undertaking, not being in the habit of extracting from books and committing to paper those facts on which the accuracy of literary history in a great measure depends, and being still less inclined to go through the tedious and often unsatisfactory process of examining ancient registers, offices of record, and those sepulchres of literature, public repositories of manuscripts, he was under the necessity of trusting much to his own most retentive memory, which furnished him with many curious and interesting particulars concerning the most famous English poets, collected during the course of a long life; but he was frequently, as in the present instance, obliged to rely for incidents and dates, on such information as had been transmitted by preceding biographers. Unfortunately, all the accounts of Dryden and his works were one continued tissue of inaccuracy, error, and falsehood. Very little had been handed down, and of that little the greater part was untrue. With the aid, therefore, of original and authentic documents, to rectify these misstatements, to illustrate the history of our author's life and writings, by such intelligence as I have been able to procure, and to dispel that mist of confusion and error in which it has been involved, shall be the principal object of the following pages.” *Life*, p. 1.

The Contents of the volumes before us are thus arranged. The first is divided into two parts (why not made two volumes it is not easy to say), of which the former is occupied entirely by the *Life* of Dryden. This, with its Appendix, extends to 570 pages, sufficient surely to be called a volume. The second part contains 145 original Letters of Dryden, only a few of which have before appeared in print. These occupy 132 pages, and are followed by some general additions and emendations referring to all the volumes. Then, with a new series of pages,

\* Boswell's *Life* of Johnson, vol. ii, p. 437, second edition.

† This expression is invidious and inaccurate; places where valuable articles are deposited for use, and are constantly in use, cannot properly be said to keep them buried. *Rev.*

commence the Essays, Dedications, and Prefaces, of Dryden, arranged nearly in chronological order. The first of these is the Essay on Dramatic Poesy, originally published in quarto, in 1668; and the volume concludes with the Dedication of Aurengzebe, first printed in 1676. The second volume begins with the Dedication of All for Love, printed in 1678, and ends with that prefixed to the Life of St. Francis Xavier, which appeared in 1688. The third volume opens with his Preface to the Translation of Ovid's Epistles, and concludes with that prefixed to his last work, the Fables, published in 1700. Among these, there is one piece which is not by Dryden, namely, the Preface to Sir Robert Howard's Plays (vol. i, p. ii, page 15) which is inserted as maintaining the opinion opposite to that of Dryden, respecting plays in rhyme; though this is not stated explicitly enough by the editor. This Preface gave rise to the Essay on Dramatic Poesy, to which it is here prefixed, together with Dryden's own Dedication of the Rival Ladies, under the title of Prolegomena to the Essay.

Even the assiduity of Mr. Malone has not been able to obtain much new matter for the Life of Dryden, and the reader must by no means expect to find the information respecting the poet proportioned to the bulk of the volume. What was in his power the biographer has performed; he has investigated the current traditions respecting his author, some of which he has confirmed and some refuted. He has ascertained the chronology of his works, and explained the circumstances of their publication. Occasionally he has made large excursions respecting persons or customs connected with the incidents of Dryden's Life; as concerning the office of Laureat, p. 78, 205, &c. the Odes performed in honour of St. Cecilia, p. 255-300; the Kit-cat Club, p. 525; and the Knights of the Toast, part ii, p. 112. Even the recent questions concerning the author of Junius's Letters, and the termination of the Century, are introduced and discussed; and thus a book is composed, in which information must undoubtedly be found, though not always of the kind that might be expected. The Letters subjoined to the Life are arranged, judiciously in our opinion, in chronological order; perhaps they would have been with still more advantage interwoven in the narrative, and inserted in those parts which they were particularly calculated to illustrate. That they are not more numerous, or more important, will be regretted by many readers; but we do not number ourselves with those who would wish a part of them omitted as too trivial for insertion. An authentic Letter from a man of eminence, written more than a century ago, however uninteresting the subject, cannot easily fail to illustrate something, either of the  
Writer's

writer's character, or the manners of his time; and they who see nothing in them, are generally related to the traveller, to whom all was barren between Dan and Beersheba. The barrenness is not in the subject, but in the mind of the spectator. Anxious to obtain, if possible, more relics of his author's pen, Mr. M. has concluded the Appendix to his Life, by a paper specifying *the persons in whose cabinets Letters written by Dryden may probably be found*. Participating in the wish to have such materials brought forward, we shall probably take occasion, before we quit the subject of these volumes, to reprint that list, that we may give it more effectual circulation. We shall now insert one or two specimens from the Life of Dryden, in doing which, our choice will naturally be led to those parts in which former errors are corrected. The engagement of the poet with the theatre, and the number of plays actually produced by him in consequence, are thus related by the present biographer.

“ Not long after the recommencement of dramatic exhibitions in London; our author took a more secure method of obtaining emolument from his dramas, than the patronage of any individual, however elevated by rank or fortune, could afford: that of contracting with the King's Theatre for an annual stipend, on condition of furnishing a certain number of plays in each year. The emolument was agreed to be one share and a quarter, out of twelve shares and three quarters of a share, into which the theatrical stock was divided; which is stated by the players to have produced him, *communibus annis*, between three and four hundred pounds a year. With respect to the number of plays stipulated to be written, there is as a great variation of statement in this as in almost all traditional tales; nor would it have been easy to find out the truth, were it not for an authentic document by which it is ascertained. Dr. Johnson, misled probably by the Key to the Rehearsal, published a few years after Dryden's death, has said that he contracted to produce four plays a year: Cibber, on the other hand, says two; but the true number which he agreed to write was three; as appears from a memorial yet extant, presented probably to the Lord Chamberlain about the year 1678\*. The reasoning upon this contract has not been less vague than the account of the stipulations which it contained; for it has been said, and repeated from book to book, that it is not to be wondered at that our author's dramatic pieces should frequently have been incorrect, when he was under the necessity of writing for bread, and producing three or four plays a year. “ It is certain,” says Dr. Johnson, following Jacob, “ that in one year (1678) he pub-

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\* This paper is now in the possession of Mr. Isaac Reed, and complains of Dryden's giving *Oedipus* to the Duke's company, notwithstanding his contract.



lished *All for Love*, *Assignation*, two parts of the *Conquest of Granada*, *Sir Martin Mar-all*, and the *State of Innocence*, six complete plays; with a celerity of execution, which, though all Langbaine's charges of plagiarism should be allowed, shews such facility of composition, such readiness of language, and such copiousness of sentiment, as since the time of Lopez de Vega, perhaps no other author has possessed." But this statement is wholly unfounded: for not one of these plays was produced or originally printed in 1678, except *All for Love*; and the truth is, that whatever may have been Dryden's facility of composition (which unquestionably was extraordinary) he does not appear to have produced more plays within a limited time than many other dramatic writers; nor, whatever allowances may be made for the imperfection of his plays, has he any right to our indulgence on the plea of having frequently (if ever) produced three plays in a year. The contract was probably entered into in the latter end of the year 1667. In the month of January, 1671-2, the theatre which had been built in Drury-Lane but a few years before, was burnt down, and the King's company were compelled to remove to the play-house in Lincoln's-Inn-Fields, which had not long before been deserted by their antagonists, the Duke of York's servants, who had gone to their new house in Dorset-Gardens. The King's servants continued to play in Lincoln's-Inn-Fields, till a new theatre was constructed for them by Sir Christopher Wren on the old site in Drury-Lane; which was opened on the 26th of March, 1674, with a Prologue and Epilogue by our author, and continued standing till a few years ago. Between 1667, and March, 1674, that is in about seven years, Dryden produced but ten plays, or about three plays in every two years. If we extend the account to a later period, December, 1682, when for a certain time he discontinued writing for the stage, we shall find, that in sixteen years, eighteen dramas only were produced (allowing the *State of Innocence*, though never acted, to be one) which is a little more than a play in each year. The era of his greatest exertion seems to have been from 1667 to 1670; in which period probably he wrote five or six plays. From this statement it is clear, that though our author was indisputably distinguished for facility of composition, other dramatic poets have equalled, if not surpassed him in this particular. There is good ground for believing that Shakspeare for several years produced two plays in each year; and Fletcher, in the last ten years of his life, appears to have furnished the scene with more than thirty dramas, in some of which, however, he was assisted by Massinger, Rowley, and other playwrights." P. 71.

The list of Dryden's plays, arranged in the order of writing by himself, and prefixed to his *King Arthur*, is given by Mr. Malone, with additional notices of the place where they were acted, and the time of publication (in p. 218); and so far confirms the statement of the preceding passage, that in the whole list only three plays (and one of them the *State of Innocence*) bear the date of the one year, and that is 1673. But as the time of publication may not always regularly follow the time of



of writing, there may be some uncertainty in the inference drawn from this circumstance.

The false account of Dryden's funeral, as fabricated by Mrs. E. Thomas, called Corinna, having obtained too much currency, we shall insert the true narrative, as investigated by Mr. Malone.

“ The plain and simple fact on which she constructed her narrative, was this. Dryden, as has been already mentioned, expired on Wednesday morning, the first of May (1700). Having died of a gangrene, it was necessary that he should be buried speedily, and accordingly, two days afterwards, on Friday morning, (not *Saturday* as Mrs. Thomas states) his corpse, at the expence of Mr. Montague, afterwards Lord Halifax, was carried from his house in a very private manner, to be interred, probably in the church-yard of the neighbouring parish. The Earl of Dorset, Lord Jefferies\*, and some others, either hearing of his intention on that day, or meeting the procession as it moved along, and thinking so great a poet entitled to a more splendid funeral, prevailed on the relations and friends who attended his remains, to consent that the body should be carried, for the purpose of embalment, to the house of Mr. Russel, a celebrated undertaker; and the same day, with the assistance probably of Dr. Garth, they applied to the President and Censors of the College of Physicians, to grant permission that the corpse should be deposited there, and at the proper time should be thence conveyed to Westminster-Abbey for interment; a request which was unanimously granted. At the first view it may appear a singular circumstance, that none of the admirers of Dryden should have undertaken to defray the expence necessary to be made on this occasion; which including the *funeral bak'd meats* and other refreshments at the College of Physicians, the Abbey fees, and the undertaker's charge, could not have amounted to more than one hundred and twenty pounds: but probably it was thought more honourable to him that this sum should be raised by the contribution of his friends, than defrayed by any single person. A subscription was accordingly made for this purpose. The body having lain in state for ten days, Monday, the 13th of May, was appointed for the procession to Westminster-Abbey; in the afternoon of which day a great number of persons of quality, and others, assembled in the Hall of the College, where for some time they were soothed with mournful music. An eloquent oration in Latin was then pronounced in the theatre by Dr. Garth; after which the last Ode of the 3d Book of Horace—*Exegi monumentum ære perennius*, &c. was sung. The procession then set forward to Westminster-Abbey, consisting of a hearse drawn by six horses, honourably attended by many noblemen and gentlemen in near fifty coaches, and preceded by a band of music; and the remains of Dryden were interred in the grave of Chaucer, with all due solemnity, one of the prebendaries reading the funeral service, and the choir at

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\* The only son of the Chancellor.

tending. All the circumstances therefore of Bishop Sprat's first proposition, the day after our author died,—of Lord Jefferies and the *seventy-two* gentlemen who, we are told, crowded into his widow's bed-chamber; of Dr. Garth falling into a rotten beer-barrel; of the non attendance of the choir, and want of an organ; of the two singing-boys chanting an Ode of Horace, in the Abbey, each of them *holding a small candle* in his hand; of the mob breaking in so as to prevent any more than eight or ten gentlemen gaining admittance, who *cut their way with drawn swords*; and, finally, of Mr. Charles Dryden challenging Lord Jefferies, and never being able to meet with him; all these circumstances, and many others of inferior note, were merely the *nimble shapes* and lively effusions of Corinna's *forgetive* imagination." P. 367.

Among other points which the present biographer has traced out, the reader will be pleased at finding that the circumstances of Dryden were never so low as it has been usual to suppose, and that for by much the greater portion of his life, he enjoyed what must have been at that period a handsome competence. Of Dryden's 45 Letters, the most important, perhaps, is that addressed to John Dennis (afterwards notorious by the attacks of Pope) whom he treats with great respect, not only as a critic, but as a poet. His Letters to Jacob Tonson afford some curious illustrations of his literary history; and the 16 Letters to his fair, and apparently amiable, cousin, Mrs. Steward\*, of Cotterstock in Northamptonshire, convey a very pleasing picture of him in private life, and give also some singular features of the modes and manners then prevalent; particularly Letter 27 and 35, describing two journies in the Oundle Coach, of two days each. To increase, if possible, the chance of obtaining more Letters of this author, we shall here, as we promised, insert No. V. of the Appendix.

*Persons in whose Cabinets letters written by Dryden may probably be found.*

The Earl of Exeter.

The representatives of James, the second Duke of Ormond.

The Earl of Lauderdale.

The representatives of Thomas Howard, the first Earl of Berkshire.

The representatives of Catharine, Duchess of Buckinghamshire, who died March 13, 1743.

Lord Clifford.

The representatives of John Wilmot, Earl of Rochester; probably the Earl of Sandwich, and the Earl of Lisburne.

The representatives of Laurence Hyde, Earl of Rochester. Qu. the Earl of Clarendon?

\* Communicated by her grand-daughter, Mrs. Gwillim, of Whitechurch, near Ross, in Herefordshire.

The representatives of George Saville, Marquis of Halifax. Qu. the Earl of Chesterfield, or the Duke of Devonshire?

The representatives of the late Sir George Saville, Bart.

The representatives of Sir Robert Howard, Bart. who died September, 1698.

The representatives of Sir Charles Sidley, Bart. who died August, 1701.

The representatives of Richard Graham, Jun. Esq. (the son of Richard Graham, Esq. author of the *Lives of the Painters*) who died in 1749. He was at that time Commissioner of the Works of Westminster-Bridge.

The representatives of Sir John Vanburgh.

The representatives of Sir William Trumbull, Bart. whose granddaughter married a younger son of Lord Sandys.

The representatives of Walter Moyle, Esq. who died in 1721.

The representatives of Sir Godfrey Kneller, who died in 1723. Qu. Mr. Kneller, of Wiltshire, his grand-nephew, by a female?

The representatives of Dr. Knightly Chetwood, Dean of Gloucester, whose son, Dr. Chetwood of the Commons, died at Tempsford, in Bedfordshire, in 1735.

The representatives of Sir William Leveson Gower, Bart. who died in 1692, probably the Marquis of Stafford.

The Earl of Salisbury, as representative of James, the fourth Earl of Salisbury.

The representatives of Lady Chudleigh, whose son, Sir George Chudleigh, of Ashton in Devonshire, died in 1738, leaving three daughters.

The Earl of Abingdon.

The representatives of John Vaughan, the last Earl of Carbery, who died in January, 1713, leaving a daughter, who married Charles, Marquis of Winchester, afterwards Duke of Bolton. She died September 20, 1751.

The representatives of William Walsh, of Abberley, in Worcestershire, Esq.

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The Duke of Buccleugh, whose great grand-father was the eldest son of Anne Scott, Dutchess of Monmouth; the representatives of George, Lord Lansdown; Sir William Bowyer, of Denham Court, Bart.; Gilbert Dolben, Esq.; and Sir Erasmus Phillips, Bart. who died in 1696, and was Dryden's first cousin, have been applied to, but are not possessed of any Letters written by him.

Among the Dorset Papers are at least three Letters, written by our author to his patron, Charles, Earl of Dorset.

In the Preface to *Cleomenes*, Dryden says, that about the year 1685, he presented Anthony, the fourth Viscount Falkland, with a French book, in which he had written *the names of many subjects that he had thought on for the stage*. It is hoped that the representative of the late Lord Falkland will gratify the public with a transcript of this literary curiosity, if it be yet in the library of that noble family.

Rymer's *Essay on the Tragedies of the last Age*, in the blank leaves of which Dryden wrote several observations on that work, was some years ago in the library of the late David Garrick, Esq.; but Mrs. Garrick

Garlick has informed me, that it is not now to be found there. It would be a public benefit, if the person into whose hands this book has fallen, would give notice of it; as there is some doubt whether those remarks have been arranged in the order intended by the author." P. 567.

We shall here conclude our account of this publication. To attempt to characterize the well-known Works of Dryden, which are here republished, cannot but be entirely superfluous. Dryden writes always with spirit and animation. He rather seeks than avoids the introduction of idiomatic phrases, which have since been very justly exploded, under the title of *colloquial vulgarisms*; yet he has images always at command to raise his style to any elevation that may appear desirable. He sometimes uses a French word without necessity, as *opiniatre*\*, for obstinate (vol. i. p. 2. page 189) or self-opinioned; and has some expressions which have since become obsolete, such as *robustousness*, for robustness (ib. p. 285). The word *concernment* is perpetually repeated in the sense of *interest*, as now used, and is peculiar to him. Of his Essays, those on Dramatic Poesy, on the Progress of Satire, and on Epic Poetry, are most valuable; but his doctrines must every where be received with some caution, since he does not scruple to contradict himself. To conclude, these critical Works of Dryden may be studied with the greatest advantage by those who are strong enough in the science to decide ultimately for themselves, but cannot be implicitly received. They do honour to the author, considering the time when they were produced, but they cannot be admitted as decisive in the present state of literature.

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ART. XI. *A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of that Diocese, in June and July, 1800. By George Pretyman, D. D. F. R. S.* 8vo. 1s. Cadell and Davies.

AMONG those publications of the present period which most deserve the critic's notice, and the pious Christian's praise, the different Charges delivered by the prelates of our church, to the clergy of their respective dioceses, hold a conspicuous place. It is impossible indeed to discover, in any description of individuals, a more conscientious or more animated zeal in the discharge of duty; nor can we point out, among the various productions of the press which come before us, a more distinguished portion of vigour and ability.

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\* See also a note of Mr. Malone's, vol. iii, p. 436.

On the labours of the Bishop of Lincoln in particular it is perfectly unnecessary to expatiate. The rapid, and the very numerous sale of his great work, the *Elements of Christian Theology*, sufficiently indicate the opinion which the public entertains of his talents and his learning. But perhaps it is of still higher importance to know, and to be able to communicate from unequivocal testimony, the certain fact, that his Lordship's pious labours in his own particular diocese have produced the most extensively beneficial operation. Stimulated by their prelate's example, animated by his exhortations, and encouraged by his approving praise, the clergy of the diocese of Lincoln seem to strive together, with warm and honest emulation, in the great end and object of their calling.

To point out the benefits which have attended their pious assiduity, to warn them that their adversaries though checked are not overcome, and to specify some particular objects more immediately claiming their care and their attention, is the purport of this truly excellent Charge.

After praising the successful exertions of his clergy, his Lordship hints at the abominable conspiracy discovered and developed by Barruel and Robison. They are then exhorted to adapt their instructions to the character of the times, and the study of the prophetic writings is particularly enforced and recommended; and in this part of the work we cannot deny ourselves the satisfaction of extracting the following animated passage.

“When our Saviour commanded the Jews to “search the Scriptures,” in order to be convinced that he was the Messiah, he bade them compare the Sacred Writings with existing circumstances, notwithstanding the miraculous proofs which he daily vouchsafed to give them, that he was indeed the Christ, the Son of God. And on various occasions, he directed his followers to instruct themselves and others in this important testimony to the Truth of Revelation, which was to continue to the end of time; and, perhaps, is designed to increase in splendor towards the concluding period of the world, till it vies in brightness with the effulgent light of miracles, which accompanied the first promulgation of the Gospel. But never should it be forgotten, that “no Scripture is of private interpretation.” We are not to suffer the wildness of imagination to lead us astray from the established rules of interpretation, sanctioned by the course of historical facts, and the common consent of learned and judicious commentators, “lest we bring evil” instead of good “upon ourselves and those that hear us.” And as it is the duty of Christian Ministers, not only to adapt their instructions to the character of the times in general, but of their congregations in particular, you will assuredly be careful to rest your arguments upon acknowledged and solid grounds, rather than enter upon points, which, from doubtfulness or difficulty, are as yet ill suited to popular discourses.

“The

“ The argument from Prophecy is, however, but one of the many branches of evidence for the truth of our holy Religion, which it behoves us to urge upon the minds and hearts of the men of *this* generation, with peculiar earnestness. The evidences of Christian truth are not only calculated for the conversion of Infidels and Sceptics, of those who professedly reject and despise the Gospel, but to awaken a genuine spirit of Religion in those nominal Christians, who, it is to be feared, make up a great part of many congregations. You will not be at a loss for arguments suited to every comprehension, plain and simple in their nature, as well as striking and impressive; but you will remember, that to combat objections of which your parishioners have never heard, and which perhaps they will scarcely comprehend, *may* be mischievous, and must be useless. When men are once led to see the finger of God manifesting itself in such various ways in the establishment of Christianity, they will naturally be induced to listen with attention to the doctrines which it reveals, and the practical duties which it enjoins. And let me here particularly recommend to you, to make the Doctrines of Christianity the constant basis of moral instruction, as no other ground can give security to human virtue. Set before your hearers the awful perfections of the Deity; declare to them the fallen and depraved nature of man, and his liability to punishment, without which Redemption through Christ can neither be fully understood nor justly appreciated; point out to them their natural propensity to sin, and their utter inability to work out their own salvation without Divine assistance, but at the same time carefully inculcate the absolute necessity of self-exertion, as the indispensable condition of Divine assistance, and fail not to urge the declared efficacy of devout and fervent prayer. Explain to them, that neither faith without good works, nor good works without a true and lively faith, can give any rational hope of obtaining a share in the gracious promises of God. Shew them from the testimony of Scripture, the dignity of the person of Christ, his love for mankind, and the fulness of the atonement made by his death; and animate them to “ fulfil *all* righteousness”, by continually directing them to contemplate the example of his perfect life. You will thus excite a warmth of piety which can never be produced by a moral discourse founded in the fitness of things, or the beauty of virtue. When the mind has fully and impartially contemplated the evidences of the Gospel, explained with perspicuity, and enforced with sound reasoning, the sophistry of the Infidel and the cavils of the Sceptic, will have but little weight. When the heart is interested in the cause of Religion, profane jests will be regarded with horror, and temptations to vice will be rejected with disdain.” P. 12.

A recommendation to preach the word with simplicity, energy, and judgment, next follows. The clergy who drew up the Report, noticed in the *British Critic*, vol. xv, p. 409, are praised, and their example recommended; the growth of schism, and the increase of sectarists is introduced, and the clergy are desired to “ oppose energy to violence, zeal to enthusiasm, vigilance to cunning, piety to infidelity, and Christian firmness, forbearance, and charity, to the shafts of envy and malice,



malice, ridicule and ignorance." After enforcing the necessity of extreme caution in signing testimonials for orders, deprecating any diminution of zeal in the promoting of Sunday schools, and urging the indispensable obligation of residence without adequate excuse, the Charge concludes with a general exhortation to be watchful at the several posts assigned by our heavenly master.

Having thus conducted the reader through this publication, and exhibited an example of its style and vigour, all circumstantial praise would be alike impertinent and superfluous.

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**ART. XII.** *The Edinburgh Practice of Physic and Surgery, preceded by an Abstract of the Theory of Medicine, and the Nosology of Dr. Cullen, and including upwards of Five Hundred authentic Formulæ, from the Books of St. Bartholomew's, and the other Hospitals in London, and from the Lectures, &c. of the most eminent public Teachers; with Plates of the Instruments used in Surgery.* 8vo. 872 pp. 14s. Kearsley. 1800.

**C**OLLECTIONS like this before us are becoming very numerous; they have doubtless their utility, when well executed, as giving a general view of the improvements made in physic and surgery, to persons whose station in life, or local situation, does not permit them to have recourse to original works; but the use of them should be confined within those limits. The author begins by giving a definition, and a very brief history of physic; he then gives an epitome of the theory, and afterwards the nosology of Cullen. In his Introduction to the next section, on the practice of medicine, he says,

"It has already been observed, that SAUVAGES was the first who attempted to arrange diseases according to the plan suggested by Sydenham; and his work still continues the only one that merits the title of *Methodical Nosology*. For though Linnæus, Vogel, Cullen, and Sagar, have successively endeavoured to improve his method of classification, they have contented themselves with an enumeration and arrangement of the different genera, without entering into their history and cure: so that, though we have since had various *Schemes of Arrangement*, we have had, properly speaking, no complete *System of Nosology*; that is, no complete *COURSE OF MEDICINE* according to any of these arrangements. Presuming, therefore, that a practice formed upon the most approved classification, in imitation of the work of Sauvages, might be esteemed an acquisition by medical men, we have endeavoured



deavoured to execute that task in the present part of this treatise; wherein the practice is modelled on the arrangement of Dr. Cullen; and the outline filled up from the best authors, so as to exhibit the most approved methods of treatment, with the latest discoveries and improvements in the healing art." P. 55.

We have here the outline of the plan of the editor; a short extract or two, taken casually from different parts of the volume, may convey to our readers an idea of the manner in which it is executed.

" GENUS LX. CHOLERA, the CHOLERA MORBUS.

Cholera, *Sauv.* 253. *Lin.* 186. *Vog.* 110. *Sag.* 188. *Hoffm.* II. 165.

Diarrhœa cholericæ, *Junc.* 112.

Sp. I. *The Spontaneous Cholera*, coming on without any manifest cause. Cholera spontanea, *Sauv.* sp. 1. *Sydenh.* sect. iv. cap. 2.

Cholera Indica, *Sauv.* sp. 7.

Sp. II. *The Accidental Cholera*, from acrid matters taken inwardly.

Cholera crapulosa, *Sauv.* sp. 11.

Cholera a venenis, *Sauv.* sp. 4, 5.

" 1. *Description.*] The cholera shows itself by excessive vomiting and purging of bilious matters, with violent pain, inflation, and distention of the belly. Sometimes the patients fall into universal convulsions; and sometimes they are affected with violent spasms in particular parts of the body. There is a great thirst, a small and unequal pulse, cold sweats, fainting, coldness of the extremities, and hiccough; and death frequently ensues in twenty-four hours.

" Those who have been rendered weak or irritable by a hot or long-continued summer, or by living in a warm climate, or in putrid vapour, are peculiarly liable to this disease.

" It is produced by cold, or putrid vapour, or arises as a partial evacuation in fever, or from a purging from any cause, if it has either continued long, or happened in a habit predisposed; or it begins with phlegmonous inflammation of the intestines.

" 2. *Cure.*] In this disease, as much bile is deposited in the alimentary canal, particularly in the stomach, the first object is to counteract its influence, and to promote an easy discharge of it. It is next necessary to restrain that increased secretion of bile, by which a fresh deposition in the alimentary canal would otherwise be soon produced. And, in the last place, measures must often be employed to restore a sound condition to the alimentary canal, which is frequently much weakened by the violence of the disease.

" On these grounds, the cure is effected by giving the patient a large quantity of warm water, or very weak broth, in order to cleanse the stomach of the irritating matter which occasions the disease, and injecting the same by way of clyster, till the pains begin to abate a little. After this, a large dose of opium is to be given in some convenient vehicle, and repeated as there is occasion. But if the vomiting and purging have continued for a long time before the physician be called, immediate recourse must be had to the laudanum, because the patient will be too much exhausted to bear any further evacuations, Some-

Sometimes the propensity to vomit is so strong, that nothing will be retained, and the laudanum itself thrown up as soon as swallowed. To settle the stomach in these cases, Dr. Douglas, in the Medical Essays, recommends a decoction of oat-bread, toasted as brown as coffee; and the decoction itself ought to be of the colour of weak coffee. He says he does not remember that this decoction was ever vomited by any of his patients. An infusion of mint-leaves, or good simple mint water, is also said to be very efficacious in the same case.

“ The tincture of opium is sometimes retained when given in conjunction with a portion of the vitriolic acid properly diluted. But when it cannot be retained in a fluid form by the aid of any addition, it will sometimes sit upon the stomach when taken in a solid state.

“ When the strength is reduced by the evacuation, and the *primæ viæ* cleared of feculent matter by this treatment, the vomiting and purging are to be stopped by opiates; but if the patient should be so much weakened by the evacuation and irritation before any assistance is called in, as to be in danger of sinking, they are to be exhibited immediately. In both cases, the opiate is to be repeated in a smaller dose, at six or eight hours' interval, for two or three days, taking care to keep the intestines free from feculent matter, by procuring one evacuation every twenty-four hours, if it does not take place naturally.

“ After the violence of the disease is overcome, the alimentary canal, and the stomach in particular, requires to be braced and strengthened. With this view recourse is often had with advantage to different vegetable bitters, particularly to the use of the columbo root; which, while it strengthens the stomach, is also observed to have a remarkable tendency in allaying a disposition to vomiting, which often remains for a considerable time after the cholera may be said to be overcome. The following formula of Dr. Saunders may be employed.

(No. 135.) R Colomb. in pulv. trit. gr. x.  
Rhabarb. pulv.

Ferri rubigin. sing. gr. v.

Fiat pulvis, vel, syrupo zingiberis, Bolus, bis quotidie capiendus.

“ Dr. Hugh Smith says, the intentions of cure consist in diluting and expelling the acrid bile, and palliating the most urgent symptoms.

“ The first intention may be answered by diluting drinks, taken in large quantities; such as a decoction of a crust of bread, water-gruel, chicken or any other thin broth, and the like; and, if at the same time vomiting should be excited, the bile may be both diluted and expelled.

“ To palliate the symptoms, opiates, especially if joined with gentle cathartics, will most avail.

(No. 336.) R Rhabarb. in pulv. trit. gr. x.  
Tinct. opii gtt. xx.

Misce fiat bol, repetend. ut opus erit.

(No. 337.) R Kali præp. ℥j.  
Succ. limon. ʒss.

Aq. cinnam. ʒj.

Sp. menth. sativ. ʒj.

Tinct. opii gtt. iij.

Misce fiat Haust, quarta vel sexta quaque hora sumendus.”

The disease is here described correctly, and a rational mode of cure instituted. Our other specimen shall be taken from that part of the volume which treats of the practice of surgery.

“ **SECT. IV. Of FISSURES, or simple FRACTURES of the SKULL.**

“ The term is here meant to imply a mere division of one or both the tables of the skull, with or without a wound of the integuments, not attended with depression. Fractures of this kind are not dangerous as far as affects the skull only, for it frequently happens that extensive fissures heal without producing bad symptoms. But as they are frequently attended with effusions of blood or serum upon the brain or its membranes, or as they may tend to excite inflammation in these, they require particular attention.

“ When effusions occur, symptoms of compression immediately follow. The remedies best suited to this disease must then be applied; and the trepan is alone to be depended upon. The fissures should be traced through their whole extent, and a perforation made on the most depending part of each of them. If this be unsuccessful, the operation should be repeated along the course of the fissures as long as symptoms of a compressed brain continue; and as the effused matter will commonly be found contiguous to the fissures, they ought to be included in each perforation.

“ If the fissure be so large as to produce an obvious separation of the two sides of the bone, the nature of the case will be at once rendered evident; but where it is extremely small, there is difficulty in distinguishing it from the natural sutures, or from the sutures surrounding small bones, which sometimes occur, and get the name of *ossa triquetra*. But this may be known by the firm adhesion which always exists between the pericranium and sutures; whereas this membrane is always somewhat separated from that part of the bone where a fissure is formed. When the pericranium is separated by the accident for a considerable way from the surface of the bone, various means have been contrived for discovering the nature of the case; as pouring ink upon the part suspected to be fractured, which in case of a fracture cannot be wiped entirely off, or making the patient hold a hair or piece of catgut between his teeth, while the other extremity of it is drawn tense, which, when struck, is said to produce a disagreeable sensation in the fractured part. But such tests are little to be depended on; ink will penetrate the sutures; and the others are ineffectual, unless the fracture be extensive, and the pieces considerably separated from each other. The oozing of the blood from a fissure is a better mark. The ascertaining of this point, however, appears not very material; for, unless alarming symptoms are present, although there should be a fissure, no operation is necessary; and if such symptoms occur, the bone ought to be perforated whether there be a fissure or not.

“ When a fissure is not attended with symptoms of a compressed brain, the trepan ought not to be applied, especially as the operation itself tends in some degree to increase inflammation of the part. The fissure should be treated merely as a cause which may induce inflammation. The patient should be bled according to his strength: the  
bowels

bowels should be kept lax, and the sore treated with mild, easy dressing; and violent exertion should be avoided as long as there is any danger of inflammation occurring." P. 739.

These specimens, our readers will observe, convey no unfavourable idea of the work, which seems throughout to be executed with faithfulness and care.

Four plates, containing delineations of the principal instruments used in chirurgical operations, are added; these, though not elegantly engraved, are sufficiently distinct and clear to answer the purpose intended.

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ART. XIII. *Le Dix-huit Brumaire. Par Roederer. 8vo.*  
431 pp. Paris. Deboffe, London.

IT will hardly be believed by posterity, that, in the eleventh year of the French revolution, there should still be men incredulous as to the extent of the mischief that it has done to the world. But however sceptical such persons may affect to be, with respect to the truth of those narratives of French crimes, which we owe to those who are unpolluted with any share of these crimes; however strangely they may consider innocence as a source of incompetence or discredit, and disbelieve every account of the revolution but what comes from its criminal leaders; they can have no pretence for not receiving, as unexceptionable testimony, the confession of these leaders themselves. They may reject, if they please, the evidence of all men of virtue: they may charge it with the exaggerations of partiality and resentment: we own that virtuous men cannot be impartial in the struggle between virtue and crimes, and that they cannot divest themselves of resentment against atrocious criminals. But, though the admirers of France should succeed in excluding all pure witnesses, they must not flatter themselves with the hope of obtaining an acquittal for the revolution. A large body of evidence still remains behind, which they cannot impeach, because it comes out of the mouths of those who are the constant objects of their panegyric. What will they object against the voluntary confession of the revolutionists themselves? We are content that the decision of the merits of the revolution should rest upon this sort of evidence alone: it is so abundant, and so decisive, that it removes all doubt. Every faction has been under the necessity of publishing the history of the crimes of the faction which they destroyed, with great boasts of their own virtue, till their own turn for

for destruction came, when their successors executed the same justice on their memory. From this succession of narratives the most demonstrative evidence may be collected, that, for eleven years, France has experienced nothing but slavery and misery under the bloody despotism of ruffians and madmen. The crimes of the *Constitutionalists* were published by the *Brissotins*, those of the *Brissotins* by Robespierre, and those of the *Directorialists* are now published by Bonaparte. What faction is destined to reveal the crimes of that famous usurper, time only can determine. To justify his own usurpation, he has been under the necessity of exposing to the world all the horrors of the previous state of France; and it must be owned, that, in pursuance of this policy, he has contributed to furnish the most important and the most authentic materials for history.

The Poet Laureat, Fontanes, in his hymn for the 14th of July last, recited in the presence of Bonaparte, tells us, "*La nuit de douleur couvroit dix ans la France!*" and his Minister, Lucien Bonaparte, in his harangue delivered on that day, said, that "*the horrors acted in France would make the most remote posterity shudder at the name of a Revolution!*" But the most decisive authority respecting the effects and character of the revolution is the book before us, the production of Roederer, one of the earliest revolutionary chiefs, and now the confidential minister of Bonaparte. If any man, after perusing this book, is not satisfied that "the example of France" ought to be "a warning to every other country under heaven," he must be considered as either labouring under a stupidity which no experience can teach, or tainted with a depravity which no discipline can correct. If he is not an idiot, he must be rather the object of the vigilance of the magistrate, than of the hopes of the moralist, for his reformation.

This volume opens with a picture of France under the constitution of 1795, which deserves the attention of those who then envied the happiness of the republic, who wished to extend the blessings of its protection to their native country, and who prayed for the success of arms employed in diffusing these blessings over the world. "*All the elements of destruction and death desolated the interior of France; every new law seemed a declaration of war against property, industry, individual liberty, and all the rights of citizens.*" P. 5.—"The executive power knew no arts but those of usurpation and oppression: it was impotent for good, and omnipotent for evil." P. 6.—"Liberty seemed only to have appeared among us FOR TEN YEARS, to be the watch-word for some insolent oppressors, the signal of the oppression of the majority, and, the cause of the ruin of all!" P. 7. This book was published in December, 1799, so that we have had a short and comprehensive account of French liberty,

erty, from the month of December, 1789, the period of the pretended mildness of the revolution, nearly three years before the sweet temper of the philosophers was ruffled by the surrounding kings of Europe, who had the insolence to make a *timid and tardy* attempt to guard their subjects against the robberies and murders of these humane gentlemen; and against the desolation of that infernal principle which Mr. Roederer is pleased to call liberty!

So much for French liberty. As to French equality, Mr. R. tells that it produced nothing but "*the equality of misery*," (p. 10) and, immediately after, "*the equality of annihilation and death*." P. 11. The first fault of the constitution of 1795 was, according to Mr. R. the extension of the elective franchise, which could produce nothing but "the invasion of the republic by beggars, the subversion of the constitution, and an anarchy regularly organized." P. 15. This passage we recommend to the partizans of universal suffrage. The second fault is the frequency of elections. "How could men hazard such a measure as that of annually agitating a mass of thirty millions of men!" P. 18. This passage we recommend to the partizans of annual parliaments. The plan of the French demagogues in 1793 was, according to Mr. Roederer, to publish "an impious gospel of subversion, political, moral, and social, destined, in the secret and criminal intentions of its authors, to make the tour of the globe, and to replunge it into a state of barbarism." P. 86. *Habemus confitentes reos*. In p. 70, he gives a further contradiction to those who have attempted to cheat the world into an opinion, that France enjoyed happiness and liberty under the Constituent Assembly. On the contrary, he says that the constitution of 1795, though very faulty, "gave Frenchmen *for the first time during six years* (i. e. since 1789) the hope of seeing the termination of the revolution, and of seeing the social order escape the peril and destruction which had so long (i. e. from 1789) menaced it." P. 70. Yet the unhappy people of France are still forced to commemorate, with apparent joy and triumph, that period of 1789, which, by the confession of their tyrants, has brought such misery upon them.

For a moment, he says, the Directorial Government was somewhat mild; "then agriculture *began* to breathe, and to *resume* its productive activity." P. 83. Yet we have been impudently told, that French agriculture has, since the revolution, been the most flourishing in Europe. What will the believers in this fable say to the confession of Bonaparte's counsellor of state? He evidently does not expect that he could be believed, if he had ventured to say, that it reached any thing like its ancient prosperity. It only "*began*" to "*resume*" its former activity



activity in 1795, during the first mildness of the Directory, for it seems that their tyranny, like that of their rival, Nero, was in its commencement comparatively mild. He calls the laws for the banishment of the clergy "the atrocious laws of 1792 and 1793." P. 91. "The ecclesiastics had suffered a persecution for several years of unexampled rigour." P. 92. Those Englishmen who praise the tolerant spirit of Atheists, and who represent the persecution of Christianity in France *as a ministerial fiction!* will do well to explain this testimony of the Atheist Roederer. "Where was liberty," he exclaims, "under the most absolute, the most jealous, and the most degrading tyranny that ever pressed any people to the ground? For my part, I should have preferred that of Constantinople." P. 105. "I do not speak of the sudden cessation of all business, of all mercantile adventures, of the total disappearance of all money and credit." P. 106. These were it seems, comparatively, trifles. "Never," he says, "did a member of the legislature venture the most timid resistance to the directorial will without being threatened with Cayenne." P. 107. In two pages after, the cruelties of the deportation, the projects of murder, the ferocious zeal of the subaltern agents in these scenes of horror, are as forcibly described as they could be by Pichegru or Ramel. In p. 118 and 119, there is a very curious account of the Congress of Rastadt, which concludes with very clearly intimating the author's opinion, that the Directory procured their own ministers to be assassinated! Such is this author's account of the liberty and happiness of regenerated France, from the glorious period of 1789, till the usurpation of Bonaparte.

His account of French liberty in other countries is not less remarkable. "Let us cast our eyes," says he, "on the Batavian, Helvetic, and Cisalpine republics. What shall we discover on the part of the French? Nothing but **CONFUSION, RAPINE, AND DEVASTATION!**" P. 164. The treatment of neutral ships in p. 168 and seqq. deserves the attention of those powers of the North, who are now said to be forming a confederacy with France, the natural guardians of the liberties of Europe, to resist the tyranny of Great Britain! "Not content," he says, "with obliging the Dutch to *pay in two years the half of their income, and the tenth of their capital*, the French corsairs (for so he very justly calls them) went into the ports of Holland, under the guns of her fortresses, to seize the few small vessels which that unhappy people still ventured to send to sea." P. 170. The Deputies of the Counsel of Five Hundred who moved the laws of maritime rapine, were themselves proprietors of privateers. (P. 172) Long live the honesty and disinterestedness of republican legislators! The judges



Judges in the Courts of Admiralty were also proprietors of privateers! (Ibid.) Who can help admiring such an administration of justice? Poor *Lepaux*, says Mr. R. was a good sort of man enough; only he was so bigotted a Theophilanthropist, that he wished to *proscribe* Christianity! (P. 174.) Surely so trifling a fault scarcely merited the notice of a philosopher!

We will not stain our Review with the account given by the author of the gross and beastly sensuality of the Directors. It is fit only for the doggerel of a lampooner, writing under a feigned name. As the purity of a mild and virtuous Prince is the object of invective to such authors, the sordid sensuality of ferocious tyrants would be a very fit subject for their panegyric.

After all this detail of horrors, the author very naturally asks what measures must be adopted to repair the mischiefs which France has suffered during the last eleven years? that is, ever since the glorious period of 1789; ever since the sun of liberty dawned; ever since the light of philosophy shone, &c. &c. or any other of those bombastic phrases, of which the reader will find abundance in the last, or any other Jacobin pamphlet. "Measures must be adopted precisely the reverse of all those which have been pursued during the whole Revolution, till the 18th Brumaire." P. 269. This is, in other words, to confess that after the banishment of half a million, and the slaughter of three millions of human beings, France has gained nothing in eleven years, but the certain knowledge, that during the whole of that period she has been deluded by impostors, oppressed by tyrants, and pursuing chimeras. Bonaparte now promises happiness and liberty, but so did every former impostor and tyrant, whose fraud is now detected, and whose tyranny is now execrated: and Mr. R. hopes, that this constant disappointment is now to inspire the wretched people of France with confidence and hope! We cannot conclude this article without reminding the public, that the directorial tyranny, described by Mr. R. was the government which the patriotism of Mr. Arthur O'Connor and his united Irishmen made them desirous of bestowing on their country. To suppose any further observations necessary on such a subject, would be to insult the understanding of our readers.

**ART. XIV.** *Gymnastics for Youth, or a practical Guide to healthful and amusing Exercises, for the Use of Schools. An Essay towards the Improvement of Education, chiefly as it relates to the Body. Freely translated from the German of C. G. Salzmann. Illustrated with Copper-Plates. 8vo. 433 pp. 9s. Johnson. 1800.*

“**WE** are weak,” this author says, “because it never enters into our thoughts, that we might be strong if we pleased.” The first fifty pages of the work are employed in elucidating this position. We are weak in consequence of treating our offspring with too much delicacy; our ancestors, on the contrary, were strong, because they were inured to hardships from their birth.

“The hardy, active wife of the ancient German, from whom we are descended, was frequently delivered in the open field, in the midst of her toil. She bathed her loved offspring in the nearest brook, and wrapped him in cool leaves. Thus the open and serene sky canopied the puerperal bed. Frequently the labour of the field was continued. The dipping and bathing of the infant, on his introduction to the light of day, was probably a test of his sound state, and certainly *hardened* his tender body. The child drew his nourishment from the breast of his mother, not from that of a nurse. Thus strengthened, he lay naked and bare on the cold ground, and gradually learned the use of his limbs. This leaving him in freedom to himself must have had the most beneficial consequences on the suckling: here nothing hindered his first slight movements, which quickly became more forcible, and soon of greater importance.

“The first treatment of children among people in the state of nature at this very day is precisely the same. It is too well known for me to waste the reader’s time in copying from travellers: but one thing, observed by many, I must not pass over in silence: persons of deformed growth are very seldom to be seen among them.

“The infant grew up to a boy, and already accompanied his father to the chace: riding, hunting, and military exercises, together with the fresh, uncontaminated air, strengthened his faculties, sweetened his slumbers, fostered his growth, employed his mind, steeled his courage, established his resolution, and banished all effeminacy. He bloomed a youth. His sports became serious occupations, which his condition enjoined: and thus the youth was perfected to a strong, healthy, and heroic man.

“A simple garment covered his naked body but in part: he was satisfied with the skin of a beast thrown over his shoulders. It was not till late, that the wealthy began to cut their garments, and fashion them somewhat more to the shape of their limbs. A great part of the body remained exposed to the free access of the bracing air. The head was never covered; unless the skin of some animal was drawn over

Over it, to terrify the enemy : and the legs, knees, and thighs were a long time left bare.

“ His diet was simple : consisting chiefly of the flesh of animals, sometimes roasted, sometimes boiled, frequently raw.

“ The women were educated in a similar mode : early accustomed to the fresh air, half-naked bodies, the bath, manual labour, and agriculture, which was entirely left to them. These were the most natural means of fortifying them against the pains and perils of childbirth. Equally natural was their moral education : the example of the parents guided the children ; oral tradition was the teacher of the little scientific knowledge they had collected.” P. 2.

This is probably a very exaggerated account of the strength and robustness of the ancient Germans ; and before we recommend to the present race of men to trace back their steps, and adopt the maxims of their ancestors, we should have more knowledge than can now be obtained, of the general effect produced by observing them. Were a greater number of their children preserved, and did those who lived attain to a greater age than they do at present ? If we draw our conclusions from the effects these maxims produce on the native Americans, who still live in what this author calls a state of nature, both these questions will be decided, we believe, in the negative. We are told by travellers that they are neither able to bear an equal degree of labour, nor are they supposed to attain so great an age as the Europeans, who are treated with so much more delicacy when young. What the comparative value of the two different modes of education is, may not however be easily ascertained from actual experiment. Many children are so hardy at their birth, as to bear the harshest treatment without injury ; and if others die under the same course, it cannot be known that they would have lived had they been managed with greater delicacy. In this dilemma, it may not be amiss to borrow instruction from animals. We find even the hardiest of them choosing the most retired situations for depositing their young ; making their nests or beds impenetrable to the air, and lining them with down or feathers from their own bodies. Nor does their care end here. They continue to cherish them until they have acquired so much strength as to be no longer in want of that assistance, uncovering them by degrees, and choosing the most favourable seasons for their first excursions abroad. Children, who continue longer in a state of imbecility than any animals, require a greater degree of tenderness, and should be more gradually, and with more caution, exposed to the elements, particularly in these cold northern climates.

The observations that follow, on the folly of sending children too early to school, and confining them to a sitting posture,

ture, are just and proper. They would be in almost perpetual motion ; and that propensity, given for the wisest purposes, should not be too far counteracted. Their exercise should be principally in the open air, the vicissitudes in the temperature of which they should be early inured to bear. Their diet should be plain and simple, and their drefs light and easy ; and through the whole course of their education, attention should be paid to strengthening and confirming their constitution by exercise. This will not only give the best chance for preserving their health, but will add strength and vigour to their intellects, and enable them to pursue their studies with more ardour and success. " As few parents, or masters," our author says, " are acquainted with proper exercises, he hopes this work on Gymnastics, founded on the practice of the ancient Greeks and Romans, will prove acceptable."

The author then delineates his course of Gymnastics. It consists of leaping, with or without a pole ; running, jaculation, as slinging, hurling the disk or quoit ; wrestling, referring as he goes on to the manner of performing these exercises among the ancients. In the next class are climbing, in which is included the art of descending a precipice, or of getting down from a house when on fire, by means of a rope ; balancing, as walking on a narrow plank, pole, or rope ; lifting, or carrying ; holding a stick with a weight at the end, with the arm extended, constitutes a part of this exercise.

" Children and young persons," he says, " who have high shoulders and short necks, should carry in their hands burdens of more or less weight, for a certain time every day, with their arms hanging down. Perhaps there is no mode of correcting these defects equally advantageous." P. 317.

Exercising the arms with dumb bells, which are not noticed by the author, might have been here properly introduced. Dancing, walking, and military exercises follow. Dancing, the author thinks, should be early abandoned ; as, from being generally performed in crowded rooms, and persisted in to a late hour at night, tending to debilitate rather than strengthen. We are persuaded more consumptions have taken their rise from cold taken after dancing, than from any other cause. Of the utility of the military exercise, he speaks with the enthusiasm it might naturally be expected to inspire. We will give his encomium upon it, as a specimen of the execution of the work.

" The foldier, in performing his exercise," he says, " exhibits a perfect pattern of subordination, and of a quick and exact execution of orders, that is highly astonishing. I am persuaded, that it would be

be very beneficial, to introduce these into the daily management of youth; and that a well conducted military establishment is desirable in schools, and in large families, where there is no end to jumping, running, screaming, forgetting things that are necessary, carelessness and disorder with regard to articles of dress, &c. It is a pleasing spectacle, when children and youths fly to their place at the word of command, arrange themselves in order, assume a good attitude, and march in a regular body wherever you direct it: and when they are accustomed to perform at command things of frequent occurrence, which are commonly accompanied with noise, bustle, and confusion, while all are running headlong together. To him, who has daily to do with a great many young persons, what I have said will be perfectly intelligible.

“ Another motive, that induces me to recommend military exercises, is altogether gymnastic. This is the improvement of the carriage. Infinite numbers of young people are extremely careless and indolent with regard to gait and attitude. As a remedy for this, military exercises, and particularly the various evolutions, that are connected with determinate positions of the body, are strongly to be recommended; and they are very agreeable to youth, provided, of course, we do not treat them as slaves, and drill them with the cane.

“ It will readily be conceded also, that young people cannot be too early inured to difficulties, to teach them patience, and harden them for a future period. For this purpose long marches of some miles are excellent; and if the road be barren of natural objects, or a speedy progress be desired, the regular military pace is extremely convenient.

“ The three different grounds here adduced render it necessary, to practice various marchings and evolutions, in which boys will take much delight; and when once they have acquired a certain dexterity in the practice, they will come of themselves, and request their leader to march with them.

“ Besides, all these military exercises are well calculated, to animate the courage of youth, to fortify their naturally bold, enterprising spirit, and to harden them against bodily pain, which the effeminacy of our common mode of living renders highly necessary. All exercises, which have this tendency, if they be not in other respects injurious, merit our regard: and if the refined and fashionable world give them the epithet of rude, let us consider, to what point fashion and refinement have brought, and will bring us; and how they have crippled all our ardour for the duties of a christian and a man, when it should be displayed in energy of action, and magnanimous self-denial.

“ Our young company divide itself into two parties, representing hostile armies. Their weapons are such as will inflict pain, without doing injury, being sticks of a moderate size. Their heads and faces being protected by helmets\*, they proceed to battle. A part of the wood, or a hill of sand in our place of exercise, is occupied by one party: and this the other endeavours to gain. All follow their leader. If

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\* These may be procured at a trifling expence. The boys can make them themselves of strong pasteboard; or millboard.”

no advantage can be obtained by artifice, a formal attack commences, and a contest ensues for the possession of the ground\*. This is a very good play for the night, to familiarize boys with objects and in darkness and obscurity. In winter, snowballs may take the place of sticks. A spacious plain being chosen for the field of battle, each army endeavours by marching and countermarching, to gain the advantage of the wind, the sun, or the ground, which in a deep snow requires some exertion; and as this is combined with throwing and avoiding the balls thrown, it exercises the strength of the arms, shoulders, and breast, the swiftness of the foot, the flexibility of the body, and the accuracy of the eye.

"This exercise is best adapted to the commencement of a thaw. There is a time, when snow by pressure becomes a ball of ice, and when consequently it would be dangerous." P. 334.

Bathing and swimming, which cannot be too highly estimated, follow. The last chapter treats of improving the senses of hearing, seeing, and feeling. This is also practicable to a great degree, so as to enable us to ascertain the distance or size of objects by the eye, their weight by the hand.

"To convince myself of the practicability of improving the senses," the author says, "I exercised W. and H. two of my scholars, two hours in the day, for three successive Sundays. They were then able to distinguish gold from silver coins with great facility; Prussian, from those of Brunswick, new French double Louisd'or from Prussian and Saxon. Among a number of new double Louisd'or, they learned to pick out the Saxon, Prussian, and French. All this they did readily, 2. to tell with accuracy the number of pieces of gold, as far as 12 or 14 Louis, by their weight, they being placed in a pile on the extended fingers. 3. to know the faces of all coins from their reverses very quickly. 4. among several sixpenny pieces to pick out the Prussian, 5. to distinguish by the ear all the noises, that were made expressly for the purpose. 6. to write with tolerable quickness, but not very perspicuously." P. 377.

As the subject of this volume is important, we have been large in our notice of it; but while we admit that too little attention is paid, at many of our schools, to the improvement of the health and vigour of the body, this error is neither so general nor extensive in this country as, from the author's representation, it appears to be in Germany. Hoops, skipping-

"\* As a preparatory to this, I would recommend the boys to learn the use of the broadsword, which is an extremely useful and elegant gymnastic exercise. In certain parts of England playing at backsword, or singlestick as it is sometimes called, is in common use as a public game at wakes and fairs. Strength, vigilance, activity, and fortitude, are improved by it; and skill in it may enable a man to defend himself against the attack of a ruffian, T."

ropes,

ropes, leaping with or without a pole, cricket, foot-ball, neither of which are noticed by him; swimming, rowing, riding, fencing, are the common exercises of our youth in their vacation from school; and, that climbing is not totally neglected, the orchards in the neighbourhood of all large schools could testify. But these exercises, we may be told, are the objects of the taste and disposition of the boys, and pursued without the direction of the masters, and this seems, to our apprehension, to be best; at the least, it is most suited to the genius of our youth, who fly to them with the more pleasure, from being then emancipated from the controul of their masters, whose presence would be a great check to their activity. The volume is decorated with plates, which might generally have been spared, as not executed with sufficient taste and elegance for ornament, and throwing very little light upon the games they are intended to illustrate.

**ART. XV.** *Anecdotes of the Arts in England, or comparative Observations on Architecture, Sculpture, and Painting; chiefly illustrated by Specimens at Oxford.* By the Rev James Dal-  
laway, M. B. F. S. A. Earl Marshal's Secretary. 8vo.  
10s. 6d. Cadell and Davies. 1800.

**I**N an Advertisement to the reader, the author thus develops his plan.

“ In a work of this kind, the author claims some attention whilst he describes its nature and extent, because the degree of praise due to accuracy and candour to which he aspires, must be limited to the execution of his plan.

“ It has occurred to him, that we had no book professedly written on the arts, the basis of which was a description of so magnificent a repository as the University of Oxford.

“ Nine years of residence offered him a constant opportunity of examining those excellent specimens; and since his unlooked for removal from the University, he has acquired a power of making comparisons by a visit to Rome and Florence. Travellers well know their obligation to those descriptive catalogues which they call in Italy “Cicerone Books,” such as in England do not aspire to a higher title than that of a “companion in a post chaise”.

———— quem tollere rheda  
Possis ———— Hor.

“ By an early partiality to Gothic architecture, he has been led to inquire its history, and to examine many of the venerable remains  
which



which abound in this kingdom. Few subjects have opened a wider field for conjecture; and without controverting the opinions of others, to some of which he pays a high difference, he has followed the suggestions of his own mind, and the opportunities of making comparisons. The nature of this compilation precludes so useful an aid as that furnished by engravings, in explanation of technical terms. To supply such a deficiency, he has made references to several magnificent works, in which perfect representations are seen. But it has been more his wish to recommend to the lovers of architecture an actual inspection of those structures which he has pointed out as containing superior excellence, in distinct æras, and manners of building.

“ He has indulged an illusion, and made frequent references to works of art in Italy, as if they had been spared by the modern spoilers of Europe. The accounts we have received, whether of their removal or destruction, are too vague and unworthy of reliance; and, added to the difficulty of ascertaining facts, he yields to the reluctance he should feel in relating the predatory violence with which they have been torn from their ancient station.

“ On the subject of antique sculpture in England, he has given some original information; and owns, with grateful respect, the favours of several gentlemen, whose knowledge on the subject, and possession of most excellent antique statuary, render their assistance particularly valuable; a value much heightened by urbanity, and readiness of communication,” P. 5.

To execute a work on the above plan, in a manner deserving of attention, it must be obvious that, to superior knowledge and taste in the several branches here treated on, should be added a candid and unbiassed judgment; without which, discussions of this nature are rather calculated to mislead than inform, and are better suited to flatter the vanity, or promote the interests of individuals, than to correct the taste of an unenlightened public. To the first qualifications here required, this author can lay no great claim; although his pretensions are urged with a confidence, as little prepossessing as is warranted by the success with which the work is executed. Still less can we attribute to him the praise of candour, to which he seems to aspire; as a more fulsome and suspicious strain of panegyric we have seldom witnessed, which is utterly unfit therefore to be repeated in our pages.

The part of the work to which the author has brought most information is on Architecture, more particularly that styled Gothic; yet we do not agree with him in his conjectures respecting its invention. In this department the author has, in general, borne testimony to the ample abilities of our architect Wyatt; but in his remarks on the restorations in New College, we can neither perceive the diffidence nor the respect which he professes to entertain for the talents of that ingenious artist.

His censure, on the contrary, assumes the language of authority, from which there can be no appeal, while the architect is accused of possessing neither skill nor discrimination. All severity of criticism the author declares to have been dictated by the love of truth only; yet this virtue, so watchful at New College, we find can sleep at *Arundel* and *Strawberry-Hill*.

In his history of Sculpture, Mr. Dallaway, in common with many others, takes for his guide "the learned Winckelmann," whose ideas, with those of several other modern critics, on this subject, were formed from conversations with the painter *Mengs*. The "original information" is confined to an addition to the catalogues of antique Sculpture in England, and may be consulted by our tourists therefore with advantage.

The following remarks on the Venetian school will impress the reader with some idea of the author's critical skill in the art of painting.

"Titian is the first of colourists. Raffaele was too monotonous, and avoided yellow and vermilion. The colouring of Coreggio is good, but not sufficiently delicate, as his flesh appears too solid. Rubens used to amass his colours, making one reflect the other, without a sufficient attention to harmony. He preferred Barroccio to any of the Venetian school, from which circumstance his lights, like Barroccio's, are of a peach bloom, and his demi-tints are blue." P. 484.

"Vandyke had a delicate pencil, but from too great an use of reflection, and the accidents of light" (mark this, ye painters!) "he gave to his carnations the effect of being shaven." P. 485.

Excellent!!—One quotation more, and then——

"Of modern proficient in this exquisite art, one of the most eminent is Eginton, who is established at Handsworth near Birmingham.

"His excellence has been progressive, and his industry has been duly encouraged, for nearly fifty considerable works by his hand are a very creditable proof of both. At Magdalene College, Oxford, he has restored the great west window of the general resurrection, originally done in *chiaro scuro* by Schwartz, from which an engraving has been taken by Sadeler. Eight other windows have likewise been lately put up by him in the anti chapel, in which are whole length portraits, in their proper habits, of Wykeham, Waynesflete, Wollev, and Fox, all Bishops of Winton. The *chiaro scuro* has a warm lustre tint. To notice some of the most remarkable for extent and ingenuity, I should select the Resurrection at Salisbury Cathedral, designed by Sir Joshua Reynolds, the same subject at Litchfield, the banquet given by King Solomon to the Queen of Sheba, from a picture by Hamilton at Arundel Castle, the conversion of St. Paul, and his restoration to sight, at St. Paul's church Birmingham, Christ bearing his cross from Moratz, at Wanstead church, Essex, and one of his latest and most perfect performances, of the spirit of a child in the presence of the Almighty, from a painting by Peters, in a chapel at Great Barrs in Staffordshire.

"Glas

"Glas is the most perfect vehicle both of sound and colour. How exquisitely refined are the tones of the harmonica or musical glasses, when touched with delicacy and skill! And how much have the most expressive tints of Reynolds and West gained, by their being transfused over the surface of the storied window!" P. 453.

If the above remarks do not dispel the darkness of the ignorant, they are beyond the reach of this author's light to illumine.

Of the painters of the present day, he mentions only Fuseli, Lawrence, Opie, and Northcote, "whose eminence," saith Mr. Dallaway, "as men of genius, has placed them beyond competition." An opinion, in which the public has not entirely concurred with him. The Bishop of S. Asaph, in the hall of Christ Church, painted by Hoppner, is indeed mentioned as "a dignified and spirited portrait," but only because this gentleman happens to mistake it for one of Lawrence's, to whose manner it bears no resemblance. So much for his candour and critical acumen.

Yet the incense he denies to artists by profession (poor rogues! not worth the smoke) he scatters with a liberal hand among the amateurs. Here, like his "mighty master,"\* Lord Orford, lost in ecstasy, he sees nothing but excellence—the only formidable rivals of the Greeks; and we have to lament that, to this constellation of bright stars, others were not added from the boarding-schools in the neighbourhood of London, for the honour of old England, and the admiration of wondering posterity. It may be added that the vignette, in the title-page, could hardly be supposed to come from a lover of the arts.

**ART. XVI.** *The Speech of the Honourable Charles James Fox in the House of Commons, on Monday, the 3d of February, 1800, on a Motion for an Address to the Throne, approving of the Refusal of Ministers to treat with the French Republic.* 8vo. 42 pp. 1s. 6d. Debrett.—*The same Speech.* 32 pp. Jordan.

**T**HE able and eloquent Speech† of Mr. Pitt, to which this professes to be an answer, must be fresh in the recollection of our readers. We shall not undertake to decide on the com-

\* Non me Praxiteles fecit, at Anna Damer.

† See Brit. Crit. vol. xv, p. 307.

parative arguments of each ; which would, in fact, be pronouncing judgment between two leading politicians. The question is, Whether the overtures for peace made by Bonaparte, on his assuming the government of France, ought immediately to have been accepted by Ministers ? In discussing this point, Mr. Fox (as his Speech is reported in these publications) is not made to assert, that this country was the aggressor in the war, but that, beyond all dispute, Austria and Prussia were so ; for which assertion he relies on the Declarations of the former power at Mantua, and of both sovereigns at Pilnitz. The reader will see by the Correspondence\* between M. Bertrand de Moleville and Mr. Fox, that the former of these Declarations was unknown to the rulers of France, and could not therefore justify the war on their part. Had it been known, we may venture to add, an explanation or retraction of it should have been amicably demanded previously to the Declaration of War, or indeed to any hostile measures. As for the Declaration at Pilnitz (which the friends of France so long reasoned upon as a treaty) the Hon. Speaker, if he is justly represented, seems to have forgotten that, on the acceptance of the new Constitution by the unfortunate Louis XVI, that Declaration was, in effect, abandoned by the Emperor ; and he also appears not to be aware of the subsequent confessions of Brissot, and other revolutionists, that it was their policy, and fixed determination, to force their Sovereign into a war with that power.

The Hon. Gentleman is also made to say, that on an explanation being given of the obnoxious decree of Nov. 19, 1792, and not proving satisfactory, we ought to have demanded a further explanation. Two very material circumstances here also seem to have escaped his memory. In the first place, that evasive and absurd explanation (for so we think it must be termed) was delivered as *the ultimatum* of France, and we were threatened with a war if we did not acquiesce in it, and disarm accordingly ; and, in the next place, if any other explanation were wanted, it had been afforded by the conduct of the French themselves, in the directions they had given to their generals, and, above all, in the cordial reception, and express sanction, of addresses from disaffected subjects of the British government.

The dismissal of M. Chauvelin is also much insisted upon, in this Speech, as having given to the rulers of France a just cause of war. This objection having been so ably anticipated in the Speech of Mr. Pitt, needs not to be discussed here ; but we cannot help expressing some surprise at the question, " Why,

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\* See Brit. Crit. for August, p. 210.

if France was the aggressor, did not Prussia call upon us for the stipulated number of troops, according to the article of the defensive treaty of alliance subsisting between us?" To this question, so triumphantly put, the statement in Mr. Pitt's Speech appears to us to afford a decisive answer. The King of Prussia having entered into a defensive alliance with the Emperor, and having notified that alliance to France previously to her attack on that power, was justified in engaging, as an auxiliary, in the war which ensued; but whether he was justifiable or not, it clearly was not an event in which he could call upon us for assistance, being a *casus omissus* in his treaty with Great Britain. The Hon. Gentleman is then made to launch into an invective against the ambition of the House of Bourbon, and particularly Louis XIV, and to contend that, "as we never scrupled to treat with those princes on account of their rapacity, perfidy, &c. we ought not to refuse to treat with their republican imitators." Without examining how far this character of the House of Bourbon, *in general*, may or may not be exaggerated, there is surely an obvious difference between the ambition, however unjustifiable, of established monarchs or regular governments (who acknowledge some common principles, are restrained by some prudential considerations, and have some regard to consistency and character) and that of a horde of barefaced oppressors and plunderers, disclaiming the law of nations, despising public opinion, and careless of every consequence to their country and posterity; such as have hitherto been the revolutionary leaders of France.

It cannot be expected that we should detail, much less discuss, all the remaining arguments in this ingenious, but (as it appears to us) in many respects delusive Speech; but there is one inconsistency so palpable (if it be not a mistake of the reporters) that it ought not to escape notice. In pages 11 and 12 of the Speech (as published by Debrett) the Hon. Gentleman is made to admit, in the strongest terms, the gross injustice of the French in overrunning Savoy, and to call it "a most Bourbon-like act." Yet soon afterwards (in p. 14) he says, "Did the French attack Sardinia when at peace with them? No such thing. The King of Sardinia had accepted of a subsidy from Great Britain; and Sardinia was to all intents and purposes a belligerent power." Now, unless it is meant to say, that Savoy was not a part of the King of Sardinia's territories, these assertions, it is manifest, are directly in the teeth of each other. They cannot stand together; but the first of them is, we conceive, notoriously the truth. The French *had* attacked the King of Sardinia, when at peace with them, had overrun a part of his dominions, and thereby compelled him

to become, in his own defence, "a belligerent power," long before he had "accepted a subsidy from Great Britain." This misrepresentation (which is found in both the printed reports of this Speech, and appears to have been urged with all the strength of the Hon. Gentleman's eloquence) affords a striking instance of that confusion of dates in the speeches and writings of the advocates of France, which was so ably exposed by Mr. Pitt.

After expatiating upon several other topics, the Hon. Speaker concludes by emphatically pressing all those members, who, in case Ministers had accepted the proposals of France, would have concurred in a vote of approbation, to support him in opposing such a vote on the occasion then before them. This is certainly a specious, but it may be doubted whether it is a fair, method of putting the question. Had the offer of Bonaparte to enter into a negotiation been accepted, it does not seem probable that the transaction would, in the first instance, have been laid before Parliament. It cannot be supposed that Ministers would have called for approbation until a treaty had been entered into, and the terms of that treaty were known. The question then would be, whether they had obtained such a degree of security by peace, as would justify giving up those advantages, or that security, which we derive from the war. This would have depended on a variety of considerations, the result of which cannot be anticipated. But had the point been referred to Parliament for its immediate decision, we apprehend there are many members who would have questioned the policy of thus hastily entering into a negotiation, and that many of those who acquiesced would have been influenced by that liberal confidence which is justly reposed in a good Minister, and would have concluded that there were motives (improper perhaps to be disclosed) for the hazardous experiment of a negotiation. We now take our leave of this publication; one edition of which concludes with a remark (in italics) that "*no answer was made to this Speech.*" In our humble opinion, the answers to many parts of it had been anticipated by the Speech of the Minister, and many other arguments (of which he could not be aware) might, if the hour of debate had admitted, have been met by a complete refutation.

It may be proper to add, that on a comparison between the two reports of this Speech, that published by Debrett is the more full, and has every appearance of being the more accurate.

## BRITISH CATALOGUE.

## POETRY.

**ART. 17.** *Pleasures of Solitude, a Poem.* By P. Courtier. 12mo.  
3s. Rivingtons. 1800.

The subject of this Poem has in part been discussed by the author in a former publication. By the *advice of friends*, he has since made various additions, and formed it into a regular Poem. The design has not the recommendation of novelty; but the author seems to have produced some original sentiments. We cannot indeed praise the melody of the versification; but there are, amidst many turgid and bombastic stanzas, some which indicate great vigour and manly feeling. We would willingly give a pleasing specimen, and the following is one of the best which presents itself.

“ Thrice happy he, who ever in earliest youth  
Has sought the bower to meditation dear,  
Who, long accustomed to the voice of truth,  
Can yield to truth an unreluctant ear;  
To him how welcome each declining year,  
How fair the splendour of his setting skies,  
No time, no circumstance to him is drear;  
Within himself whose noblest transports rise,  
Or Nature's simplest scene a thousand sweets supplies.

In secret best the humble soul may rise  
As grateful incense to the eternal power,  
Winging its way above yon passing skies  
To him who loves the world excluded hour;  
’Tis now that streams of heavenly radiance shower  
On the misguided thought, now that the ways  
Of chequer'd Providence no longer lower,  
Now that th' enlighten'd eye can firmly gaze  
Beyond the precincts drear of this benighted maze.”

**ART. 18.** *The Poems of Gray. A New Edition. Adorned with Plates.*  
12mo. 10s. 6d. Wright. 1800.

This is one of the most beautiful volumes that even the present improved state of typography has presented to the public eye. It is also the only complete collection of Mr. Gray's Poems, that has appeared since the one edited by Mason. There are six engravings, of superior execution; and the publication is a suitable companion to the edition of Pope's Rape of the Lock, published some time since by the same editor, in a similar form, and commended in a preceding number of the British Critic.

**ART.**



ART. 19. *Poems on Religious Subjects. By J. A. Knight. 8vo. 12s. Stratton. 1800.*

These Poems are very creditable to the piety of the author, and have also a considerable portion of ease and elegance.

ART. 20. *Reflections, an Elegy, occasioned by a Visit to Coffey; dedicated to Sir William Jerningham, Bart. With Colin, a Dirge. 4to. 12s. Wright. 1800.*

There is a sort of vivacity in the Dedication prefixed to this poem, that induced us to expect more gratification than we found on the perusal of the whole. There is no great novelty of idea in the first poem, which ends very prosaically; nor does the Dirge materially improve, as these lines will testify.

No fears robb'd her mind of repose,  
For Virtue has nothing to dread;  
She sigh'd, but 'twas only for those  
That would want her when she should be dead.

## DRAMATIC.

ART. 21: *Virginia; or, the Fall of the Decemvirs. A Tragedy. By John Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar-School, Plymouth. 8vo. 60 pp. 1s. 6d. Murray and Highley. 1800.*

The story of Virginia is certainly one of the most striking in antiquity, and so far proper for tragedy; but the catastrophe furnishes a bad moral for a Christian audience. It is also so trite on the stage (having been the subject of several tragedies) and so well known from our earliest infancy, that it can now, be it ever so well conducted, little interest the reader or the audience; who must necessarily anticipate the conclusion. Mr. Bidlake has, in the conduct of his drama, made as much of a hacknied subject as it would admit. In one respect, we think he has made an interesting addition. Virginia is killed by her own desire, or at least consent, and blesses her father for the blow. This makes the murder (for so we must call it) appear less savage and unfeeling.

Mr. B.'s blank verse is, upon the whole, above mediocrity; but he is rather too fond of running one line into another, so as almost to lose the distinction between verse and prose, except to the eye. Such is the following passage:

" Shall we 'affright\* not slaughter back, and keep  
It from your walls?"

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\* There seems to be some mistake here in the printing; as the negative is inconsistent with the rest of the passage.

Other passages, which have the same fault, might be cited.

This Tragedy was performed at Plymouth for the benefit of the Public Dispensary, and is followed by an Address, spoken on that occasion; which must have appeared very tedious in the recital.

## NOVELS.

ART. 22. *The School for Fashion. By Mrs. Thicknesse. Two Volumes* 8vo. 12s. Hookham. 1806.

A very bad School this seems indeed; and long may our wives and daughters be kept from it! The object of this publication is, to point out the mischiefs and the vices of an introduction into what is called fashionable life, and is evidently written with the most amiable motives and propensities. They who are at all conversant with the world, will be able to apply the different facts which are detailed to the individuals concerned; but they are brought together without any regard to order, and there is no regular and consistent story. A small number of honourable names are prefixed as subscribers.

ART. 23. *The Natural Daughter; with Portraits of the Leaden-Head Family. A Novel. By Mrs. Robinson. In Two Volumes.* 12mo. 8s. Longman and Rees. 1800.

It is frequently the task of the modern critic to labour through volumes, of which the best report that can be made is, that they contain no harm, and may be read with no other ill consequence than a waste of time. But even this "sad civility" must be refused "*The Natural Daughter.*" The heroine, a decided flippant female, apparently of the Woolstonecraft school, is the daughter of a rich citizen, who, during a visit to Bath, attracts a gentleman of the name of Morley, and becomes his wife. Soon after this marriage, Morley has occasion to quit his home; and Mrs. Morley, in his absence, adopts an infant, whom chance has thrown in her way, and from this adoption the whole embarrassment of the story arises. Many circumstances contribute to excite a suspicion that this child is her own; instead of explaining them, she departs with the supposed father of the child, and after a variety of adventures becomes a widow, and is united to the object of her attachment. This is all in the usual course of novel reading; but it is the tendency of these volumes which we find ourselves obliged to disapprove. A heroine, whose "impenetrable safeguard" is pride; who is said to be "invulnerable" from pride only; who quits her home with a man of gallantry, lives at a lodging, and receives his visits; who, under circumstances of great pecuniary distress, goes to a masquerade with a libertine avowedly endeavouring to seduce her; and, after she has given her hand to one man, her heart to another, debates seriously whether she shall bestow her person on a third; ought not, in our opinion, to be held up as one "who had never in the smallest instance violated the proprieties of wedded life; who had never been guilty of any action that might, even by the most fastidious, be deemed de-  
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derogatory to the delicacy of the female character, or the honour of her husband." Vol. ii, p. 233.

Through the whole work, during all the vicissitudes of its heroine, we meet with no sentiment of religion, nor any moral derived from it; and the character of Morley appears to have been conceived purposely to show that an attention to religious duties, a regard for the subordinations of society, and a regular and decent conduct, are to be considered only as a mask for consummate vice. In a novel of this description, we are not sorry to find the style without those attractions which may give it currency. It is inflated, and abounding in phrases which might be called the technicals of literary discontent: "the petrifying hand of avaritious\* pride"—"pre-judging world"—"unfeeling world"—"unpitying world"—"ill-judging," "illiberal world"; with divers other words of like qualifications. Then the inhabitants of these worlds are as unmercifully epitheted as the worlds themselves: "vulgar minds"—"unlightened minds"—"bosoms unenlightened by the finely organizing hand of Nature"—"recreant ignorance"—"vulgar arrogance of less ennobled beings"—"aristocracy of wealth," &c. &c. &c. It is needless to add to such examples; we will only observe, that the appellation of "daring" cannot be applied to Robespierre; and that it is of little use to lament or censure the French revolution, if the morals and manners which tended to produce it, are inculcated and held up for imitation.

## DIVINITY.

**ART. 24.** *The Christian Ministry exemplified in Saint Paul. A Sermon, preached in the Parish Church of Boston, at the Visitation of the Rev. John Pretyman, D. D. Archdeacon of Lincoln, May 7, 1800. By Charles Jerram, A. M. 8vo. 34 pp. 1s. 6d. Rivingtons.*

The topics of this discourse, on Acts xx, 24, are, "the view which St. Paul had of his office, as a minister of Jesus Christ; and, the prospects which supported and animated him, under the difficulties to which the duties of that office exposed him." P. 4. The preacher shows, that the example of St. Paul, who received his authority to preach the gospel from Christ himself, and not by appointment from man, does not warrant, in subsequent times, the independence of the Christian ministry on human authority. The Apostles were contemporary with Christ; and "could receive their authority in no other way. The question is, Did those who succeeded the Apostles, and lived directly after the time of Christ, perform the duties of the ministry at their own discretion? or did they receive their commission at the hands of others? This question requires but little consideration. Uniform example, and positive precept, declare that the latter was the

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\* This is the orthography of the book.

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case." P. 7. It is next shown, that the doctrines of *faith and repentance* are "a summary of the gospel of the grace of God, and the substance of the Apostle's preaching." P. 13. St. Paul's example, in this respect, is recommended to the imitation of every Christian minister. The necessity of inculcating *moral duties* is admitted, and insisted upon, by the preacher; but it is maintained, that "the superstructure of Christian morality must be built (as it was by the Apostle) upon the deep and firm basis of *repentance and faith*." P. 15. This is the main purport of the discourse; and on this subject we are not aware that any real difference of opinion exists among the clergy (p. 14). At pp. 24, 25, the preacher admonishes and exhorts his brethren, with eloquence and vigour; and the Sermon in general exhibits a very serious and pious turn of mind, and a creditable share of learning. Mr. Jerram gained, in 1796, Mr. Norris's prize, by an Essay, which was noticed in our Review, vol. x, p. 81. He now "boards and educates eight young gentlemen, at fifty guineas a year, and five guineas admission." P. 35. Judging from these specimens, we should expect, with confidence, to find in him an able and faithful instructor.

ART. 25. *Selected Sermons, translated from the French of Bossuet, Bishop of Meaux. To which is prefixed, an Essay on the Eloquence of the Pulpit in England.* Crown 8vo. 85 pp. 2s. Clarke, Bond-Street. 1800.

In his preliminary Essay, Mr. Jerminham, the editor of these Sermons, strongly urges the younger clergy of this country to cultivate that "ardour and animation in their discourses, which appear so eminently in the best foreign models, but in which the English preachers are generally, and perhaps not without reason, esteemed deficient." That all the energy which the importance of the subjects demands should be exerted in the pulpit is generally to be wished; yet we doubt whether forcible and earnest persuasion is not much more suited to the feelings of English hearers, as well as teachers, than any addresses more immediately directed to the passions. Strong conviction, and genuine sincerity, are among the most powerful engines of clerical eloquence, which any thing approaching to a theatrical manner is very liable to destroy. We are inclined, however, to believe that Mr. J. recommends the increase of ardour with just limitations and sound judgment. He illustrates his position, in the Essay, by many striking examples. The specimens he has given from the Sermons of the Bishop of Meaux, justly admired for their energetic eloquence, are well selected, and translated with freedom and spirit. The publication will doubtless find many readers and admirers.

ART. 26. *The Sinfulness of withholding Corn. A Sermon, preached at Great Ouseborne, on Sunday, March 16, 1800. By the Rev. Samuel Clapham, M. A. Vicar of Great Ouseborne, near Knareborough. Humbly recommended to the Nobility and Gentry to distribute among their Tenants.* 12mo. 24 pp. 3d. or Twelve for Half a Crown. Rivingtons, &c. &c. 1800.

- Many useful and excellent discourses by this author have already claimed our attention; the present pleads on a subject, which at this moment

moment perhaps will carry more conviction with it, than at the time when it was delivered. The benevolent indulgence of Providence, by bringing forward, beyond all expectation, a most abundant harvest, has brought that detection upon the withholders of corn, which all the sagacity and power of man could not effect. It is now seen and known that many, very many, farmers suffered their avarice to prevail over their principles and feelings, and kept back their corn, while the poor on every side were crying for it. The certain detection of this great evil will lead, we trust, to some legislative provisions, if such can be devised, to prevent the recurrence of it; without which, now this vile art of speculation has been found to answer, we shall continually be harrassed with the apprehension and pressure of real or artificial scarcity. In the mean time, let the exhortations of divines, who point out the severe judgments of God against such iniquity, be duly weighed and considered; and let those who are not yet compelled by the fear of man, think on the terrors of heavenly justice, and desist from their detestable practices. Mr. Clapham has treated the subject with good sense and energy; and we recommend his discourse as calculated to effect what exhortation can effect, with those whom pity cannot move, or shame restrain.

ART. 27. *A Sermon, preached on Sunday, September 23, 1798, before the loyal Edmonton Volunteers, at the Parish Church. By the Rev. Dawson Warren, A. B. Vicar of Edmonton, Chaplain to his Royal Highness the Duke of York, and Chaplain to the Corps.* 4to. 9 pp. Minerva-Press. 1798.

Not printed, as it seems, for sale; but very creditable to the loyal Edmonton Volunteers and their Chaplain. The preacher warns his hearers not to suffer their vigilance and exertions to be relaxed by the fallacious reasonings of the Predestinarian, by despondency, or by false security, and a confidence that the public danger is past.

ART. 28. *A Sermon, preached on Sunday, October 21, 1798, before the loyal Edmonton Volunteers, at Southgate Chapel. By the Rev. Thomas Winbolt, A. M. Minister of the Chapel, Chaplain to the Right Honourable the Earl of Kintore, and Secretary the armed Association of the Parish of Edmonton.* 4to. 15 pp. Minerva-Press. 1798.

Another patriotic exhortation, addressed to the same hearers; contrasting the "pride and confidence of the man of Gath, with the humility, true courage, and piety, of the youthful Israelite." The passage at p. 10, l. 18, "true courage is sedate and inoffensive; if it refuse to submit to insults, it offers none," &c. is excellent; but the preacher forgot (we suppose) to acknowledge, that it is transcribed from Dr. Ogden's Sermon on the Third Commandment,

ART. 29. *The Abuses and Advantages of Sunday Schools. A Sermon, preached at Ormskirk, on Sunday, November 3, 1799, for the Benefit of the Institution. By Johnson Grant, A. B. of St. John's College, Oxford.* 8vo. 28 pp. 1s. Vernor and Hood. 1800.

A seasonable and useful discourse; in which we find nothing objectionable, except the croud of metaphors by which the style is encumbered,

bered, and which sometimes meet together without exact congruity; as at p. 12, "Can it be imagined that the *unfledged* understandings of children will reap the full benefit of a discourse."

ART. 30. *The Name "Lord of Hosts," explained and improved, in the Chapels of Princes-Street, Westminster, on February 16, and Essex-Street, Strand, on February 23, 1800. By Joshua Toulmin, D. D.* 8vo. 22 pp. 1s. Johnson. 1800.

The exordium of this discourse consists of positions most true indeed, but very feebly and inadequately stated; of which the following is the *climax*: "Nor do the conceptions of Pagan philosophy lead to such just and worthy notions of the power and supremacy of the Almighty Creator, as the seers of Israel dictate: which were obvious to their thoughts, and familiar to their pens." P. 2. We should say, which were suggested by the Holy Spirit to the minds of the seers of Israel. The preacher states that "the English word, *Host*, corresponds to three different words in the Hebrew. Two of which appear to signify camps, or bodies of men equipped for the field, and disposed in military order. The third word, which is used in the text, viz. *Sabaoth*, and is the only term of the three connected with the name of God, and used as expressive of his character, seldom signifieth military bodies of men, and is of wide and extensive import. It cometh from a word which means, to assemble in orderly ranks: and so far from principally denoting or being confined to armed forces, or a multitude of men destined for war, it includes, and chiefly signifieth the heavenly bodies; the sun, the moon, and the stars." P. 5. This application of the word is confirmed by the following texts: Gen. ii, 1; Dan. iv, 10; Deut. iv, 19; Jer. xix, 13; Zeph. i, 5; Ps. xxxii, 6; Isa. xl, 26. Two exceptions from this sense of the word are produced, Exod. xii, 41; Ps. cviii, 11. Other texts are then cited, to show, that the title, *Lord of Hosts*, "denotes and expresses the universal, controuling influence of Jehovah, his authority over mankind of all ranks and conditions;" (p. 7) his sovereignty over all beings, an universal dominion. "This universal sovereignty will, it is true, comprehend in it a controul over all bodies of men, whether united in the prosecution of the arts of peace, or drawn up in military array. It will include his providence, as "the God of the armies of Israel," the people whom he had taken under his peculiar care and jurisdiction. It includes his power to muster the host for the battle, to enroll the strong ones of the earth as his warriors, and to gather together the kingdoms and the nations to execute his anger; as in the destruction of Babylon. And it will include, in the vast prerogatives to which it extends, his agency in "making wars to cease in breaking the bow, and cutting the spear asunder, and burning the chariot in fire." But these acts are only parts and instances of that providence, to which the monarch of the whole universe is, of course, equal; to which it will reach, while it also condescends to watch "the fall of a sparrow, and number the hairs of our heads." P. 12. The preacher remarks, first, "That this name of God hath been greatly mistaken and abused;" (p. 9) as meaning "chiefly, if not only, a presiding influence, a dominion over the military forces of particular nations," P. 10. Dr. Gar-



Gardiner's Sermon "On the Duties of a Soldier," is then censured, as degrading, by some passages of it, though not intentionally, "the God of Israel to a level with the heathen God of War, whose peculiar province it was to preside over battles." P. 11. The substance of the 2nd remark is, that the use of this title was a warning against idolatry, a declaration of faith in the true God, and a summons to adore him only;" (p. 17) "contradicting, not only the idolatry of the nations of the earth, but even the principles of the more enlightened philosophers; for they imputed life, intelligence, and divinity to the sun, the moon, and stars." P. 17. "Far are such views of the nature and extent of his influence and dominion from encouraging us to look up to him, as the patron of war; as the being whom we may enlist by sacrifices and *fasts* in support of the wild, desolating schemes of ambition and conquest." P. 13. An insinuation, unfounded and unjust as this, degrades a discourse, in which an animated piety, and a respectable share of learning, are united.

ART. 31. *The Anti-Calvinist; or, Two plain Discourses on Redemption and Faith.* By Robert Fellowes, A. B. Oxon, Author of a *Picture of Christian Philosophy*, &c. &c. 12mo. 34 pp. 6d. White. 1800.

We agree that antidotes are become very necessary, "against that mischievous superstition (the doctrine of Calvin) which has lately made a considerable progress in this country." P. iii. But we must caution those, who undertake to provide such antidotes, against running into an opposite extreme, teaching, that "the gospel of Christ is, from beginning to end, nothing more than a rule of life." P. 13. These Discourses are too declamatory; and the style is not always sufficiently plain. A rustic audience might listen with admiration, but without much instruction, to such phrases as, "some momentary aberrations to wrong." P. 32. "The frothy effervescence of some transient feeling." P. 34.

ART. 32. *Christian Liberty. A Sermon, on the History and Principles of the Nonconformists, preached at a Monthly Meeting of the Independents in London: with Remarks on Mr. Daubeny's Guide to the Church.* 8vo, 30 pp. 6d. Conder. 1800.

This is indeed much more like a history than a sermon; and would have been delivered to the public most properly under that form. It is drawn up succinctly; and the temperate spirit of some passages deserves commendation: "Happy for us, my brethren, that we live in times which permit us to act on these principles without fear or restraint." P. 23. "God forbid that I should encourage a spirit of bigotry or uncharitableness towards those that differ from us. I doubt not many are conscientious in their conformity; and those who are so, and who maintain a truly Christian deportment, I wish you to venerate and love." P. 25. The brief remarks, subjoined, relate to a single passage in Mr. Daubeny's book, and occupy a part only of one page.



ART. 33. *The proper Improvement of Divine Chastening, recommended to National Attention, in a Sermon, preached at Clapham, March 12, 1800. By T. Urwick. 8vo. 32 pp. 1s. Cadell and Davies. 1800.*

A plain discourse, somewhat desultory, on the divine chastisements by war and scarcity. We rejoice, whenever we hear from meeting-houses such sounds as these: "Let us learn from hence the importance of order in society; the necessity of supporting magistrates in the regular execution of law and justice; the danger of attempting, or permitting attempts, of reformation or improvement in any thing by means of general tumult and sedition. The voice of the mob is seldom that of wisdom; the sword of the mob is never that of justice." P. 26.

ART. 34. *Thoughts on the Peculiarity of the present War. A Sermon, delivered at Castle-Green Chapel, in the City of Bristol, March 12, 1800. Being the Day appointed by his Majesty for a General Fast. By the Rev. John Hey. Published by Request. 8vo. 34 pp. Reed, &c. Bristol; Matthews, and Butson, London. 1800.*

We find a great portion of the declamations, uttered at this juncture in conventicles, exciting the hearers of them, 1st, somewhat covertly, to discontent with respect to our civil governors; and, 2ndly, without any obscurity, to a hatred of the church and churchmen. Such is the spirit and tendency of the coarse declamation before us; as appears by these specimens: "War generally originates in the base designs of corrupt courtiers, who to gratify their avarice and ambition, have recourse to this murderous expedient. It in the adoption of tyrannical measures, they are withstood by an enlightened public, war is proposed, as the most effectual mean of *consuming* those who are likely to impede their interested career. If these men are supported by the representatives of their country, then war is devised for the purposes of remuneration, in affording them lucrative contracts, places of profit, and posts of honor. Thus these monsters of speculation become cemented with innocent blood, and riot on the spoils of slaughtered humanity." P. 17. "Where is the constable, the churchwarden, the incumbent of a parish, who can say; my heart and my lips are undefiled with perjury?" P. 27. Churchwardens are probably here stigmatized, on account of their inattention to *presentments*; but why the constable and the incumbent should be involved in this sweeping calumny; we are quite at a loss to conjecture. But such is, in numberless instances, the *charity* of those who style themselves *Gospel-preachers*.

ART. 35. *The Faith of the Gospel vindicated: being the Substance of Two Sermons delivered Extempore at the Baptist-Meeting, Great Yarmouth, October 27, 1799. By W. W. Horne, Minister of the Gospel. (Taken in Short-Hand by James Murden.) 8vo. 82 pp. 1s. 6d. Chiswell, Yarmouth; Hurst, and Button, London. 1800.*

We would not speak contemptuously of the productions of men unquestionably pious and sincere; but we are compelled to say, that these are very desultory and superficial declamations.

MEDICINE.

## MEDICINE.

**ART. 36.** *A candid Inquiry into the Education, Qualifications, and Offices of a Surgeon-Apothecary; the several Branches of his Profession being distinctly treated on, and suitable methodical Forms annexed; besides various other Topics connected with the principal Office are also subjoined. By Mr. James Lucas, late Surgeon to the Leeds Infirmary, &c. 12mo. 356 pp. 5s. Cadell and Davies, 1800.*

The author thinks the education of a youth, intended to practise as a Surgeon-Apothecary, should begin early, and should have a reference to his future views in life; this is however rarely known, and in fact the scheme he forms, and the rules he lays down, are equally adapted to any other profession as that of physic. The school education being completed, which cannot, he thinks, be effected, until the youth has attained his sixteenth year, great attention is to be paid to the choice of a master, who should be of a middle, or rather advanced age, of good moral character, and respectable for his abilities. Various modes are then pointed out, by which the pupil may become early and easily acquainted with the materials used in his business; and as an incentive to industry in acquiring this knowledge, inspectors, he thinks, should be appointed, to examine apprentices at stated times, and reward or reprove according to the progress they have made. "An apprentice," he says, "who considers his future prosperity, by looking forward to credit as a practitioner, will see the necessity of being unimpeachable in his morals, frugal of his time, economical of his money, dutiful to his parents, and respectful to his master." P. 37. The term of apprenticeship being ended, he should repair to London, and to complete his education, should devote a year or two in attending an hospital, together with lectures in anatomy, on the materia medica, on the practice of physic, surgery, and midwifery. The author then gives his advice on the choice of a situation, and on the conduct most likely to insure success in life. The rules here, as on all other occasions, are judicious, and many observations are scattered over the volume (which is however too diffuse and prolix) highly deserving the attention of those to whom it is addressed; we therefore recommend it to their notice and favour.

## POLITICS.

**ART. 37.** *An Examination into the Principles contained in a Pamphlet, intitled "the Speech of Lord Minto," with some Remarks upon a Pamphlet, intitled "Observations on that Part of the Speaker's Speech which relates to Trade." By the Right Honourable Barry, Earl Farnham. 8vo. 61 pp. 1s. 6d. Moore, Dublin. 1800.*

The leading argument of this noble writer, in opposition to Lord Minto, is, that, even after the intended Union, "the interests of Great Britain and Ireland will still be distinct; as the royal functions" in Ireland, "will be executed by a viceroy, the produce of the re-  
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spective revenues of the two countries will still create distinct funds, the taxes are to affect them separately, and the commercial intercourse will be carried on by distinct revenue officers." From this unavoidable distinctness of their local and commercial interests, he infers that "Ireland can scarcely hope for an unbiassed attention to her peculiar concerns in the parliament at Westminster, and that the British members will avail themselves of the preponderance of their majority, and apply it to the interests of the country they represent." We will only observe, on this argument, that the most material part of the *distinctness* urged by the noble Lord, namely, that of revenue and taxes, may, as the articles of Union expressly provide, hereafter be removed; and as to the interests which may still remain distinct, it can hardly be supposed that so large a share in the representation as Ireland will possess, added to the weight of all British Peers and Commoners, who have property or connections in that kingdom (and indeed of all impartial men) will not more than countervail any illiberal partiality in some minds to the local interests of Britain.

We were much surprised to find in a publication, authenticated by the name of a Peer of Ireland, an almost unqualified denial that any animosity subsists between the Protestants and Catholics of that kingdom; the contrary has, we conceive, been written in characters of blood; although it may be true, that those religious differences are somewhat too strongly stated in Lord Minto's Speech. The noble author before us mentions the indulgencies lately granted to the Catholics, in order to show that they *ought* to be satisfied; but gives us no proof that they are so.

Nor can we agree with this writer that any expectations have been held out to the Catholics, incompatible with the propositions for an Union. The propositions indeed stipulate for the maintenance of the established churches of Great Britain and Ireland: but it is admitted by every rational advocate for the Catholic claims, that the Protestant establishment should at all events be secured. The only question is, whether further privileges may not be granted to the Catholics, without endangering that establishment; and this, it must be allowed, if done at all, can only be done by an imperial parliament.

The noble author's mode of estimating the value of imports and exports between the two countries, as opposed to the calculations of Lord Auckland and others (namely, by comparing the sums paid in their respective markets with each other, for the commodities exported by them) appears to us to be just. Still, however, he makes the balance to be more than a million in favour of Ireland.

On the proposition for modifying the British Representation (in case of an Union) we will only say, that it has been since made and rejected by the British Parliaments. Upon the whole, this pamphlet does credit to the industry and talents of the noble writer, but does not, in our opinion, shake the principal arguments which have influenced almost all impartial minds in favour of the great national measure it arraigns. As that measure is now concluded, we shall, in future, be as brief as possible in noticing the tracts on this subject, which have not yet come under our review. We can truly declare, that, in examining the numerous works on both sides of the question,

question, we have had no other motive but the wish of placing it in a clear point of view, and doing justice to the merits of every writer, whichever opinion he embraced. Our own sentiments, it is true, were adopted at rather an early period of the controversy; but not till we had read with attention, and examined (as we think) with candour, those arguments which able writers on both sides had urged. Feeling this to have been our motive, and knowing this to have been our conduct, we are wholly indifferent to the resentment which mortified vanity may cherish, or the accusations which party spirit may produce.

ART. 38. *A concise Account of the material Events and Atrocities which occurred in the late Rebellion, with the Causes which produced them; and an Answer to Veritas's Vindication of the Roman Catholic Clergy of the Town of Wexford. By Veridicus. Third Edition. 101 pp. 2s. Milliken, Dublin; Wright, London.*

From the title of this pamphlet, we were led to expect a regular narrative of the late rebellion in Ireland, tracing it from its commencement and through its progress. But this is by no means the character of the publication; which consists of a collection of facts and anecdotes, put together without order or method, in answer to the Letter of Veritas alluded to in the title-page. If one half of these facts are true (and they seem in general to be well authenticated) numbers of the Roman Catholic clergy in the County of Wexford, and other disaffected parts of Ireland, were highly instrumental in producing and carrying on the late rebellion; and, although some of their leaders were not of the Roman Catholic persuasion, yet the rebels in general, at least in that part of the kingdom, appear to have been influenced much more by religious than political animosity against the established government. Such (we well remember) was the impression made on us by the unaffected and interesting Narrative of Charles Jackson; the authenticity of which is admitted by both parties in this controversy. Of the various circumstances collected by this writer, tending to prove the concern which the greater part of the Roman Catholic clergy had in the rebellion in Wexford, one of the most striking is, that the "congregations of several Romish chapels, with their respective parish priests," whose names are annexed, "solicited the civil magistrates, by a solemn address, so early as November, 1797, to give them an opportunity of exculpating themselves from the foul suspicion of being united," we presume the author means United Irishmen, "by exhibiting the oath of allegiance to them, and they were accordingly sworn at their respective altars on the 26th of November, when they took one of the strongest oaths of allegiance that could be indited." They also, it is stated, voted loyal addresses to Lord Camden, and in these, and several other parishes (enumerated by this writer) "the Popish inhabitants, incited by their respective priests, continued to take the oaths of allegiance, and to deliver up pikes to the magistrates, the entire week preceding the rebellion; which lulled them and the government into a supine and fatal security." He then states the active part which almost all the priests of these chapels and parishes took in

in the rebellion, declaring also (with great appearance of reason) that independent of this circumstance, it is impossible that these "priests, who knew all the secrets of their flocks, could be ignorant that the insurrection and massacre were determined on some months before."

Yet this author gives just credit, for their loyalty, to some individuals of the Roman Catholic clergy as well as laity, and (though zealous in the cause he espouses) seems generally candid, and establishes most of his conclusions by very strong facts.

ART. 39. *Substance of the Speech of Thomas Jones, Esq. F. R. S. F. A. S. and M. P. on his Motion for Peace, made in the House of Commons, May 8, 1800: with a Copy of the Address moved for by him to his Majesty.* 8vo. 70 pp. 1s. 6d. Debrett. 1800.

When a pamphlet, purporting to be the Speech of a Member of Parliament, is ushered into the world, it is certainly as fair an object of criticism as any other publication; and whatever remarks are made upon it must be applied, not to the supposed speaker, but the editor; who may be a different person, and alone is answerable for what he reports.

The gentleman to whom this Speech is ascribed is, we believe, a respectable and independent Member; but, if we are to consider the Speech as genuine, cannot be deemed a very *wise* one.

The arguments he is made to use are either very trite, and consequently have often been answered, or very absurd, and answer themselves: the language in which they are conveyed is bombastic and puerile, or inelegant or vulgar. In the outset we are told, contrary to the repeated declarations of Ministers, contrary to the official answer itself) that we are at war for no other object than the re-establishment of the ancient government of France; and the war is *elegantly* and *classically* denominated, by this F. R. S. and F. A. S. *bellum Bourbonicum*. We are not, it seems, contending for the sovereignty of the seas, for "we have it"; as if it was perfectly clear that no condition, dangerous in future to that sovereignty, would be insisted upon by France in the plenitude of her power, or that her possession of Flanders, of Holland, in short, of almost all the continental ports in our neighbourhood, might not, when established by a peace, hereafter endanger it. The abandonment of Egypt is also relied on, to prove our established superiority; a most unlucky topic for the advocate of a treaty with France; which has since broken, on the most shallow pretence, the convention on which this gentleman is made to rely for the security of a valuable part of our empire.

But Jacobinism, very properly termed "a plague and pestilence," is, we are told, extinct. "God Almighty hath bruised the Serpent's head." We sincerely wish this assertion may prove just; but to our minds the Serpent's head, though occasionally bruised, is now reared higher than ever.

England, we are next informed, "has not tried the faith of republican France." But where are the encouragements to throw ourselves upon that faith hastily, and without due precaution? It has indeed been tried by several countries of Europe; and what has been the

the result? The oppression of Holland, the devastation of Italy, and the servitude, the misery, and ruin of the once free, happy, and unoffending Swiss. The alliances and connections of this country with other powers are then commented upon, in order to show the misconduct of some of those powers, and the little aid that can be derived from others. Much of this is founded in fact; though we conceive the motives and intentions of the Emperor of Russia, notwithstanding his late inconsistent conduct, to be greatly misrepresented. But, even admitting all that is alledged, what does it prove? Not that all alliances are useless, but that we should not depend wholly upon them; not that we should throw ourselves and our allies at the feet of our enemies, but that, if alliances have contributed but little to the success of our arms, we shall probably be able, so long as our honour and interest require it, to contend on our own resources alone.

Such are the arguments of this Speech, which does not attempt to show the practicability of making a peace, or the means of effecting it, consistently with our own security. Yet surely some considerations of this kind should form a part of a reasoning, directed to persuade Parliament to join in the address proposed, which would compel Ministers to make peace on almost any terms. Of the language of this pamphlet, we have already given our sentiments. It is such, almost throughout, that we will not extract any specimen, lest we should appear desirous of exhibiting, in a ludicrous point of view, the gentleman by whom it is said to have been delivered.

**ART. 40.** *Reasons against refusing to negotiate with France. By an Approver of the Measures of Administration during the former Periods of the War.* 8vo. 49 pp. 1s. 6d. Faulder. 1800.

The writer of this tract admits all that has been urged against the principles and immediate effects of the French revolution, and also that France was the aggressor in the present war, and that it has, almost since its commencement, been a defensive war on the part of Great Britain; but he deprecates the system adopted (as he supposes) by Mr. Pitt and his colleagues, namely, that "no peace ought to be made, no negotiation even entered into with France, until either the Bourbon family shall have been restored, or until this country shall no longer be able to carry on the contest." Although, from the general tenor of his work, there does not appear any *intention* to misrepresent; we cannot help thinking this author has strangely misconceived the system to which he objects. Let him turn again to the answer of Lord Grenville to M. Talleyrand's letter, let him examine the printed Speech of Mr. Pitt, and he will see no such alternative is implied. The restoration of the ancient line of Princes, however desirable, is expressly declared not to be the *sine qua non* of a peace. On a subject where great precision is necessary, no reliance should be placed on the newspaper reports of debates, more especially when more authentic documents are in our power. An attentive perusal of those documents would, we should suppose, convince this writer, that the recent establishment and uncertain duration of the Consular Government in France, formed the chief and indeed declared objection to treating; and



and the character and former conduct of the usurper became material in the debate; inasmuch, as from them alone could any judgment be formed respecting the sincerity of his professions, or the probability of his continuing in power. What conduct prudence should dictate, under the very extraordinary change of circumstances which has since taken place, it is not for us to pronounce. We can, however, bear testimony to the *general* candour and justness of remark which characterize the work before us. The author's reasonings on the Egyptian correspondence, although in opposition to those of the ingenious editor of that correspondence, appear to have some weight; and his remark, on the consequence of attempting to force the Minister into a peace (namely, "that it argues disunion, and raises the demands of the enemy,") is perfectly just. The method he suggests does not, however, as it seems to us, entirely obviate his own objection. We may venture also to assert, that no such measure will be found necessary; and that the Minister will not, to use the writer's own expressions, quit the road "which he has hitherto so advantageously pursued, and which leads to peace, honour, and security."

ART. 41. *A Review of the Political Conduct of the Hon. C. J. Fox, addressed to the Celebrators of his Birth-Day, and other Admirers.* 8vo, 48 pp. 1s. 6d. Cawthorne. 1800.

In the Advertisement to this pamphlet we are told, that "the birthday of Mr. Fox was (on Jan. 24, 1800) celebrated by his friends and votaries at Edinburgh, with such honours as are due to the most illustrious patriots and benefactors of mankind; that a gentleman of that city, who had been informed of the homage paid on this occasion to Mr. Fox, and who knew the respectability of some of the gentlemen who bestowed it, was led to make the simple and short enquiry concerning the subject, *quantum meruit*? What has been the rate of utility to that of abilities? And what has been the amount of good actually done through those abilities?" He stated the result of his sentiments to a friend in London, by whose recommendation it is made public.

The author begins with a remark, that the public celebration of the birth-day of any subject, with a degree of ostentation not bestowed (by the same persons) on that of our good and gracious sovereign himself, "naturally excites enquiry how far this mark of distinction is well placed."

He then proceeds to review the conduct of Mr. Fox, from the beginning of his political career to the present hour, almost every part of which he strongly reprobates. It is not for us to decide on the justice of his opinions, which will be severally approved or condemned according to the political sentiments of his readers; but we think it just to declare, that the facts on which he grounds them appear, generally speaking, to be fairly stated. The four principal objections to Mr. Fox's conduct, brought forward by this writer, are, the mode of his opposition to the American war, and his perseverance in that opposition long after the Americans had declared themselves independent, and entered into a league with the inveterate foe of Great Britain; his subsequent coalition with Lord North; his measures during the indisposition of the sovereign, and, above all, his proceedings during



during the awful events of the present crisis. These topics have been so often and so fully debated, that it would be unreasonable to require absolute novelty in any writer, that enters at this late period on the discussion. But his statements are, for the most part, perspicuous; his reflections apposite; and some of his arguments such as it would, in our opinion, be no easy task for the admirers and advocates of the Hon. Gentleman attacked successfully to answer.

ART. 42. *Mr. Pitt's Democracy manifested; in a Letter to him, containing Praises of, and Strictures on, the Income-Tax.* By Thomas Clio Rickman, Author of the *Fallen Cottage, a Poem; the Evening Walk, a sentimental Tale; Poems on several Occasions, &c. &c.* 8vo. 37 pp. 1s. 6d. Rickman. 1800:

“Quem virum, aut heroa, lyrâ vel acri  
Tibiâ, fumes celebrare, Clio?”

The question is soon answered. The immaculate and virtuous Thomas Paine is the *Magnus Apollo* of this *Muse*; and it is said that his doctrines neither have been, or can be refuted!!! As to Mr. Pitt, upon whose “*heaven-born ashes*” Clio has written a miserable parody on Gray’s well-known Epitaph, his talents are boldly pronounced to be “*below mediocrity*”!!! Clio’s name-sake (the *Muse of History*) will, we apprehend, give a somewhat different account of these two personages. But the income-tax is rather a favourite with this writer; he ironically commends Mr. Pitt for that measure, in the hope (vain we trust it will be) that the unpopularity which may attend it, will produce a revolution *à la Française*, or, which seems to be Clio’s favourite object, an equalization of property. If this be not his object, why is there so much labour to prove, that many rich men are undeserving of their lot, and many worthy persons are in circumstances inadequate to their merits? We need neither “ghost” nor *Muse* “to tell us this.” But we have seldom if ever met with a man in his senses, who would not admit that the remedy proposed (or indeed any *direct* remedy) would be worse than the disease. This writer however seriously proposes, “in the name of God and his truth,” that “if upon enquiry a fair investigation” (who are to be the *enquirers*, and who the *fair judges*?) “it appears that there are some who acquire improperly great property, who have infinitely more than is necessary for the elegancies and superfluities, as well as the comforts of life; who wickedly hoard, or wickedly misapply, the riches they have, &c. such superflux be awarded to the needers and deservers of it.” What a blessed system of plunder and iniquity! And this, Clio tells us, is “New Testament and Bible doctrine;” because, forsooth, the New Testament and Bible censure, in severe terms, the misapplication of riches! This, he declares, “is doing to others as you would they should do unto you; it is making society what it should be, a social compact, a state of *fraternization* and brotherly love,” &c. &c. To the man who can make such a proposal, and justify it in such a manner, we would not apply, as he seems to apprehend, “the terms of leveller, Atheist, or Jacobin,” although two of those terms may not be wholly inappropriate; but we

we leave the state of his mind to be determined by those eminent critics of the human understanding, Doctors Willis and Monro.

**ART. 43.** *A Letter to the Right Hon. William Windham, on his late Opposition to the Bill to prevent Bull-Baiting. By an Old Member of Parliament. To which are annexed, some Letters and Extracts on the same Subject. Also some Verses on Hunting; with an Address from a Salopian Bull, and the Author's Apology, attempted in humble Rhyme. Second Edition. 8vo. 47 pp. 1s. 6d. Cadell and Davies.*

The respectable Baronet by whom the bill against bull-baiting was introduced, is the reputed, we believe the acknowledged, author of this singular publication; in which serious expostulations with Mr. Windham are blended with fantastic, and rather clumsy attempts at humour and ridicule. On the merits of the bill in question it would not become us to decide; but we perfectly recollect that some of the arguments against it (as detailed in the public papers) made a strong impression on our minds. No man of the least humanity would, for a moment, justify the sport complained of. Yet it may surely be questioned whether a custom now disused throughout the greater part of the kingdom, and wherever it still exists certainly on the decline, called for the peculiar interposition of Parliament. It may perhaps be more politic to suffer such a custom to die away of itself, than to interdict it by positive laws; which are likely to be regarded with jealousy when they interfere with the habits and manners of the people. We conceive indeed, notwithstanding what is asserted in this Letter, that the power of Magistrates to disperse routs and unlawful assemblies, is sufficient to reach the present case. At all events, it may sufficiently answer the purpose to include it in the intended bill for "preventing cruelty to animals;" a measure loudly called for, by all humane persons who frequent our streets and roads.

Of the worthy Baronet's poetry, subjoined to his Letter, we cannot say any thing very favourable. The lamentations over a hunted hare are in the true *Namby Pamby* style; the bull's expostulation with Mr. W. is a little better, though we cannot agree that the Right Hon. Secretary's *heart* has ever appeared to fail when attacked by Mr. Sheridan. The fox's defence of himself, though no great effort of genius, is the best composition of the three.

**ART. 44.** *Reflections on the relative Situations of Master and Servant, historically and politically considered; the Irregularities of Servants; the Employment of Foreigners; and the general Inconveniencies resulting from the Want of proper Regulations. 8vo. 52 pp. 1s. 6d. Miller. 1800.*

There is, it is generally admitted, no branch of our law that stands more in need of parliamentary regulations, than the domestic relation of master and servant. The laws that respect servants in husbandry and trades, it is now understood, extend not to those of any other description; and there are, we believe, few masters of families who have not, at some period of their lives, reason to regret the want of a summary tribunal, where the disputes in which he may be involved by

the unjust claims, insolent behaviour, or dishonest artifices of a bad servant, might be speedily and equitably determined. A bill of this nature was, if we mistake not, lately brought into Parliament, and is intended to be resumed the next session. In the mean time, they who desire to see the subject perspicuously and judiciously treated, will be gratified by a perusal of this little tract; which, to our apprehensions, very clearly shows the necessity of new regulations, and proposes some that seem likely to prove effectual.

## MISCELLANIES.

ART. 45. *The Travels of Antenor in Greece and Asia; from a Greek Manuscript found at Herculaneum: including some Account of Egypt. Translated from the French of E. R. Lantier. With additional Notes by the English Translator. In Three Volumes. 8vo. Longman and Rees.*

It is difficult to appreciate any imitation of a popular work, merely by its own merit; we are almost unconsciously led to make comparisons, the recollection of what we have read accompanies us in the perusal, and if an author has not equalled his model, we are apt to think of him less highly than he really deserves, and to refuse him justice because he has been excelled. Under this disadvantage many will peruse the Travels of Antenor; but to be aware of prejudice is to counteract it; and though, after every allowance, we are obliged to place them considerably below those of Anacharsis, we are still inclined to rank the work among the higher classes of light literature. The plan of these volumes being a secondary object, and subservient to the detail, much invention or novelty is not to be expected, and the author seems to have proposed no more than to connect his materials, and by associating them with the person of his hero, to create a more lively interest, than is often produced by detached anecdotes.

Antenor, the mysterious offspring of a priestess of Diana, after receiving his first education at Ephesus, goes to pursue his studies at Athens, where he conceives a passion for Lathenia, the female disciple of Aristippus. While engaged in this amour, some imprudent remarks uttered in the Temple of Bacchus, occasion his being arrested and conveyed to prison; by the zeal and address of Lathenia he is released, and with a view both to his safety and the cultivation of his mind, she persuades him to quit Athens, and to devote two years to travelling. From Athens he proceeds to Leucadia, where he meets with Phanon, a lively youth, whom a disappointed passion has brought thither to try the Leucadian leap, a remedy at that time, we presume, as fashionable as bathing at Brighton, or drinking the waters at Cheltenham. The example of Sappho, however, which he arrives in time to witness, appears so little inviting, that he determines to abandon the project, and to seek relief by sharing in the less hazardous adventures of Antenor. They then visit Delphi, Sparta, Babylon, &c. together, and after various dangers and escapes, they meet with Aristides in exile, and Pha-  
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non marries his grand-daughter. Antenor on his return to Athens, finding Læsthenia devoted to a philosophic seclusion, and no longer disposed to renew their former intercourse, consoles himself in the modern French fashion, by an union with her sister. This outline is filled up by descriptions of Heathen ceremonies, systems of sects, mythological histories, and characters, sayings, and anecdotes of the most distinguished heroes and sages of Greece. The author has anticipated, in a Preface, the very just objection which may be made to his total disregard of chronology, and though he appears to laugh at such criticisms, an error is not the less so, for being defended with conceited pleasantry. In a collection of anecdotes, we know that an adherence to chronological order is not requisite; but when a variety of persons, who existed in ages distant from each other, are brought together, and interwoven in a regular story, we cannot consider such a work as an accurate delineation of manners. Anecdotes of Alfred, Becket, Wolsey, and Lord Clarendon, however connected, would only be personal, and could scarcely convey an idea of the manners of the English at any particular period. The Spartans are described from the primitive institutions of Lycurgus, not as we may suppose them, when their country was on the eve of its fall. The French in the reign of Pharamond, would not be a just representation of them in the reign of Lewis the Fifteenth; and when we find the hero of a tale one day a guest with the cotemporary of Semiramis, and another conversing with Scipio, we are at a loss whether we are to apply what we read to the age of Babylon in its meridian, or to that of Greece in its decline; exclusive of these anachronisms, we have noticed some mistakes of a different kind, such as that in p. 192, vol. iii, where a saying of Xenocrates is attributed to Aristides; in p. 349, one of Cato to a Greek philosopher; in p. 204, vol. iii, an anecdote in the life of Cicero is related of Aristides; and though we are always happy to meet with our countryman Shakspeare, yet we were somewhat surprised to see him in company with the fair pupil of Aristippus (p. 43, vol. iii.). Many of the notes appear designed only to encrease the volume, but we suspect some of them may be imputed rather to the principles of the revolutionist, than the policy of the author. Of this description is the note to p. 186, vol. ii; there seems no reason for comparing the death of Aristippus with that of Lewis XI, any more than with that of any other prince. We condemn entirely the ridicule of the Jews and the Jewish history, in the 80th chapter, however palliated by being ascribed to an Heathen observer; for though an author is not accountable for the historical facts he relates, he is so for invidious comments, which we must consider as his own. Libertines and coxcombs are probably the same in all ages and countries, otherwise we should conclude the character of Pharon to be drawn from the Palais Royal, rather than the Prytanæum; that of Læsthenia bears a great resemblance to Niron del'Enclos, and we are not partial to female philosophers; but the personage of the story who excites the least interest, is the hero of it; we see him in none of the common relations of life, neither as a son, brother, father, or husband, scarcely as a member of society; and a citizen of the world who performs no duties, makes a very slender claim on our affections. With all these deductions, and very considerable they are, Antenor may

may still be pronounced an amusing work; the anecdotes are well selected, often appositely introduced, and generally related with spirit; they who have little learning or bad memories will find information, and the learned those reminiscences of their youthful lore, which are sometimes not less grateful than novelty. Yet while we willingly recommend these volumes as an agreeable amusement, we must add, that we do not think them calculated for young readers; the anachronisms with which they abound may mislead, and they are not quite free from opinions which may corrupt; and there is much in the manners of ancient nations, that it might be preferable to contemplate through the veil of a dead language. We object also to the introduction; tales of manuscripts found by chance, whether in old trunks, or Herculaneum ruins, are trite and puerile; and as Sterne's benevolent hero observes, "a story does well enough without these niceties, unless one were sure of them."

ART. 46. *A Method of making Abridgments; or easy and certain Rules for analysing Authors. Divided into Two Parts, the first containing preliminary Explanations, and the Rules for making Abridgments; the second, the Application of those Rules to various Selections from the best Authors. By the Abbé Gualtier. Part I. 4to. 96 pp. The Price to Subscribers 1l. 1s. for both Parts. Bremner, Strand. 1800.*

The author of this method is very extensively known to the principal families of this country, for his ingenious and successful contrivances to facilitate several branches of learning to children. In teaching his young pupils to distinguish the principal and subordinate parts of sentences by marking them with colours, he was led to observe, that the most complex paragraph might in general be reduced to a very few leading ideas; and consequently by compressing those ideas, and retrenching superfluities, might be abridged. His method is clearly and satisfactorily explained; it is novel, and leads very directly to the habit of completely understanding an author, and detecting all inaccuracies of reasoning. Such a work cannot fail to be useful.

ART. 47. *Observations on Agriculture. 8vo. 29 pp. 1s. Morgan, Lichfield. 1800.*

These Observations are of the plain and practical kind, and are addressed to the Secretary of the Board of Agriculture, evidently with a very patriotic design. The author, Dr. Falconer of Lichfield, states that having been rector of a small parish upwards of forty years, and naturally averse to indolence, he has employed his leisure hours in making observations and experiments in agriculture, and has had opportunities of comparing the different systems practised in Staffordshire. He therefore gives the result of his experience for the benefit of the public. As the perusal of these remarks cannot occupy many minutes, we recommend the consideration of them to all practical farmers, to whom they will perhaps be further recommended by a very familiar and conversational style.

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ART. 48. *Essays, selected from Montaigne; with a Sketch of the Life of the Author.* 12mo. 4s. Cadell and Davies. 1800.

It is properly to be objected to Montaigne's works, that, amidst much important observation on human life and manners, they contain many imperitics, which render it impossible to place them in a lady's library. A female has undertaken to make a selection, which may be read with instruction and amusement by those of her own sex. A Life is prefixed, which seems to be drawn up with sufficient accuracy; and the volume is inscribed to Mr. Coxe, the celebrated traveller.

ART. 49. *Effectual Means of providing, according to the Exigencies of the Evil, against the Distress apprehended from the Scarcity and high Prices of different Articles of Food.* By George Edwards, Esq. 8vo. 43 pp. 1s. Johnson. 1800.

This tract is in the form of an answer to a circular letter from Mr. Arthur Young, concerning "the means of remedying the distress occasioned by the high prices of wheat and different articles of food," and bears date Feb. 27, 1800. It gives a melancholy account of the state of the poor, in that part of the county of Durham where the author resides, and even of families who, before the scarcity, earned a decent livelihood. The means proposed for remedying this evil are arranged under eight different heads; namely, "1. the agricultural grains commonly grown; 2. the different vegetables cultivated as auxiliary to grain; 3. a degree of compulsion," (which the writer calls "*pressing*") "to be employed in procuring an extraordinary supply of food; 4. a general agency to be instituted, for the purpose of carrying into effect any plan which the legislature may adopt; 5. importation of different articles of food into the kingdom; 6. extraordinary advance of public money, for affording relief in the present distress; 7. finding proper succedaneums within ourselves, and not of the vegetable kingdom, for remedying the deficiency of the produce of corn; 8. the restoration of peace."

As, owing to the number of publications that press daily on our notice, the time during which these remedies were to be applied, has elapsed before we have been able to notice this work, and the scarcity is now at an end, we will only observe, that some of those remedies appear to have been applied, to a certain degree, and we may presume with success; that others (such for instance as the *pressing* of ground for potatoes, and of milk for the poor) seem very difficult, and even dangerous, in the application; and that, as to the remedy of "a peace," (in which, by the way, the writer steps a little out of the subject proposed to him) Mr. E. tells us it is, or rather was when he wrote, practicable to make one, "which will be *more durable and advantageous to this country than any peace hitherto experienced.*" How this was or is to be effected, he has not told us. Perhaps he may have imparted the secret to Ministers; but should he not we are, we confess, among those who rely most on their abilities and discretion. It is but just to add, that Mr. Edwards claims the honour (and it is, in our opinion, a great one)



one) of having suggested "the present new and solid system of finance, that of raising the supplies within the year, and the income tax," and complains that the author of "a late and much-celebrated pamphlet upon the state of the finances, has studiously endeavoured to deny him that honour." This question depends upon facts, which it is not in our power to determine.

ART. 50. *Moderation is Salvation, addressed to the People of England at the present Scarcity. By a Plain Man. 31 pp. 1s. Sewell 1800.*

The scarcity (thank Heaven!) has disappeared. Yet recommendations to a moderate and careful use of provisions are never out of season. The Plain Man tells us his own establishment is small, yet he has reduced his consumption by one quartern loaf and a half every week, and computes that this would save four thousand six hundred and eighty quartern loaves annually, in every street of sixty houses, and fifteen millions in the capital. He bears testimony to the utility of the Act prohibiting the sale of new bread, and very justly reprehends those who treat with levity all apprehensions of want, and all suggestions of economy in expenditure. In keeping horses, dogs, pigs, and poultry, he suggests a proper attention, to prevent as much as possible their consuming any of the food of man. Speaking of the supplies that may be expected from other countries, he contradicts (with great truth as we conceive) the assertion, that France has any corn to spare from her own consumption; and he might have reprobated more expressly the design with which, no doubt, that assertion was made.

Upon the whole, this little tract (though it contains no very new suggestion, and is written in a rambling style, and affectedly familiar manner) deserves praise for its object, and may be perused with advantage by those who, in times like the present, need to be reminded of their duty to society.

ART. 51. *A Gift for the ensuing Century, and how to end this pleasantly. Let the high-sounding Trumpet proclaim Jubilee! Jubilee! throughout all the Land; and let this be the great Atonement-Year. With some serious Thoughts on the approaching Nuptials between Johnny England and Miss Jenny Ireland. To those whom it may concern, with Thanks for the Gentle Chide. By Thomas Elgar, Carpenter-House, Portludde, Sussex. 8vo. 48 pp. 1s. Richardson, &c. -1800.*

Mr. E. is one of those obliging authors, who spare us the trouble of formally characterizing their works, one or two passages being a sufficient sample of the whole. "Some years ago, being down in my native country, and perambulating that delectable spot the Sussex South-Downs, an old Roman warrior's head, for aught I know, was dug up; and, while I was picking the earth out of his mouth *like* (for it was between his jaws) thought I, this man is now satisfied; he can swallow no more." P. 15.—"On contemplating farther on this ghastly skull, thought I, this once mortal man might have been a great monopolizing farmer among the Romans, of an aggrandizing furious spirit sent by  
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that exalted senate (at that time) to conquer France; and after laying that proud country under tribute, seeing Alcion's white and lofty cliffs, it tempted him to take another kingdom, as he had been tempted before to take adjoining farms." P. 16.—"Look at France, Rome, Switzerland, and Holland, four stately nations, fallen in ten years' time; as great confusion made as if our Monument had fallen down Fish-street Hill at mid-day." P. 17.—"First, then, that the sabbath-day may be hallowed as it ought; let the breakers of it, that go to no place of worship, travelling, or pleasure taking, pay large fines, according to their appearance in life, for the benefit of the poor, and wear a large yellow cap all the week after. Secondly, to prevent sin, increase the revenue, and make people rise earlier in the mornings, let half the winnings by gambling be applied to the state's use. This, I think, might be easily collected. These two are chiefly the opinion of a venerable old lady, who often assists the faculty in difficult cases. Now for two of my own." P. 39. Here we shall leave our readers longing. "This is the joint production of your humble servant and a worthy old matron." P. 37.—*Par nobile matronarum.*

ART. 52. *A Laconic Epistle, addressed to his Royal Highness the Duke of York, containing some curjory Remarks on the late Expedition. By a Military Officer.* 8vo. 21 pp. 1s. Egerton. 1800.

Laconic gentlemen are more frequently censurers than panegyrists. This is not, however, the case with the writer before us. He compliments, we doubt not with justice, the illustrious commander of the expedition to Holland, and defends his military conduct on that occasion. We have never heard it blamed by any person, whose knowledge of the subject could give weight to his opinion, and therefore think this defence unnecessary; especially as it does not furnish any new fact, or display any ingenuity of observation.

ART. 53. *The Curtain, or an impartial History of the English Stage, digested from the most undoubted Authorities.* 12mo. 2s. 6d. Jordan. 1800.

This is a convenient little manual; probably compiled by some person belonging to the theatres. The earlier account of the English stage is abrupt and jejune; the later history is more circumstantial and satisfactory.

ART. 54. *A Defence of the Profession of an Actor.* 8vo. 1s. 6d. Miller. 1800.

There is rather too much pomposity and parade of reading in this pamphlet; but the reader will meet with some good sentiments and good sense in his progress. It is most probable that the writer is a member of the profession which he undertakes to vindicate.

## FOREIGN CATALOGUE.

## ITALY.

**ART. 55.** *Dionis Cassii Historiarum Romanarum fragmenta, cum novis earundem lectionibus à Jacobo Morellio, Bibliothecæ Venetæ Præfeto, nunc primum edita.* Bassano, 166 pp. 8vo.

We are already indebted to the learned and industrious Abbé Morelli for the discovery and publication of *Aristidis Oratio adversus Leptinem* (which is now included in *Wolf's* edition of the *Leptinea* of *Demosthenes*); *Libanii Declamatio pro Socrate* (not yet added to *Reiske's* edition); and *Aristoxeni rhythmicorum elementorum fragmenta*. The MS. from which the present fragment is taken, and which is here accurately described, was written in the eleventh century, and begins in the middle of the 40th book (p. 404, l. 86, *ed. Reimar*), ending in the 60th book (p. 965, l. 93) with the words *καὶ ὅπερ λόγος τις ἐν τῷ δαίμῳ*; not, however, without some intermediate deficiencies. Though it agrees, in general, with the *Cod. Medicus*, and where that leaves off, with the *Cod. Vaticanus*, it contains many important various readings differing from both of them. This is particularly observable in the 55th book, which not only presents several better lessons, but from it some defects may likewise be supplied. The first supplement relates to the dedication of the Temple built by Augustus for Mars, and of the games which were celebrated at Rome and Naples; it belongs therefore to the year 752 from the building of the city; as may be seen from the contents of the 55th book; where, however, instead of *ἱερὰ* we are not to read *οἰκία*, but *ἀγορὰ*; comp. *Sueton. August. c. 29*. The account then appertains to the 10th chapter of the above-mentioned book, and concludes there with the words *τὴν δὲ δὴ* (common reading *μῆντοι*) *ἰούλιαν τὴν θυγατέρα*. But whereas from p. 780, l. 26, *ed. Reimar*, two leaves in the MS. are wanting, the beginning of this account is of course lost.—The second addition belongs to chap. 111 of the same book, and to the years 754 and 755, and relates to the war which Domitius Ænobarbus waged with the Herimundi in Marcomannia, and with the Cherusci on the Rhine, as also to the changes which took place in the government of Armenia, and the death of Caius and Lucius Cæss. These two last accounts were abridged by *Zonaras, Annal. 10, 36*, from this passage of *Dio*.—The third fragment fills up a defect in the 11th chap. of the 56th book, and has for its object the war of Germanicus in Dalmatia. We meet here with the name of a city hitherto unknown to geographical writers, *Σπλάνιον*; to which, perhaps, an inscription found at Salona may refer: *Curatori Reipublicæ Splonistarum*.—These fragments are accompanied with Notes by the learned and ingenious editor; who has likewise subjoined a description of another less valuable MS. of *Dio*, still preserved in the same library of St. Mark at Venice, that from which these supplements have been taken having been since transferred to Paris.

GERMANY.

## GERMANY.

ART. 56. *Novum Testamentum Græce, perpetua annotatione illustratum, editionis Koppianæ Vol. IX. completens epistolas catholicas. Fascic. I. exhibens epistolam Jacobi. Continuavit Dr. J. Pott. Göttingen, 1799; 270 pp. 8vo.*

Dr. Pott had before published an edition of this Epistle, which is, however, in this continuation of a very valuable work, to which he has succeeded, greatly increased and improved by him. His mode of interpretation is, in general, judicious; as it is, indeed, that which had been adopted by *Ernesti, Heyne, Morus, and Koppe*; though we certainly do not feel ourselves disposed to subscribe to all his hypotheses. He conceives, for instance, with some others, that the Catholic Epistles were formed from an imitation of those of *St. Paul*, that the latter may be regarded as the ground-work of the former, and that the object of the Catholic Epistles was "*ut Christianorum societates ex Judæis extra Palestinam et præcipue in Asia minore collectas, adversus errores hominum partim fanaticarum, partim improborum munirent, qui turbabant Christianos, doctrinamque Paulinam falsis opinionibus et interpretationis quasi infecerant.*" At any rate, this idea of imitation is carried much too far, where he observes, in p. 21, "*Quantum equidem jam nunc perspectum habeo, epistola Jacobi et altera Petri sunt imitationes typi epistolici Paulini, prima Petri vero et Judæ epistola imitationum imitationes, quippe quarum illa ad epistolam Jacobi, hæc ad alterius Petrinæ exemplum, neque tamen typo Paulino prorsus neglecto, efformata deprehenditur.*"

*Ibid.*

ART. 57. *Annales typographici ab artis inventæ origine ad annum MD, post Mettarii; Denitii aliarumque doctissimorum virorum curas inordinem redacti, emendati et aucti, opera Georg. Wolsf. Panzer, Capituli eccles. Cathedr. ad S. Sebald. Norimb. præpositi, &c. Volumen quartum, 2 Alph. 17 sh. — Volumen quintum. 3 Alph. 1 sh.*

ART. 58. *Annales typographici, &c. ab anno MDI. ad ann. MDXXXVI. continuati. Volumen Sextum. 2 Alph. 17½ sh.*

ART. 59. *Annales typographici, &c. ab anno MDI. ad ann. MDXXXVI. continuati. Volumen septimum. 3 Alph. 3 sh. 4to. Nürnberg, 1796-9.*

Though it cannot be expected that a work of this kind should be perfect, we may, notwithstanding, venture to pronounce this to be, as far as it goes, the most comprehensive and accurate typographical repository that has fallen under our notice. The 4th volume, which contains additions to the fifteenth century, exhibits, 1. those books which have a date, but no name of the printer, from 1469 to 1500: 2. books, in which neither the date, place, or name of the printer, are given; they

they are arranged, in alphabetical order, either according to the names of the authors, or of the matter: 3. supplements, according to the places in which the books were printed, with or without a date; as also some old impressions with the year, but without any mention either of the place or the printer; 4 and 5. continuation of these Supplements, according to the places.

Vol. V. presents the Indexes to Vols. I—IV. a. according to the names of the authors, or the matter; b. according to the names of the places, with those of the printers, arranged according to the ages of their presses; c. the printers according to their Christian, and, lastly, according to their surnames. In regard to many works where the names of the place, printer, and year, are not given, the defect has in general been supplied by conclusions and conjectures, which are, for the most part, very probable.

In Vol. VI. and VII. the compiler fulfils his promise to give, as far as possible, an accurate list of works printed between 1501 and 1536, arranged according to the names of the places. The first of these volumes goes to the letter E, and the second from F to *Paris 1512.*

*Ibid.*

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

The Letter of our "*Admirer and Friend*" of Nova Scotia, must necessarily give us the sincerest pleasure. He seems fully aware of the importance and difficulty of a periodical work like that of the *British Critic*, and the hints which he communicates will neither be overlooked nor forgotten.

We are informed by *A Constant Reader* of the *British Critic*, "that the constable's charges are only paid out of the poor's-rate in the South of England, and not in the North." See *British Critic*, for August, p. 144.

*Viator's* remarks on Webster are candidly and ingeniously arranged; and the particular instance which he adduces of the course of the Tiber seems satisfactory.

Z. Z. will in all probability find the discussion which he requires, in one of our articles on Dr. Combe's splendid edition of Horace.

The author of *Britain Preserved* has pointed out to us two errors of the press, for which we are obliged to him. He seems hurt at our calling his poetry moderate—we cannot help it.

LITERARY

## LITERARY INTELLIGENCE.

• *Frankreich, und die Freystaaten von America ; i. e. France and the Free States of America*, by E. A. W. Zimmerman, Aulic Counsellor to the Duke of Brunswic, &c. Two volumes, 8vo.

The first of these volumes appeared at Berlin in the year 1795, and the second was printed at Brunswic in the course of the present year. Being apprized that a French translation is preparing for the press, when it will probably fall into the hands of a number of readers in this country, we shall forbear at present giving any further account of it, than merely to apprise the public of its contents.

The work consists of three parts. The first treats of the physico-political state of the two countries. In the second, after some remarks on the character of the two nations, the author enters into a general survey of the history of the two countries; and in this investigation his extensive reading, and indefatigable industry, appear in the most conspicuous light. The third part contains the general results of the whole enquiry. Here he traces the effects of a monarchical government, in raising the French nation to the pitch of civilization, grandeur, and power, to which it had attained before the late revolution; he points out the wide difference there is between this revolution and that which brought about the independence of America; and, lastly, he draws an inference that France, in its present republican state, is far more wretched within itself, and far more formidable to its neighbours, than it had ever been under even in its most profligate sovereigns.

Professor White has in the press a learned work, to be entitled *Aegyptiaca*, giving an account of ancient and modern Egypt, and refuting the errors and misrepresentations of Sonnini and other French writers.

The same able author is also employed in drawing up a new system for the reading and pronunciation of the *Hebrew Language*, which is likely to remove all doubts and difficulties from the minds of students, and to reconcile the ideas of the learned on the subject of *points*.

## ERRATA.

Vol. xv, p. 696, l. 9, for *Augustus* read *Aurelian*.

In the Review for last month, vol. xvi, p. 194, l. 8 from the bottom, for "received as falsehoods," read "regarded."

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THE  
BRITISH CRITIC,

For OCTOBER, 1800.

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—— cogites  
Id optimum esse, tute ut sis optimus;  
Si id nequeas, saltem ut optimis sis proximus. PLAUT.  
Strive to be first in merit, or at least  
To follow those who fill the highest class.

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ART. I. *The History and Antiquities of the County of Leicester.*  
By John Nichols, F. S. A. Edinb. and Perth. Volume III.  
Part I. Containing East-Goscote Hundred. Folio. 576 pp.  
2l. 12s. 6d. Large Paper 3l. 13s. 6d. Nichols. 1800.

THE high degree of merit displayed in the two former volumes of this valuable work, received our fullest testimony at the time of their appearance. We now congratulate the reader on the publication of Vol. III, Part I, which he will find in no respect inferior to the former, either in the diligence, accuracy, or judgment displayed by the author, or in the value, importance, and curious selection of his interesting materials. In one respect this volume has an advantage over the preceding, for Mr. Nichols has been fortunate enough to recover the long-lost volume of Burton's History of Leicestershire, which had been "copiously interleaved and enlarged with various marginal notes, &c. for a second edition, by the author, as appears by his writing in the title-page, and a long

A a

second

BRIT. CRIT. VOL. XVI, OCT. 1800.

second Preface, dated Lindley, . . . . 1641; near 20 years after the first\*."

That Preface is here given at large, with all Burton's intended prolegomena: and "all his additions to the hundreds of Fremland, Gartre, and East-Goscote, will be found either in their proper places, or at the end of the present volume."

The work before us is so replete with various and interesting information, that not only the antiquary and topographical historian, not only the genealogist, the biographer, and investigator of general history, but the naturalist, and even the admirer of the fine arts, will each occasionally find amusement prepared for his taste.

To instance in natural history, a very curious account is given in p. 82 and seqq. of the remarkable petrifications found at *Barrow-upon-Soar*, well engraved in two folio plates; in which are exhibited some of the most perfect forms of fishes, apparently of the bream kind (now in the Woodwardian collection at Cambridge) accompanied with scientific explanations, by *Dr. Pulteney* and *Mr. Crabbe*, to whom the author pays deserved acknowledgments; though, in truth, his own meritorious labours have, with the fairest title, procured him the friendship and assistance of men of learning and distinction in every branch of literature and science.

On the subject of these petrified fishes, we cannot but remind the reader of that very extraordinarily fine specimen of a bream also, one of the most perfect that ever was discovered; which *Dr. Nash* (in his *History of Worcestershire*, vol. i,) has had engraved in his plate of natural curiosities; mentioning that it was found at Cleve in Worcestershire; but has omitted to inform the naturalist that it was then in the possession of the *Rev. Mr. Cleiveland*, Rector of All Saints in Worcester, who had many other rare specimens in natural history, of which he was a curious and diligent collector.

On the subject of the fine arts, we must not omit to mention the uncommon excellence of many of the engravings†, of which the plates xxv, xlv, xlv, with several others, would de-

\* From a Letter of the historian of Staffordshire, *Mr. Shaw*, first printed in *Gent. Mag.* vol. lxiv, p. 1080.

† We have been informed, that it cost *Mr. Cleiveland* at the quarry three guineas,

‡ It ought to be mentioned, for the honour of the author, that he has most liberally, and without regard to the expence (where the plates were not presented to him) exhibited every curious monument, as well as every church, and most gentlemen's seats in the county.



serve a place in any collection. Nor must we pass unobserved the following information, concerning those excellent painters in miniature, *Isaac* and *Peter Oliver*, which the late Lord Orford would have received with peculiar pleasure. Of the former of these, Lord Orford says\*, "We may challenge any nations to show a greater master;" and of the latter, that he was "worthy of being compared with his father;" yet confesses, "of the family of *Isaac Oliver* I find no certain account." But the indefatigable investigator, Mr. Nichols, has found them to be descended of a Leicestershire family, which had lands at *East-Norton*, in the parish of *Tugby*, for which he quotes his venerable predecessor, Burton.

"In 1570, *Thomas Oliver* died seised of a capital messuage in East Norton, and certain lands thereto belonging, leaving *Richard Oliver*, his son and heir, of the age of 22 years. Of this family (as I have heard) was that curious artisan in limning, Mr. *Isaac Oliver*, whose divers pieces in very small models, drawn so exactly to the life, do set forth his ever-living praise; whose master in that art, and in the same kind, was Mr. *Nicholas Hilliard*, an excellent drawer, descended of an antient family in Yorkshire, who about the middle of Queen Elizabeth's reign was the first (that ever I heard) that drew pictures in such small proportions, admired even by strangers; who left another expert scholar, Mr. *Rowland Lockey* (one whom I knew very well when he dwelt in Fleet-street), who was both skilful in limning, and in oil-works and perspectives; at whose house I once saw a neat piece in oil, containing in one table the picture of sir John More, a judge of the king's bench, temp. Henry VIII. and of his wife; and of sir Thomas More, lord chancellor, his son, and his wife; and of all the lineal heirs male descended from them; together with each man's wife, unto that present year living†."

In the margin are subjoined some very valuable and interesting annotations, giving many curious particulars, collected in Burton's MS. concerning the origin and progress of the arts of painting, sculpture, &c. in Italy, and concerning some of

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\* See Lord Orford's Works, in 5 vols. 4to. 1798, vol. iii, p. 130-134, p. 155-157.

† Vide p. 489.

‡ He does not say, that Lockey painted this very curious picture; which, from the subject, was evidently the work of Holbein, and is now, if we are rightly informed, in the possession of William Sotheby, Esq. at his house in Seymour Place, London. We need not inform the reader, that to this gentleman the admirers of poetry are indebted for the excellent version of "Oberon," 1798, 4to. for the fine poem on "The Battle of the Nile," 1799, 4to. (see Brit. Crit. vol. xii, p. 513, and vol. xiii, p. 187) and many other productions of taste and genius.

the first writers on the subjects there. To which, being too long for this publication, we beg leave to refer the reader.

To extract, or even to point out to the curious reader, the many passages deserving notice in this large and multifarious volume, would be a vain undertaking; we shall, therefore, note a few of the passages that more particularly caught our attention.

"The Certificate of the Survey of all the goodes, plate, juells, and ornaments of everye churche and chappell, within the west parte of the hunderde of Goscott, &c\*." (Anno 6. Edw. 6.) is extremely curious and interesting, as it shows what were the church plate, sacred utensils, and sacerdotal vestments, in the parish churches at the time of the Reformation.

In the parish of *Alexton* (p. 6 et seqq.) we have a history of the noble family of *Blount*, Lords Mountjoy, in which to the account of Dugdale in his *Baronage*, vol. i, p. 518, Mr. Nichols has added many curious particulars. But the hero of this illustrious house was *Charles Blount, Lord Mountjoy*, the last who enjoyed the title; to whom Ireland is more indebted than to any English commander, from the time of King Henry II. Of him, therefore, it is to be wished, that a further account had been given, from the Irish historians. For, after the misconduct or simplicity of the Earl of Essex had made him the dupe of that arch rebel the insidious O'Neil, and had drawn him to abandon the command with which he had been entrusted by Queen Elizabeth, that island was near being lost to England; when Lord Mountjoy, being appointed his successor, by the most heroic exertions, and the most judicious counsels, wholly restored the English government, brought the rebellious Tyrone to the most complete submission, and left Ireland prepared to receive all the improvements, which King James, by a system of the wisest policy, introduced into that kingdom; being such as ought to rescue the name of this Prince from the contempt in which, on account of his slighter errors, it has been too customary to hold it. For these good services, Charles Lord Mountjoy was, on 25 Jac. 1. from being only Lieutenant or Deputy, constituted Lord Lieutenant of Ireland, and on the 21st of June following was created Earl of Devonshire, and was also made a Knight of the Garter: but being a man of strong feelings, and suffering great unhappiness from an unfortunate female connection†, he did not enjoy his high-merited honours more than three years, dying April 3. 1606.

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\* In page [\*5].

† Concerning which see Morison, and other writers of that time.

In examining the display of ancient manners, which is not the least interesting subject of a work like this, the reflecting reader will be led to rejoice that he does not live in those barbarous ages, when the most ferocious manners prevailed, and the most atrocious crimes were committed; such, for instance, as the following, recorded of the ancient proprietor of *Asby-Folville*.

“ In 1326, *Enfance de Folville*, and two of his brothers, having been threatened by *Roger de Beler*, one of the Justices itinerant, and then very old, they took the law into their own hands, and barbarously murdered the judge in a valley near *Reresby*.” P. 21.

To this is subjoined, in a note, a very curious passage, from the ancient manuscript whence the above article is extracted; wherein, besides recording his murder, it is added:

“ *Iste Rogerus fundavit cantariam secularium sacerdotum apud Kirkby Bellers in Com. Lecestr, &c... Hic oppressor fuit Ecclesiarum, et aliorum vicinorum religionum pro cupiditate possessionum quas cupierit ad donationem CANTARIE sue.*”

As in the fate of this Judge we have a curious picture of the manners of his time, so in this account of his *Chantry* we have a no less interesting display of the religion. The Chantry was founded to maintain priests to pray for his soul; yet in establishing it he contracts the guilt of robbery, and even sacrilege, according to the then prevailing creed. What an opinion must this Judge and his confessors have of the Divine Justice, to suppose it could be appeased by deeds of rapine and wrong!

In his description of the church of *Ashton Folville* (p. 31) Mr. N. is at a loss to account for two large and ancient horse-shoes on the door. But they are probably relics of some jurisdiction exercised here by the noble family of De Ferrers, ancient Earls of Leicester and Derby, of whom the horse-shoe was a well-known ensign. In the neighbouring county of Rutland, the great door of the County-Hall at Oakham exhibits the fullest display of this their armorial bearing; and every noble stranger who enters the town, is obliged to add one to the number of these badges of the ancient *Domini de Ferrarii*, as they are called in old charters.

In p. 157 is given an account of a very uncommon flood, which, on May 12, 1696. came rushing down “ from the Forest Hills,” near *Beaumanoir*, and deluged the farm-yards and “ all the meadows” in an extraordinary manner. This was apparently produced by the discharge of a cloud, or what is called a water spout; of which, a similar instance occurred within these few years at Broomsgrove in Worcestershire, when a deluge

luge came pouring from the hills, which overflowed the town and the adjacent vale, to a height truly astonishing.

In *Brooke's* (p. 189 and seqq.) we have a very full account of the family of *Villiers*, which produced the two Dukes of Buckingham, so distinguished in the reigns of the Stuarts. The great number of interesting particulars which are here collected relating to this remarkable family, and especially to the two striking characters above-mentioned, would alone make this work an important accession to the libraries of the curious.

From this part of the work we should be glad to insert many of those particulars; but as we should not do justice to the subject by partial extracts, we shall content ourselves with the very judicious remarks suggested here by the noted story of the ghost of Sir George Villiers, the father of the first Duke, who appeared to warn him of his approaching fate. It is related at large by Lord Clarendon in his History; and of the same story the present author has inserted three other curious accounts. As there can be but few of our readers who may not have recourse to Lord Clarendon's History, we shall not repeat his narrative here; but we cannot refuse to ourselves the pleasure of inserting the following very sensible reflections on the subject, which ought always to accompany that extraordinary relation.

“ On the whole of this story, there is strong reason to suspect, that Towse [the person to whom the ghost was said to have appeared] was employed by the Duke's mother, finding her own remonstrances of no effect, and her son's danger increase with the popular discontent, to pretend a message to him from his father's spirit, as the last effort to influence his conduct, and preserve his life. The man was by no means a low or obscure person: he was once solicited to fill a seat in parliament, and once to accept the honour of knighthood, both which he declined; he was also known to the Dutchess, and she might the rather trust him with her purpose, as he had received obligations from the family, which he was always ready to acknowledge. This conjecture seems to receive some degree of probability from the conference between the Duke and his mother at his hasty return from hunting to Whitehall. The Duke doubtless saw through the contrivance; for, if he had believed that the man had really seen an apparition, and from that learned the secret particulars that were to obtain him credit, what should induce him to repair in such haste to his mother, to expostulate with her, whom he had always treated with profound reverence, so loudly as to be heard to the next apartment; to leave her not only with a troubled but an angry countenance, overwhelmed with tears, and in the highest agony? Particulars which will be easily accounted for, if it be supposed, that he suspected her to have employed this monitor, and, to gain him credit, trusted him with secrets which should not have been related. This will also account for the turbulence with Towse. A message from the dead would rather have been received with

with astonishment, reverence, and awe; and the particulars, which he declared known only to himself and one more, could have produced no expostulation with the relator, except they gave him reason to suspect a collusion\*."

The memoirs of the second Duke of Buckingham, author of the Rehearsal, are no less curious; and conclude with Lord Arran's remarkable letter concerning his death, to which we desire to refer the reader: but we think there is no sufficient reason to suppose with Mr. N. that the Duke was privy to Blood's attempt to assassinate the Duke of Ormond, in 1670; as it was not till afterwards, when in consequence of his daring attempt to steal the crown, and his being introduced to King Charles II, and pardoned by him, that he became at all known to his courtiers.

Mention is made of a whole-length portrait of this Duke, and his brother Francis, by Vandyke, at the Queen's house. A lover of the fine arts will be glad to learn that there is another picture of him in his garter-robcs, in the master's apartments at the Charter-House, where it was placed by Martin Clifford, who obtained the mastership through his Grace's recommendation. There was also another picture, and perhaps is still at Windsor, in a gallery, which exhibited all the portraits of the Knights of the Garter, at a celebrated installation, temp. Car. II, painted for Vere, the last Earl of Oxford†.

We cannot dismiss the parish of *Brookesby*, without informing the reader, that the account of the Villiers family is followed by memoirs, no less particular, of the subsequent proprietor, *Sir Nathan Wrighte*, Lord-Keeper of the Great Seal, in the reign of Queen Anne, and his family.

In the account of the Priory of *Laund* (p. 312) we have valuable memoirs of *Thomas Lord Cromwell*, who obtained a grant of it at the dissolution; with fine engraved heads of him and his son *Gregory*, who, by a new patent, December 18, 1540, was created *Baron Cromwell of Okeham*. And in the account of their descendants, this author has made valuable additions to Dugdale's Baronage; but in the account of the Irish branch, who were Viscounts Lecale, and Earls of Ardglass, in that kingdom, he has too closely followed that great genealogist in his orthography, who describes Anne, daughter

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\* "Clarendon, pp. 42-44."

† The house in which they were preserved is now, we believe, in possession of the Queen; whether the pictures are now there we know not.

- of Edward, third Lord Cromwell, as wife of Sir Edward Wingfield, of "Poore's Court," in Ireland, Knight, whereas it should be "Power's Court," the very seat of their present descendant, the Right Hon. Richard Wingfield, Lord Viscount Powerscourt, in the County of Wicklow.

The revival of the public attention to that original genius, the celebrated *Democritus Junior*, will make the memoirs collected in p. 415 and seqq. of *Robert Burton*, author of their favourite *Anatomy of Melancholy*, exceedingly acceptable to its admiring readers: as a short abstract of these Memoirs, we shall just give the following particulars.

"He was second son of Ralph Burton, Esq. of Lindley, Co. Leicester, and younger brother to William, the historian of that County, was born 8 Feb. 1576; educated at the Free-school, of Sutton Cold-Field; admitted in 1593, a Commoner of Brazen-Nose College in Oxford; elected a student of Christ Church in 1599; took the degree of D. D. in 1614; was on 29 Nov. 1616, presented by the Dean and Chapter of Ch. Ch. to the vicarage of St. Thomas, in the suburbs of Oxford (to the parishioners whereof he always gave the sacrament in waters); which with the rectory of Segrave in Co. Leicester, given him in 1630, by George Lord Berkley, he held till his death, which happened at Christ Church, Jan. 25, 1639-40."

The reader will find some further particulars of the same personage, among the Additions, &c. in p. 557.

In the account of *Sileby* (p. 425) we have a very valuable piece of biography, intitled, "Some Account of RALPH HEATHCOTE\*, D. D. written in 1789, by himself." In which we have a rare instance of a writer handling so delicate a subject as his own History, with a good-humoured freedom, and without any appearance of offensive vanity. We shall not anticipate the reader's pleasure in perusing the full and complete narrative; but cannot help indulging him here with the following paragraph, as it exhibits some curious features of the character of one of the most distinguished writers of the last age.

Dr. Heathcote having mentioned two publications of his, in 1752, on the subject of Dr. Middleton's controversy concerning the Miraculous Powers, &c. the one intitled, "Cursory Animadversions on the Controversy in General," the other, "Remarks upon a Charge of Dr. Chapman," thus proceeds:

\* He was vicar of Sileby, in which he succeeded his father Ralph Heathcote, M. A. who died in 1765, as it is printed in p. 424 and 428; but in 1768, in the Note, p. 425. But the former is the true date, as appears from p. 427.

“ Upon the publication of my first Middletonian pamphlet, my bookseller transmitted the compliments of Dr. Warburton to the unknown author; for I had not yet courage enough to set my name to my English productions. I was greatly surprised; but soon after perceived that, Warburton's state of authorship being a state of war, it was his custom to be particularly attentive to all young authors of forward aspiring spirit, in hopes of enlisting them afterwards into his service. Accordingly, when my second pamphlet came out, he learned my name, and sent me not only his compliments, but the offer also of his assistant preacher's place at Lincoln's Inn Chapel, with the stipend of *half-a-guinea for each sermon*. The stipend, to be sure, was paltry, but the offer and the place were very agreeable to me; for I had some time before formed a scheme of living in London, in order to associate and converse with *literati*, and more effectually to gratify my humour, which, partly from the love of letters, but chiefly from ill health, was grown more retired and studious. I removed to town June 1753, and soon found my way into a Society of Gentlemen, who met once a week to drink coffee, and to talk *learnedly* for three or four hours. This society, as it was called, consisted of Dr. Jortin, Dr. Birch, Mr. Werten, Mr. De Mifley, Dr. Maty, and one or two more; and it flourished till the death of Birch in 1766, though it was weakened by the departure of Jortin to Kensington in 1762.

“ The works of Lord Bolingbroke were published in 1754; and as all were ready to shew their zeal (not forgetting their parts and learning) against heterodoxy and irreligion, so, in 1755, I also published what I called “ a Sketch of Lord Bolingbroke's Philosophy;” though indeed my object was, to vindicate the moral attributes of the Deity, where lord Bolingbroke was chiefly original, other matters being only touched occasionally. The latter end of this year came out, “ The Use of Reason asserted in Matters of Religion, in Answer to a Sermon preached by Dr. Patten, at Oxford, 13 July, 1755;” and, the year after, a Defence of this against Dr. Patten, who had replied. These were favourably received by the public; yet, when the heat of controversy was over, I could not look into them myself without disgust and pain. The spleen of Middleton, and the petulancy of Warburton, who were then the writers in vogue, had too much infected me, as they had other young scribblers; though I never had the honour to be of what Hume, in his Life, calls the Warburtonian School. The substance, however, of these two pieces, purged entirely from all that ferment which usually agitates theological controversy, came forth in my “ *Concio ad Clerum*,” preached at Cambridge for my Doctor in Divinity's degree, July 4, 1759.”

“ We refer the reader to the account at large of all Dr. Heathcote's publications, who was engaged in the other controversies of his time, and in 1763. 4. 5, preached the Boyle Lectures, by the appointment of Secker Archbishop of Canterbury; two of which he published in 1763. He died May 28, 1795, aged seventy-four.

Among the many curious anecdotes with which this volume abounds, none perhaps are more interesting than what are given



in p. 487. of the early history of Mr. Law, the famous projector of the Mississippi scheme in France, who had been obliged to leave England in 1694. for killing in a duel Mr. Edward Wilson, a younger son of Thomas Wilson, Esq. of Keythorpe, in this county, for which he had served the office of High-Sheriff in 1685.

“ For this offence Mr. Law was tried at the Old Bailey; sentence of death was passed on him April 20, 1694; and in the proceedings published by authority the statement is thus given\*:

“ John Law, of St. Giles's in the Fields, gent. was arraigned upon an indictment of murder, for killing Edward Wilson, gent. commonly called Beau Wilson; a person which, by the common report of fame, kept a coach and six horses, maintained his family in great splendour and grandeur; being full of money; no one complaining of his being their debtor: yet from whence, or by what hand, he had the effects which caused him to appear in so great an equipage, is hard to be determined. The matter of fact was this. There was some difference happened to arise between Mr. Law and the deceased concerning a woman, one Mrs. Lawrence, who was acquainted with Mr. Law; upon which, on the 9th of April instant, they met in Bloomsbury-square, and there fought a duel; in which Mr. Wilson was killed. It was made appear also that they had met several times before, but had not opportunity to fight; besides, that there were several letters sent by Mr. Law, or given to Mr. Wilson by him; which letters were very full of invectives, and cautions to Mr. Wilson to beware, for there was a design of evil against him; and there were two letters sent by Mr. Wilson, one to Mr. Law, and the other to Mrs. Lawrence. Mr. Wilson's man, one Mr. Smith, swore that Mr. Law came to his master's house a little before the fact was done, and drank a pint of sack in the parlour; after which, he heard his master say, that he was much surprised with something that Mr. Law had told him. One Captain Wightman, a person of good information, gave account of the whole matter; and said that he was a familiar friend of Mr. Wilson; and was with him and Mr. Law at the Fountain Tavern in the Strand, and after they had staid a little while there, Mr. Law went away. After which, Mr. Wilson and Captain Wightman took coach, and were driven towards Bloomsbury; whereupon, Mr. Wilson stepped out of the coach into the Square, where Mr. Law met him; and, before they came near together, Mr. Wilson drew his sword, and stood upon his guard. Upon which, Mr. Law immediately drew his sword, and they both passed together, making but one pass, by which Mr. Wilson received a mortal wound on the lower part of the stomach, of the depth of two inches, of which he instantly died. This was the sum of the evidence for the King. The letters were read in court, which

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“ \* From the Proceedings of the King and Queen's Commissioners at the justice-hall in the Old Baily, being the 18th, 19th, and 20th days of April, 1694, and in the 6th year of their Majesties' reign.”

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were full of aggravations on both parts, without any name subscribed to them. There were other witnesses that saw the duel fought; who all agreed in their depositions, that they drew their swords, and passed at each other, and presently Mr. Wilson was killed. Mr. Law, in his defence, declared that Mr. Wilson and he had been together several times before the duel was fought; and never any quarrel was betwixt them till they met at the Fountain Tavern; which was occasioned about the letters; and that his meeting with Mr. Wilson in Bloomsbury was merely an accidental thing; Mr. Wilson drawing his sword upon him first, upon which he was forced to stand in his own defence. That the misfortune did arise only from a sudden heat of passion, and not from any premeditated malice. The Court acquainted the jury, that if they found that Mr. Law and Mr. Wilson did make an agreement to fight, though Mr. Wilson drew first, that Mr. Law killed him, he was (by the construction of the law) guilty of murder; for, if two men suddenly quarrel, and one kill the other, this would be but manslaughter: but this case seemed to be otherwise; for this was a continual quarrel, carried on betwixt them for some time before: therefore must be accounted a malicious quarrel, and a design of murder in the person that killed the other: likewise that it was so in all cases. The trial lasted long; and the prisoner had persons of good quality, who gave a fair account of his life in general, and that he was not given to quarreling, nor a person of an ill behaviour. The jury, having considered of a verdict very seriously, found that Mr. Law was guilty of murder."—It appears, however, that he received a pardon from the Crown, but that he was detained in prison, on an appeal from the relations of Mr. Wilson; whence, in about eight months, he found means to make his escape; on which occasion the following advertisement was published in the London Gazette of Jan. 3—7, 1694—5. "Captain J. Lawe, aged 26, a Scotchman, lately a prisoner in the King's Bench for murder, a black lean man, about six feet high, large pock-holes in his face, big high nose, speech broad and loud, has made his escape from the said prison. Whoever secures him so as to be delivered in the said prison, shall have 50*l.* paid immediately by the Marshal of the said King's Bench." This advertisement proved ineffectual; Mr. Law getting clear off; and it was probably about this time that he first visited the continent."

"The intermediate adventures of Mr. Law (who afterwards projected the Mississippi scheme in France) are foreign to our purpose. But, in 1721, having found means to pacify the surviving relations of Mr. Wilson, by the payment, it is said, of not less than 100,000*l.*\*. and receiving an invitation from the British ministry to return to his native country, he embarked on board the Baltic squadron, commanded by Sir John Norris, being accommodated in the admiral's own ship.

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\* His payment of so large a sum at this time is very improbable, as Law was then a refugee from France, in consequence of the failure of his scheme, and was fast declining into indigence, as will appear below. *Rev.*

Landing at the Nore, Oct. 20, 1721, he proceeded to London; was presented to King George I. by Sir John, and took a house in Conduite Street, where he was daily visited by persons of the first quality and distinction. The favourable manner in which Mr. Law was received, occasioned no small umbrage to the antiministerialists, and was judged of importance sufficient to occupy the attention of Parliament; for, when the House of Lords met on the 26th of October, Earl Coningsby represented to that august assembly how dangerous it might be, on several accounts, to entertain and countenance such a man as Mr. Law, and desired that a day might be appointed for taking this matter into consideration. Their lordships having appointed the 9th of November for the discussion of this business, Earl Coningsby on that day resumed his argument; saying that, for his part, he could not but entertain great jealousy of a person, who had done so much mischief in a neighbouring kingdom, and who being so immensely rich as he was reported to be, might do a great deal more hurt here, by tampering with many who were grown desperate by being involved in the calamity occasioned by the fatal imitation of his pernicious projects; that this person was the more dangerous, in that he had renounced not only his natural affection to his country, and his allegiance to his lawful sovereign, by being naturalized in France, and openly countenancing the Pretender's friends; but, what was worst of all, and weighed most with him, that he had renounced his God, by turning Roman Catholic; concluding, that their lordships ought to inquire whether Sir John Norris had orders to bring him over. To this last part of the Earl's speech, Lord Carteret answered, in substance, that Mr. Law had many years ago the misfortune to kill a gentleman in a duel; but that having at last received the benefit of the King's clemency, and the appeal lodged by the relations of the deceased being taken off, he was come to plead his Majesty's most gracious pardon; that there was no law to keep an Englishman out of his own country; and, as Mr. Law was a subject of Great Britain, it was not even in the King's power to hinder him from coming home, if he thought fit. To this Lord Trevor replied, that Mr. Law was indeed a subject of Great Britain, and therefore, as such, had an undoubted right to come into the kingdom; but that the circumstance of a person of his character being brought on board of an English Admiral, and at this juncture, might deserve the consideration of the House. Earl Cowper spoke much to the same effect; but the matter was suffered to drop: and Mr. Law, on the 28th of November following, (being the last day of term) pleaded, at the bar of the King's Bench, on his knees, his Majesty's pardon for the murder of Edward Wilson, Esq. in 1694, being attended on this occasion by the Duke of Argyle, the Earl of Har, and several other friends; each of the judges being presented with a pair of white gloves\*."

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\* History of Cramond, p. 236; from the Parliamentary Register, &c."

A few lines will close the history of Mr. Law, who continued to reside some years in England. He had received intelligence of the confiscation of his whole property in France; but, being conscious of the rectitude of his conduct in the management of the finances, and that the balance would, upon examination, be found considerably in his favour, he had good reason to flatter himself with the hopes of receiving a large sum, especially as the Regent always professed a more than ordinary regard for him, and continued punctually to remit him his salary of 20,000 livres a year. But the death of his Royal Highness, Dec. 2, 1723. was a fatal blow to the hopes of Mr. Law; who, in a memorial to the Duke of Bourbon, dated Oct. 15, 1724. states himself as "bankrupt, not only in France, but also in other countries;" and "his children, courted by the most considerable families in France, as destitute of fortune and establishment."—"I had it in my power," he says, "to have settled my daughter in marriage in the first houses in Italy, Germany, and England; but I refused all offers of that nature, thinking it inconsistent with my duty to, and my affection for, the state in whose service I had the honour to be engaged." He had a final adieu to Britain in 1725, and fixed his residence at Venice, where he concluded the chequered course of his life, in a state but little removed from indigence, March 21, 1729, in his 58th year; and was buried in one of the churches of that city, where a monument to his memory is still to be seen." Ibid, p. 245.

But on no subject were we more desirous to examine this volume, than to see what further account is given of the celebrated Roman Milestone, which in 1771 was found near Thymaston, situated in this hundred of East Goscoe. (See p. 66.)

In the Antiquities, &c. prefixed to the first volume of this work, we have (in p. clv.) an "Essay on the Roman Miliary," as it is entitled: which, although given by a gentleman who has the respectable distinctions of B. D. and "President\* of St. John's College in Cambridge," has always appeared to us a very unsatisfactory and poor performance, not only from its tedious prolixity (for it occupies no less than eight folio columns) but because, after writing so much about it and about it, the author at last leaves the reader in doubt whether the numerals, which form the most important part of the inscription, marking the distance from *Rata* (the old Roman town near Leicester) are II or III.\* Yet, in all the copies of this inscription, of which Mr. Nichols has exhibited engravings of not fewer

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\* The *President*, who is annually chosen out of the eight senior fellows of that society, *presides* only at their table, and, in the absence of the *Mast* of the College, signs some of the orders, &c. What a title to assume in print!

† "After all, I will not be positive that the last marks of all may not have been III. &c." Essay.

than seven or eight, nothing can be more distinct and clear, than that the number of miles was

A RATIS  
II.

The exact precision of this number II. can be attested by the writer of this article, who has seen and carefully examined the original monument. Only a little accidental flaw or crack in the stone, which runs between the two numeral figures II. has made most of the copyists represent them like a Roman H. But there is not, nor never was, any stroke which had the most remote tendency to countenance an opinion, that the numerals were ever III.

The inscription at large, one of the most curious and valuable ever discovered in Britain\*, we shall now give in Roman letters; and shall distinguish by Italics the supplementary additions, collected from Gruter and other writers, by the Rev. George Ashby; only taking the liberty to divide the abbreviated words, &c, by points, which are not in the original.

IMP. CAES.  
DIV. TRAIAN. PARTH. F. DIV. NERVAE. NEP.  
TRAIAN. HADRIAN. AVG. PONT. MAX. TRIB.  
POT. IV. COS. III. A. RATIS.  
II.

We shall not detain the reader with the essayist's frivolous and captious complaints, that "in September, 1771, he passed twice within two hundred yards of it, in going between Leicester and Derby, without knowing any thing of it"—for that being a different road, which turned off before he came to that in which the stone was found, such an event must unavoidably happen, unless a centinel had been placed there to announce it to every accidental traveller. Nor that, when he examined it, "placed disadvantageously in the corner of the turnpike-house garden, under a tree, a drizzling rain dripped all the time he was taking a fac-simile"—for this also would besal every inspector, in any place, unless a person were stationed with an umbrella to protect all antiquaries from the weather. But when he objects to its being placed under a tree, we see that nothing could prevent this gentleman's ill-humour, who was

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\* Had it been known to Col. Roy, when he wrote his account of the Roman Antiquities in Scotland, which was published a few years since by our Antiquarian Society, it would have prevented him from constantly mistaking the stumps of old crosses, on the borders of England, for Roman milestones.

resolved to find fault at any rate : for surely a more guarded situation for this curious monument could not have been found, unless he expected the commissioners of the turnpike to have built a dome over it.

It has since been removed into the town of Leicester, and placed in an area very well chosen and nearly paved, has been erected on a pedestal, and guarded by a neat conic roof. Yet here again another minor critic\* affects to bewail the fate of this stone ; and because, when it was placed on its present basis, it was deemed necessary to fill up one or two small breaches in the stone, which did not affect the inscription, in order to prevent its being injured by the intrusion of wet, this scribbler has the presumption to arraign the magistrates, for their care in thus protecting it, and placing it so advantageously for the inspection of all curious travellers. It were indeed to be wished, that the base were surrounded by iron rails, at such a distance as to prevent the inscription from being rubbed or touched ; and also from being at any time covered with advertisements or handbills.

We should not however have gone out of our way to notice the cavils or misconceptions of this curious pair of peevish complainants ; but that the " Essay on the Roman Military," contains a very reproachful charge against a respectable gentleman now deceased, which, if it should be found to be false and groundless, deserves the severest reprehension. We shall deliver it in the essayist's own words†.

When " in July 1771, the workmen, digging to form the new turnpike-road from Leicester to Melton, near Thurmarston," found this large cylindrical stone ; at first

" they perceived no letters on it, nor any thing else to raise their curiosity. Mr. Goodrich, a gentleman at Thurmarston, who thought it would make him a good roller, carried it off without saying any thing to any body ; and in his yard it lay for some time : and there Dr. Percy‡, who was on a visit, saw it ; when a report getting abroad of there being letters on it, Mr. Pochin, one of the Commissioners of the turnpike claimed it as materials for mending the road ; and,

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\* See p. 10, of " The History and Antiquities of the Town of Leicester," 4to. by John Throsby (one of the parish-clerks of this town) author also of " Memoirs of the Town and County of Leicester," 1776, in six small volumes. Mr. Nichols, giving the title of this last, adds, " of which not another word need be said," (p. x:) and therefore we cannot believe that he would allow his name to be quoted in the former work, in the manner it is done by this writer in p. 10, above referred to.

† Vol. i. p. clv.

‡ Now Bishop of Dromore."



sending their surveyor with a cart, brought it away to the turnpike-house garden, where it was thrown down, and in that condition lay for some time."

At the very first reading of this extraordinary relation, we could not help remarking, that it was impossible for us to believe that Dr. Percy, or any one else, who had the least taste for letters, could see so curious a relic of antiquity, inscribed with characters, lie neglected in a farm-yard, without examining them, and rescuing it from such neglect. Nor did it seem less impossible, that Mr. Pochin, a gentleman of fortune, who was chosen knight for that respectable county in more than one Parliament, could, when he heard there were letters on this stone, claim it as materials for mending a road: and as the writer, residing in Cambridge, could not have given these particulars of his own knowledge, we were astonished that he should hazard his character, by lending his name to such absurd and improbable slanders, however reported to him. For we are unwilling to believe that he invented them himself; although, it seems, he had committed them to paper, and kept them by him twenty years before they were printed\*. We were therefore anxious to see if, in this volume, which includes the very place where this extraordinary scene was said to be exhibited, the essayist had made any ingenuous acknowledgment, that he had been deceived and imposed upon. But upon examining the account which this gentleman has given of himself and his studies in p. 484, we are concerned to see another kind of apology offered, which, in our opinion, rather makes the matter worse: for, still referring to the former story as true, and still retaining the entire responsibility, he thus speaks of himself.

"Mr. Ashby has been misunderstood as impeaching Mr. Pochin's taste, whereas he meant the contrary; not that he claimed it to mend the roads, but as Commissioner, in which character only he could pretend to recover it from the first occupant, and so what follows shows."

Here then is a fresh charge brought against another gentleman; for now Mr. Goodrich (or Gutteridge, as Mr. Nichols writes the name) is represented to have had so little value for this

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\* This "Essay is expressly said to have been "written in 1772; printed in 1793." So that the writer had time enough for enquiry to rectify the mistakes, &c. Nor could any unfavourable circumstances, which he says (p. 284) attended the printing; or his increasing infirmities (ibid) afford an excuse for his then venting such injurious misrepresentations, which he had hoarded up so long in secret.



curious monument, after it had been seen by Dr. Percy, who had been his visitant, that it was necessary for Mr. Pochin to claim it, as Commissioner of the turnpike for mending the roads, before he could pretend to recover it from him.

How much better is the excuse, which the author of this History has provided for him in his account of Thurmaiston! (p. 465). For Mr. Pochin having, a short time before his death, given a liberal benefaction towards the endowment of Thurmaiston church, we have the following note, referring to his name, with which we shall conclude the present article.

"We gladly take this opportunity to vindicate the memory of this worthy gentleman from a gross misrepresentation in a former part of this work (vol. i, p. clv.) concerning the Roman milestone, which our respectable correspondent had, most untruly, been informed Mr. Pochin intended should be broke to pieces for the repair of the roads, &c. whereas, in truth, he caused it to be set up in the safest and most convenient place adjoining to the spot where it was found (being the garden near the turnpike-gate) that curious travellers might the more conveniently examine it; and he gave it in strict charge to the gate-keeper to have it carefully preserved. This he did, after the inscription had been considered and explained, as far as was at first legible, by the Rev. Dr. Percy, now Bishop of Dromore; who first ascertained that most important part of the legend, A R A T I S II; having seen and examined it at the house of Mr. Gutteridge, who rescued it from the labourers, when they uncovered it as they were levelling and repairing the turnpike-road; and who, when he discovered the inscription, which at first was not very apparent, had it secured with great care; and to him it is owing that it was not then destroyed or defaced." P. 66.

ART. II. *Anecdotes of George Frederick Handel, and John Christopher Smith. With select Pieces of Music composed by J. C. Smith, never before published.* 4to. 64 pp. of Letter-press; 34 of Music; with Two Engravings. 14s. common Paper; 1l. 5s. fine Paper. Cadell and Co. 1799.

IN the Anecdotes of Smith we find the following passage which explains the connection of the author, the Rev. William Coxe of Bernerton, with Mr. Smith's family, for whose benefit this publication is appropriated.

"This is proved by a letter of the Rev. George Ashby to Dr. Percy himself, wherein, speaking of the inscription, he says, 'You are the only person I know, who has viewed it with learned eyes;' and concludes by asking him, 'Are you sure of A R A T I S, which appears perfectly fair' [scil. in your transcript]; 'and, if so, gives a great value indeed to the stone.'"

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" It was Mr. Smith's peculiar turn of disposition not to live much with the professors of music, Pepusch, Roseingrave, and Handel excepted; and the friendships he formed in life were with men of a different profession, or persons of fortune, character and abilities. Among those with whom he was closely connected was Dr. Coxe\*, Physician Extraordinary to the King; who was highly noticed for his professional abilities, and much beloved and esteemed for his amiable virtues, and private character. The friendship which the Doctor entertained for Mr. Smith, and the high opinion which he formed of his integrity was so great, that on his death-bed he recommended his wife to consult Mr. Smith on every occasion.

" Desirous of proving his good wishes for the welfare of her family, anxious to render every assistance in his power, and convinced that his principles of good will could not be carried into effect without a closer alliance than that of friendship, at a proper season he proposed himself to her in marriage, that he might be at once and effectually a father to her children. Her consent was succeeded by the most unequivocal demonstrations of the generosity and candour of his declarations. His kindness to all her children invariably, in sickness and in health, his anxiety for their welfare, his wish to further their interest, his readiness to promote it, his satisfaction at every little advantage that accrued to them, were convincing indications of a kind and affectionate heart." P. 52.

This anecdote, so creditable to the good disposition of Mr. Smith, marks his connection with the writer of it to be that of a *step-father*, a term almost obsolete in our language, though certainly very requisite to be kept distinct from *father-in-law*; which marks the connection formed by marrying the son or daughter of the person so styled. Mr. Coxe calls himself the son-in-law, and Lady Rivers the daughter-in-law, of Mr. Smith; nor do we blame him for avoiding what seems an awkward term: yet certainly, in strict propriety of English writing, they ought to be called *step-son* and *step-daughter*; or, if those compounds are thought uncouth, some other expression should be devised; for the inaccuracy of marking relationships so different by the same words, is certainly disgraceful to our language†: and it is a disgrace that is unnecessary, because

\* Dr. Coxe was distinguished by Mr. Melmoth's elegant pen, in his Fitzosborne's Letters, under the name of Philotes, and his wife, who afterwards espoused Mr. Smith, was mentioned under the appellation of Aspasia."

† It is true, however, that a similar want of precision prevails in other languages. *Béau-père* stands for both *father-in-law* and *step-father*, and is in itself a very awkward term; which remark may be extended to several of the similar correlatives in French. In Latin,  
Socr

because the proper terms of distinction exist, though they are neglected, and in danger of becoming obsolete. After this grammatical digression, which a zeal for our native language occasioned, we proceed in our account of the publication before us.

In the account of Handel, we find nothing that deserves to be called *Anecdote*; the narrative is clear and pleasing, but contains little, if any thing, that has not been published before. Nothing, however, can be more pleasing than a well-drawn picture of so extraordinary a genius; and we remark with pleasure, that Mr. Coxe has done great justice to the transcendent abilities of Handel. The following passage is so striking on many accounts, that we select it above others as a specimen of the life, inserting also from the Anecdotes of Smith a short paragraph, which beautifully illustrates the other.

"Some years before his death (1751\*) he was afflicted with a *gutta serena*, which, as he justly apprehended, deprived him of sight, though he underwent the operation of couching†. His spirits for a short time sunk under this affliction; but when he found the evil incurable, he submitted with resignation. Unable without assistance to conduct the Oratorios, he applied to his pupil and long-tried friend Mr. Smith, and by his assistance they were continued.

"It was a most affecting spectacle to see the venerable musician, whose efforts had charmed the ear of a discerning multitude, led by the hand of friendship, to the front of the stage, to make an obeisance of acknowledgment to his enraptured audience." P. 25.

"When Smith played the organ at the Theatre, during the first year of Handel's blindness, *Samson* was performed, and Beard sung, with great feeling,

Total eclipse—no sun, no moon,  
All dark amid the blaze of noon."

"The recollection that Handel had set this air to music, with the view of the blind composer, then sitting by the organ, affected the audience so forcibly, that many persons present were moved even to tears." P. 45.

*Socer* and *Vitricus* distinguish these two connections, and *Noverca* is appropriated to a *step-mother*, as *Miarâtre* is in French, but a mother-in-law can only be expressed by a periphrasis. Most of the other relatives of this kind are distinguished in Latin, but not all. *Privignus* is a *step-son*, but a *step-daughter* has no name. *Norma* is a daughter-in-law.

\* That is eight years, for he died in 1759.

† Qu. Is not *gutta serena* here put by mistake for *cataract*? No surgeon in his senses would couch for a known *gutta serena*, which is a paralyfis of the nerve.

“ When Handel became blind, though he no longer presided over the Oratorios, he still introduced concertos on the organ between the acts. At first he relied on his memory, but the exertion becoming painful to him, he had recourse to the inexhaustible stores of his rich and fertile imagination. He gave to the band only such parts of his intended composition as were to be filled up by their accompaniment; and relied on his own powers of invention to produce, at the impulse of the moment, those captivating passages, which arrested attention, and enchanted his auditors.

“ It is curious, though painful to a thinking mind, to trace the comparison between Homer, Milton, and Handel; all of them deprived of sight, and each exerting his faculties under that severe visitation, to the wonder of an admiring world. The singular and sublime talents of Milton, displayed in his *Paradise Lost*, were better known indeed to posterity than to his contemporaries. The merits of that animated composition were gradually unfolded; but the Grecian bard sang his *Iliad* and *Odyssey* amidst the praises of his admiring countrymen\*. Handel, though a foreigner, yet with talents equally sublime, and melody not inferior, heard his own fame resounded in the loud tribute of deserved commendation.” P. 26.

Whoever has a soul for the sublime in poetry and music, will thus class Handel with Homer and Milton; with the latter, more particularly, his mind seems to have been so congenial, that many of his compositions (his divine chorusses especially) seem to be exertions of the very same genius, employing only a different mode of expression. Feeling thus on the subject, we cannot but applaud with earnestness both the passage just cited, and the following, which closes the life.

“ Few men composed more; no man better. Handel was in music all things to all persons; considered generally he was irresistible, and master of all the passions; the audience feel it, and in the language of that poetry, which he himself so happily made the strong example of his art,

The listening crowd admire the lofty sound.

Such is the force and effect of his productions; but he has the highest claim for moral and religious excellence. His pen was never debased to the disgraceful practice of an effeminate or seductive style of composition; it is entitled to the first attribute of praise. It is sublime, affecting, animated, and devoted, without the gloom of superstition, to the service of God.” P. 33.

We will add, that the sublimest feelings of devotion cannot perhaps be conveyed from man to man by any other means, so very powerfully, as by many parts of all Handel's Oratorios, and nearly the whole of his incomparable *Messiah*. This was

\* Probably. Rev.

felt most strongly at that splendid commemoration of him in the Abbey at Westminster, which, as Mr. Coxe observes, "was an honour to the profession, to the nation, and to the sovereign."

The source of these sublime efforts, we delight to say, besides the transcendent genius, was the profound and heart-felt piety of Handel; in consequence of which, as his biographer relates, in his attendance at his parish-church, "his devout posture of humility, and earnestness of voice and gesture, avowing his faith, acknowledging his errors, and appealing to his maker for mercy, were strongly impressive." Hence also his earnest wish to die (being taken ill very near the time) on the day of our Saviour's passion; which wish was granted.

Mr. Coxe remarks, with great propriety, of his present Majesty, that he "almost stood single in his approbation of the great Handel, when the preference for Italian music was becoming universal." On this subject we have heard an anecdote related, which, though we cannot absolutely vouch for it, we will venture to repeat. It certainly has probability on its side, and is of a very pleasing kind. It is said, that once when Handel attended in person on Frederick Prince of Wales, his present Majesty, then very young, stood by the instrument on which Handel played, and remained there, fixed in profound attention and delight, nearly the whole time of his performance. Handel at length, struck with these marks of sensibility in a young and royal auditor, asked him if he was pleased with the music? and the Prince answering strongly in the affirmative, he exclaimed with earnestness, recollecting probably the envy and opposition against which he had struggled, "A good boy!—a good boy!—you shall defend my fame when I am dead." Supposing the anecdote genuine, which we imagine it to be, his Majesty has nobly performed the injunction of the veteran genius, and still supports the fame of Handel by a patronage which is as judicious as it is honourable.

We have been led so far by our veneration for Handel, that our notice of Mr. Smith, his pupil, friend, and coadjutor, must be comparatively short. Mr. Smith was of German origin, the son of John Christopher Schmidt, of Anspach, all whose names he inherited. The elder Smith, through friendship for Handel, accompanied him to England in 1716, when the subject of these Anecdotes was only four years of age; was his treasurer, and, with only a short interruption, his friend, to the end of life. The younger Smith studied music under Han-

del, Pepusch, and Roseingrave. At the age of 24, he married a Miss Pakenham of Ireland, who lived only six years after their union, and left no children who long survived. His second wife was, as has been mentioned, the widow of Dr. Coxe. Following the profession of music, Smith became doubly eminent, both from his own merit as a composer, and from his connection with Handel. He obtained a pension of 200l. a year from the late Princess of Wales, whom he had instructed in music, which was continued to him by the munificence of the present King. In the fulness of his gratitude, he presented to his Majesty the most acceptable present he could offer, the valuable legacy which Handel had left him, of all his manuscript music in score, and the harpsichord, which bore the marks of that musician's long use\*. Of all that his great instructor had bequeathed him, he reserved only the portrait by Denner, now in the possession of Mr. William Coxe, and engraved for this work. Considering the extreme accuracy of Denner's pencil; this portrait may be presumed to be exquisitely exact. Mr. Smith retired from London to Bath, when Miss Linley ceased to sing at his Oratorios; in 1785, he had the affliction of losing his second wife; and, in September, 1795, he paid that debt to nature, which had been postponed to his eighty-fifth year. The character of Mr. Smith, as a musician and as a man, is justly and honourably delineated by Mr. Coxe; and as his music is now but little known, the specimens subjoined to this publication cannot fail to be acceptable to the admirers of that science.

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ART. III. *The Works of Robert Burns, with an Account of his Life, and a Criticism on his Writings; to which are prefixed, some Observations on the Character and Condition of the Scottish Peasantry. With a Portrait. Four Volumes., 8vo. 1l. 11s. 6d. Cadell and Davies. 1800.*

**T**HERE is a very general disposition to overrate the works of uneducated writers. When we discover any portion of taste or genius combined with indigence and ignorance, we

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\* It is said, "on which the greater part of his music had been composed:" but the fact is, that a great master seldom if ever composes at an instrument, but writes down his musical thoughts at once, as another author writes words. Unless he had done so, Handel could not have composed so rapidly. We conceive therefore that this expression is incorrect.

are often led by our love of the marvellous, to exaggerate the merit which appears under such singular and unfavourable circumstances, and to magnify the wonder till it rises in our imagination to the size of a prodigy. Blind poets, negro versifiers, rhyming servant-maids, have all in their turns profited by this disposition to believe in the miracles of genius. Before female literature was so common, the same disposition led men to overrate the works of women; though in this case it was doubtless aided by politeness and generosity towards that amiable sex. The love of the marvellous is, in all such cases, strengthened by some of the most generous, and some of the most ungenerous, propensities of human nature. Compassion naturally overvalues the merit of the unfortunate; and those who are jealous of established fame, dwell with pleasure on the talents of obscure writers: nor is this the only instance in which envy of the great, assumes the disguise of generosity towards the humble. But from whatever causes this general disposition may arise, we feel no inclination to blame it. The illusions which it produces are generous and useful; they increase as well as display the reverence of mankind for genius; they correct the undue preponderance of the distinctions of society over the distinctions of nature. He must indeed be of a churlish temper, who grudges to poor poets the scanty and short-lived patronage, which, though it may sometimes be above his merits, is very seldom a sufficient compensation for the loss of that quiet and obscure comfort which he has been allured to quit. The chief advantage of this propensity to exaggerate the talents of the ignorant is, that it multiplies the chances of the appearance of superior genius. It is natural to laugh at the patronage often ridiculously given to the abortive efforts of scribbling plowmen and milkmaids, who are dragged by vain and silly patrons from their useful labours, to be the gaze of a village, and the wonder of a day; but it must be recollected, that if these patrons were more fastidious, or even more judicious, it would be more difficult for genius to emerge from obscurity: and it ought not to be forgotten, that if such patronage rears a hundred poetasters to rhyme and be forgotten, this petty inconvenience is more than compensated by its sometimes smoothing the road for one genuine and great poet. During the last thirty years, the public has been frequently pestered by poets, who, if they had worn whole coats, would never have been heard of; and who, if their situation had not been more interesting than their poetry, would have found no bookseller adventurous enough to run the risk of publishing their verses. One Burns is, however, a most ample com-



compensation for the ridicule of patronizing, and even for the toil of criticizing, a thousand such scribblers.

The present edition of the works of that true poet, has strong claims on the favour and generosity of the British nation, which cannot be better stated than in the language of the ingenious and accomplished editor, Dr. Currie, of Liverpool. "Generous minds," says he, "will receive the posthumous works of Burns with candour, and even partiality, as the remains of an unfortunate man of genius, published for the benefit of his family, as the stay of the widow, and the hope of the fatherless!" Vol. i, p. xxii. These are pleas which ought to be always more than sufficient to disarm the severity of criticism, and we make no pretensions to that stern impartiality of literary justice, which could make us so insensible to so powerful an appeal. In truth, however, this collection has little to fear from the most inflexible justice, or even from the most determined hostility of the most acute critic. It is one of the most interesting that has been lately laid before the public. It consists of the Life of Burns, of his already justly celebrated Poems, of several hitherto unpublished Poems, and of his Letters. We shall give a few specimens of the *new* parts of the collection, interspersed with such observations as have occurred to us during the perusal of them. The Life of Burns occupies the first volume; and when we consider that it was undertaken and composed in the intervals of leisure, allowed by a laborious profession, and that the motive to the undertaking was the desire to provide for the widow and the fatherless, we feel it difficult to determine, whether we ought most to admire the talents, or to reverence the benevolence of the author. It is indeed a composition, of which the merit is so great, that it must have extorted praise, even if the motive had been bad; and of which the intention is so excellent, that it must have commanded reverence, even if the execution had been imperfect. We bestow this merited commendation with the more cheerfulness, because the political opinions of the editor are supposed to be very different from ours, though he has most judiciously abstained from all allusion to politics in the volumes before us, and has taken occasion to express that horror, which no politics can hinder a mind like his from feeling, at the atrocities of the French revolution.

To the narrative of the Life of Burns, the editor has prefixed some remarks on the character of the Scotch peasantry; which throw light both on the character and poem of the author, who was himself a Scotch peasant, and who painted the manners of his fellow peasants. The *causes* which have produced that superior curiosity and intelligence  
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which distinguish the peasants of Scotland, above men of the same rank in most other countries of Europe, are traced by Dr. Currie with great ingenuity and considerable probability. The ease and cheapness of education, from the general establishment of parish schools, has long been justly considered as one of the greatest advantages of Scotland. With whatever disdain the pride of learning may regard the scanty information which such schools can convey, men of benevolence and good sense will never consider any degree of knowledge as trifling, which tends to civilize and humanize a nation. The history of this interesting establishment is little known to any but Scotchmen, though it deserves to be well-known, and universally imitated. Dr. Currie has given a very accurate account of it from the communication of two eminent Scotch lawyers, Mr. Frazer Tytler, and Mr. David Hume. In the reign of James I. (sixth of Scotland) in the year 1616, the Bishops were admonished to take measures for the establishment of schools. In 1632, they were empowered by statute to lay assessments on parishes, with the consent of the landholders, for the support of schoolmasters. In 1646, the landholders and the clergy were obliged, by Act of Parliament, to make such assessment. This statute not being confirmed at the Restoration, fell with the other Acts of the usurping Parliament, because it had been passed without the royal assent; and the provisions of it were not revived till after the Revolution, when, in the year 1696, an Act was passed for the universal establishment and endowment of parochial schools, which has, since that period, regulated and preserved that most useful institution. We agree with Dr. Currie in ascribing the best consequences to this establishment; but we wish he had not relied on the representation of Mr. Fletcher, of Saltoun, as historical evidence of the character of the Scottish peasantry, before the foundation of the schools. There is scarcely any thing which so little deserves the name of evidence, as a general declamatory account of the manners of a people, given in a political pamphlet for political purposes. The Protestant Cantons of Switzerland, Scotland, and some of the northern States of America, are, we believe, the only countries where parochial schools are universally established, and there seems to be no reasonable doubt that the superior morality of the peasantry of these countries, is very much to be ascribed to the civilizing effect of instruction. In the northern parts of Yorkshire and Lancashire, and in Westmoreland and Cumberland, such schools are also established; and, in the opinion of Dr. Currie, the peasantry of these northern countries are superior in physical and moral qualities to those of any other part of the kingdom. This subject deserves

serves to be investigated, and if the fact could be ascertained, it would no doubt lead to very important conclusions. As to the difference\* between the number of convictions for crimes in Scotland and England, it is certainly not solely, perhaps not even chiefly, to be attributed to the superior information of the Scottish peasantry. A rich country has more temptations to crimes than a poor one, and the populousness of a country both weakens the restraints of shame, and increases the means of evading detection and punishment. In considering the effects of national education, it is of great importance to examine what are the principles inculcated, and the lessons conveyed by that education to a people. It is easy to imagine a system of education utterly subversive of all morality. The great question is, therefore, what are the people of Scotland taught? Now we know that the education of their parochial schools consists, almost exclusively, in teaching them the principles of the Christian religion. Their example therefore proves the advantages of religious education, much more clearly than those of education in the abstract. It may indeed be doubted, whether the advantages of education generally taken, without any regard to its particular nature, be capable of proof; for there may be a cultivation of the mind, which is worse than absolute neglect, and it cannot be denied, that it is a more interesting enquiry, what a people are taught, than whether they be taught any thing.

As a specimen of the ingenuity and elegance, which so much distinguish this interesting piece of biography, we shall lay before our readers the observations of Dr. Currie on the causes of that more ardent patriotism, which is generally observable among the inhabitants of barren and mountainous regions.

“ An attachment to the land of their birth is indeed common to all men. It is found among the inhabitants of every region of the earth, from the arctic to the antarctic circle, in all the vast variety of climate, of surface, and of civilization. To analyze this general sentiment, to trace it through the mazes of association, up to the primary affection in which it has its source, would neither be a difficult nor an unpleasing labour. On a first consideration of the subject, we should perhaps expect to find this attachment in proportion to the physical advantages of the soil; but enquiry, far from confirming this supposition, seems rather to lead to an opposite conclusion. In those

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\* The average number of executions in Scotland has, for the last thirty years, been six; and more criminals have been sentenced to be transported at one quarter-sessions for the town of Manchester, than by all the judges of Scotland in a year. Hume, *Crim. Laws of Scotland*, vol. i, p. l.

fertile regions where beneficent nature yields almost spontaneously whatever is necessary to human wants, patriotism as well as every other generous sentiment seems weak and languid. In countries less richly endowed, where the comforts and even necessities of life must be purchased by patient toil, the affections of the mind, as well as the faculties of the understanding, improve under exertion, and patriotism flourishes amidst its kindred virtues. Where it is necessary to combine for mutual defence as well as for the supply of common wants, mutual good will springs from *mutual*\* difficulties and labours, the social affections unfold themselves, and extend from the men with whom we live, to the soil on which we tread. It will perhaps be found, indeed, that our affections cannot originally be called forth, but by objects capable, or supposed capable of feeling our sentiments, and of returning them; but when once excited, they are strengthened by exercise, they are expanded by the powers of imagination, and seize more especially on those inanimate parts of the creation, which form the theatre on which we have first felt the alternations of joy and sorrow, and first tasted the sweets of sympathy and regard. If this reasoning be just, the love of our country, though modified, and even extinguished in individuals by the chances and changes of life, may be presumed in our general reasonings to be strong among a people, in proportion to their social, and more especially to their domestic affections. In free governments it is found more active than in despotic ones, because as the individual becomes of more consequence in the community, the community becomes of more consequence to him; in small states it is generally more active than large ones, for the same reason; and also because the independence of a small community being maintained with difficulty, and frequently endangered, sentiments of patriotism are more frequently excited. In mountainous countries it is generally found more active than in plains; because there the necessities of life often require a closer union of the inhabitants, and more especially, because in such countries, though less populous than plains, the inhabitants, instead of being scattered equally over the whole, are usually divided into small communities, on the sides of their separate vallies, and on the banks of their respective streams; situations well calculated to call forth, and to concentrate the social affections, amidst scenery that acts most powerfully on the sight, and makes a lasting impression on the memory. It may also be remarked, that mountainous countries are often peculiarly calculated to nourish sentiments of national pride and independence from the influence of history on the affections of the mind. In such countries, from their natural strength, inferior nations have maintained their independence against their more powerful neighbours; and valour has, in all ages, made its most successful effort against oppression. Such countries present the fields of battle where the tide of invasion was rolled back, and where the ashes of those rest who have died in defence of the nation. The operation

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\* *Common* ought to be substituted for *mutual* in this place. "Mutual good will" is correct, but "*mutual difficulties*" is not English. Rev.

of the various causes we have mentioned, is doubtless more general and permanent, where the scenery of a country, the peculiar manners of its inhabitants, and the martial achievements of their ancestors, are embodied in national songs, and united to national music. By this combination, the ties that attach men to the land of their birth, are multiplied and strengthened, and the images of infancy, strongly associated with the generous affections, resist the influence of time, and of new impressions; they often survive in countries far distant, and amidst far different scenes to the latest periods of life, to soothe the heart with the pleasures of memory, when those of hope die away. If this reasoning be just, it will explain to us why, among the inhabitants of Scotland, even of cultivated minds, we so generally find a partial attachment to the land of their birth, and why this is so strongly discoverable in the writings of Burns, who joined to the higher powers of the understanding the most ardent affections. Let not men of reflection think it a superfluous labour, to trace the rise and progress of a character like his. Born in the condition of a peasant, he rose by the force of his mind to distinction and eminence; and in his works has exhibited, what are so rarely found, the charms of original genius. With a deep insight into the human heart, his poetry exhibits high powers of imagination; it displays, and as it were embalms, the peculiar manners of his country; and it may be considered as a monument, not to his own name only, but to the expiring genius of an ancient, and once independent nation. In relating the incidents of his life, candour will prevent us from dwelling invidiously on those faults and failings, which justice forbids us to conceal; we will tread over his yet warm ashes, and respect the laurels that shelter his untimely grave." Vol. i, p. 27.

In the narrative of the Life of Burns, the editor has shown great judgment. As far as possible, he has given it in the very words of the poet himself, or of his relations and companions; a sort of narrative which is always much more lively and interesting, than that of the best compiler. The description of the most judicious compiler is necessarily languid and vague, compared with the distinct pictures, and warm feelings of those who have witnessed, or acted a part in the scenes which they describe. In a long letter from Burns to Dr. Moore, we have a very interesting account of his own early life. In a letter from his brother, we have a description of the same scenes, extremely candid and intelligent; and though less vigorous than that of Burns, yet more natural and undisguised; for the poet with all his ingenuousness does, it must be confessed, employ more of the colours of authorship in his narrative than the honest farmer. Burns had known the pleasures of fame, and few men who have once tasted that intoxicating draught; can ever afterwards tell a story with perfect simplicity, and with a complete disregard of the effect which it is to produce on their own reputation. The idea of the public, when it has once possessed  
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a man's mind, is seldom utterly forgotten, in his most familiar compositions, and in his most unreserved confessions. If Burns's letter were not too long, we should gladly extract it. It is a very extraordinary composition, and seems, like all his other letters, to justify the opinion of Dr. Robertson, that the prose of the Ayrshire plowman is, considering his situation, still more remarkable than his verse. It will probably be difficult to match it by any composition of an uneducated rustic, of the age of twenty-eight. The sagacity with which he traces the history of his own mind; the humour, the sensibility, the good sense, the liveliness of imagery, and force of expression, which characterize it, are, we believe, unparalleled in the composition of any writer, at such an age, and in such a situation. The first prose composition which delighted the then "mute and inglorious" poet was the *Vision of Mirza*; one of the most exquisite pieces of prose in any language. It is pleasing to be informed, that the beautiful picture of the family devotion of a peasant, in Burns's *Cotter's Saturday Night*, was drawn from the practice of his father. We can hardly doubt that such an example of purity contributed to elevate his genius. If he had brought habits of more firm virtue from the same excellent school, his life might have been longer, and must have been more happy. In the year 1780, when he was twenty-one, he established a Bachelor's Club, in the parish where he resided, for the discussion of such questions as were likely to interest the young rustics. The plan and regulations of this club, drawn by Burns, are preserved by Dr. Currie, and furnish a singular proof of the activity of his mind, and of his early habits of reflection. The first friend whom literature, or rather genius procured him, was Professor Stewart of Edinburgh, a man of a taste so elegant, and a disposition so amiable, that it was impossible for him not to have felt an interest in the fortunes of the poet. The poems were made known by him to his literary friends at Edinburgh; and one of the most ingenious men of a very accomplished society, Mr. Henry Mackenzie, first announced them to the world, in the 97th number of the *Lounger*; an essay written with great delicacy and discrimination of criticism, and with an elegance of style, which was a fit vehicle for the observations of a polite scholar, on the works of a man of genius. In a letter of Mr. Stewart to Dr. Currie, we have some interesting particulars of the history of Burns, particularly during his residence at Edinburgh in 1787.

"His manners were then," says Mr. Stewart, "as they continued ever afterwards, simple, manly, and independent; strongly expressive of conscious genius and worth, but without any thing that indicated forward,



forwardness, arrogance, or vanity. He took his share in conversations but not more than belonged to him, and listened with apparent attention and deference, on subjects where his want of education deprived him of the means of information. If there had been a little more of gentleness and accommodation in his temper, he would, I think, have been still more interesting; but he had been accustomed to give law in the circle of his ordinary acquaintance, and his dread of any thing approaching to meanness and servility, rendered his manners somewhat decided and hard. Nothing perhaps was more remarkable, among his various attainments, than the fluency, and precision, and originality of his language, when he spoke in company, more particularly, as he aimed at purity in his turn of expression, and avoided more successfully than most Scotchmen, the peculiarities of Scottish phraseology." P. 141.

"The idea," he subjoins, "which his conversation conveyed, of the powers of his mind, exceeded, if possible, that which is suggested by his writings. Among the poets whom I have happened to know, I have been struck in more than one instance with the unaccountable disparity between their general talents, and the occasional inspirations of their more favoured moments. But all the faculties of Burns's mind were, as far as I could judge, equally vigorous; and his predilection for poetry, was rather the result of his own enthusiastic and impassioned temper, than of a genius exclusively adapted to that species of composition." P. 144.

"In judging of prose," says the learned Professor, "I do not think his taste was equally sound (i. e. with his taste in poetry). I once read to him a passage or two in Franklin's works, which I thought very happily executed on the model of Addison; but he did not appear to relish, or to perceive the beauty which they derived from their exquisite simplicity; and spoke of them with indifference when compared with the point, the antithesis, and the quaintness of Junius. The influence of this taste is very perceptible in his own prose compositions, although their great and various excellencies render some of them scarcely less objects of wonder, than his poetical performances. The late Dr. Robertson used to say, that, considering his education, the former seemed to him the more extraordinary of the two." P. 148.

In one particular we cannot agree with the taste of Mr. Stewart. Franklin is simple indeed, but it is a hard and dry simplicity, totally destitute of that grace, softness, amenity, and imagery, which make the style of Addison so delightful. Franklin has made nearer approaches towards a happy imitation of the sarcastic sense of Swift, though he is very far indeed from having reached the correct and nervous plainness of that great master. The events of the latter part of Burns's life are pretty generally known. He obtained by the publication of his Poems a sum of money, which enabled him to establish himself in a farm; but his new habits agreed so ill with his former occupations, that he soon became disgusted with farming,



ing, and procured the situation of an exciseman. Little remains to be added, but that he fell into a course of intemperance, which embittered and shortened his life. In his latter days the poet was a politician, and became a strenuous partizan of the French revolution. We shall not suppress Dr. Currie's observations on this part of Burns's history.

“ The extraordinary events which ushered in the revolution in France, interested the feelings, and excited the hopes of men in every corner of Europe. Prejudice and tyranny seemed about to disappear from among men, and the day-star of reason to rise upon a benighted world. In the dawn of this beautiful morning, the genius of French freedom appeared on our southern horizon with the countenance of an angel, but speedily assumed the features of a demon, and vanished in a shower of blood. Though previously a Jacobite and a Cavalier, Burns had shared in the original hopes entertained of this astonishing revolution, by ardent and benevolent minds. The novelty and the hazard of the attempt, meditated by the Constituent Assembly, served rather it is probable to recommend it to his daring temper; and the unfettered scope proposed to be given to every kind of talents, was undoubtedly gratifying to the feelings of conscious but indignant genius. Burns foresaw not the mighty ruin that was to be the immediate consequence of an enterprize, which, on its commencement promised so much happiness to the human race. And even after the career of guilt and of blood commenced, he could not immediately, it may be presumed, withdraw his partial gaze from a people, who had so lately breathed the sentiments of universal peace and benignity, or obliterate in his bosom those pictures of hope, and of happiness, to which those sentiments had given birth.” P. 213.

So many men of sense and worth were, for a time, entrapped by the specious professions of the French revolutionists, that there is more magnanimity in confessing the error, than there can be disgrace in having been deceived. It is natural, and perhaps excusable, in the persons who have been so deceived, to draw a stronger contrast between the earlier and later period of the revolution, than historical truth will justify. It is the only expedient by which they can conceal from their own minds the greatness of the error, and by which they can hide, both from themselves and the public, the extent of the change which their opinions have undergone. We shall not therefore complain of the palliative and almost panegyric language in which Dr. Currie describes the commencement of the revolution, though we cannot refrain from observing, that in this region of delusions he has suffered his taste to slumber for a moment, he has allowed his style to quit the level of its natural elegance, and to rise to an Oriental swell, less suited to the severity of his own good sense than to the fallacious lustre of those gigantic illusions, which for a season dazzled the eyes of Europe.

rope. Hyperbole is the language of the country of chimeras: They who return into the way of truth must be pardoned, if they magnify the beauty of the angelic form assumed by the demons who led them astray. It would not be difficult to translate into much harsher language the observations of Dr. Currie on the causes which seduced Burns into the service of the French revolution. But, without writing either an apology or a satire, we may very easily account for his error. Such a delusion was in his situation so natural, that it would have been wonderful if he had escaped it. The comparison of his own talents with his condition in society, must have filled him with discontent. He was too little informed to discover the public advantages of those institutions which condemned himself to hopeless poverty, or to perceive that the same or similar obstacles to the advancement of genius, must exist in every form of civilized society; and, that though they may be destroyed by the tempest of a revolution, they must again be built up before any of the advantages of civil life can be enjoyed in security. In such difficult discussions, genius will not supply the place of knowledge and meditation; and Burns might well be excused for his ignorance of the complicated mechanism of society, with respect to which those who have written the most, seem often to have understood the least. As he was not within the reach of this high philosophy, so he was destitute of other aids, which might have preserved him still more effectually. His unfortunate dissipation had destroyed that calmness and regularity of mind, which fit men for humble and contented industry. His situation excluded him from that accurate knowledge of the atrocities perpetrated, and the miseries endured, in France, which must have engaged his heart on the side of order. His disappointed ambition excited in his mind a blind rage against the institutions of society, and his ignorant benevolence gave the colour of virtue to that fatal fury. The political errors of Burns had not however extinguished his love of his country, nor had they filled his heart with those inverted public affections, those anti-patriotic prejudices, that unnatural and monstrous hatred of that which we ought most to love, with which the same pernicious errors have infected less generous natures. His heart corrected the mistakes of his head. He still loved his country. He was still too deeply tainted with the heresy of patriotism, to be tolerated by the pontiffs of modern philosophy. In his commonplace book, where he could have no temptation to disguise his sentiments, he says, "Whatever might be my sentiments of republics ancient or modern; as to Britain I ever abjured the idea. A constitution, which in its original principles expe-  
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hience has proved to be every way fitted to our happiness, it would be insanity to abandon for an untried visionary theory." P. 218.

In 1795, when we were first threatened with invasion, he appeared in the ranks of the Dumfries volunteers, and contributed to rouse the martial genius of his countrymen, by the following animated and almost sublime war-song.

*"Scene—a Field of Battle—Time of the Day, Evening—the wounded and dying of the victorious Army are supposed to join in the following Song.*

" Farewel thou fair day, thou green earth and ye skies,  
Now gay with the bright setting sun;  
Farewel Loves and Friendships ye dear tender ties,  
Our race of existence is run.

Thou grim king of terrors, thou life's gloomy foe,  
Go frighten the coward and slave;  
Go teach them to tremble, fell tyrant! but know  
No terrors hast thou for the brave.

Thou strik'st the dull peasant—he sinks in the dark,  
Nor leaves e'en the wreck of a name;  
Thou strik'st the young hero—a glorious mark!  
He falls in the blaze of his fame.

In the field of proud honour—our swords in our hands,  
Our King and our Country to save;  
While victory shines on life's last ebbing sands,  
"O! who would not rest with the brave!" P. 218.

The whole power of such a poem depends upon the fire and enthusiasm which it breathes, and which it communicates. Whoever was to examine it for incorrect language, or inharmonious verses, would rather show his own bad taste than the faults of the author. It belongs to ardent passion to be negligent, rugged, and naked in expression; to despise ornament, to disregard small circumstances, to hurry forward to its object. These lines most powerfully express the feelings of triumphant death. They display the sadness of victory, combined with its glory. They exhibit the loftiest attitude of human nature, the unconquerable enthusiasm, the heroic pride, the gloomy grandeur, of those who breathe out their last in songs of triumph. There is a dark sublimity in this exultation over death, in this contempt for the most awful of objects, which more than any other human sentiment has a sovereign power over the heart of man. If they have not elegance, it is because they are above it.

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The unhappy fate of Burns has, as usual, given occasion to much invective against the ingratitude of the public, and especially against the cruelty of the opulent, who suffer men of genius, the chief ornament of their country and their age, to languish in penury, and to perish by a premature death. Poets have, at all times, delighted to revenge themselves on fortune, by such invectives against those who have the means of patronage. Juvenal speaks of the unrewarded genius of Statius. The names of Otway and Chatterton have pointed many a pathetic, and many a satirical verse; and the misfortunes of Burns have excited much poetical rage against his country. Far be it from us either to lessen the general sympathy with the miseries of genius, or to excuse the hard-hearted disregard of the opulent, for sufferings in which the dignity of talents is added to the sacredness of misery. But, upon cool reflection, there will perhaps be found more reason to lament the misconduct of Burns than to blame his patrons for any want of munificence. The subscription to his works was liberal; it placed him in a situation which might be called opulence, if compared with his former condition; and which, if he had conducted himself prudently, would have been sufficient for his comfortable subsistence, and might probably have led the way to his future advancement. For any higher active situation he was unprepared. He was too old to acquire a profession; and if he had been placed in any more elevated station, his indiscretion would only have rendered his misfortunes more conspicuous, and his fall more striking. Without prudence he was fit for no station; with prudence he might have been happy: and he probably would have been most happy in the station to which he was accustomed. If he had even received an independent fortune from the bounty of his country, it may well be doubted whether his life would have been more happy, after an improvident generosity had taken away the few restraints imposed on his faults, by the fear of poverty, and the necessity of labour. That every man must be his own chief benefactor is a truth of the utmost certainty, and of such importance that it cannot be too often inculcated on mankind. It is impossible to give durable happiness to the imprudent and intemperate, and it is useless to waste the means of happiness on beings incapable of receiving it. The laws of Nature have given no dispensation to men of genius from the necessity of regulating their minds, if they would enjoy happiness. They are, on the contrary, exposed to more dangers, and must practise more vigilance than ordinary men. They must be taught to rely chiefly on themselves, and to be aware that virtue is more important than talents to their well-being. Severe ex-  
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amples of the misery which follows the neglect even of the inferior virtues, are not perhaps upon the whole injurious. A blind patronage, which should point out any road to success but that of prudence and propriety, could not fail to be destructive of the happiness of young and inconsiderate men of talents, as well as of multitudes of coxcombs without talents, tempted by their fatal example. Biographers, who ascribe the misfortunes of their heroes more to want of patronage than to imprudence, may justly be charged with ministering rather to the vanity and idleness of those who abuse superior abilities, than to the morality and happiness of the world.

*(To be continued.)*

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ART. IV. *The divine Origin of Prophecy illustrated and defended, in a Course of Sermons preached before the University of Oxford, in the Year 1800, at the Lecture founded by John Bampton, M. A. Canon of Salisbury. By the Rev. George Richards, M. A. Vicar of Bampton; and Rector of Lillingstone Lovell, Oxfordshire; and late Fellow of Oriel College. 8vo. 345 pp. 6s. Hanwell, Oxford; Rivingtons, London. 1800.*

THE author of these Lectures has long been known to the reading world by a poem of considerable merit, entitled "Aboriginal Britons"; and we see with much pleasure, in the present volume, the fulfilment of that early promise of talents. We see judgment superadded to genius, and learning subservient to both; in a set of Lectures calculated at once to please, to instruct, and to convince.

The subject of Prophecy which the author of these Sermons has taken up, is one of the most extensive as well as important in the science of Theology; he does not therefore undertake the general discussion, but confines himself to the proofs of divine inspiration manifested in the writings of the Prophets; those proofs which place them above all suspicion of being the work of human cunning, sagacity, or fraud. On this plan of his undertaking, the author thus explains himself.

"Though in the early part of this discourse\* I have spoken in general terms of the peculiar force of the evidence from Prophecy, yet

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\* The first in the book. *Rev.*

it is not my intention to urge it in these Lectures, as a testimony of the Christian religion. I should occupy too large a portion of your time, if I were to discriminate with the clearness and accuracy which the nature of the subject requires, between those predictions which were more particularly intended to authenticate the divine character of Christ and his religion, and those which were delivered, principally as instruments of the Theocracy, during the long course of a miraculous interposition of the Almighty in the affairs of a chosen people. It is boldly and strenuously asserted by the Infidel, with respect to sacred Prophecy at large, that the predictions were delivered for purposes of imposture; and that their completion either was foreseen by human sagacity, or was the fortunate result of chance. To detect the fallacy of this objection, and to shew the certainty of a miraculous prescience in the Prophets, is the sole object which it will be my endeavour to attain." P. 41.

The first Sermon, from which the preceding passage is extracted, gives at large the plan of the whole set of Lectures, and is itself a methodical and judicious composition. We shall so far transpose its parts, for the convenience of our readers, as to give first the author's recapitulation of the topics employed in that discourse, and afterwards the plan which he has there drawn out, and has filled up in the ensuing Sermons.

"The preliminary observations have now been stated which appeared most requisite, previously to our entrance upon the subject which is about to be discussed. The necessity of recurring, in these times, to the principal evidences in favour of Christianity, has been strenuously urged. The several degrees of importance have been pointed out, which at different times have been attached to this argument; and the propriety of affording it the high authority, to which it is unquestionably entitled, has been suggested, and earnestly recommended. The subject has been disencumbered from all inferior topics, which either possess no influence in producing a conviction of the divine origin of the sacred Oracles, or cannot reasonably be allowed to weaken that conviction, when it has once been thoroughly produced. And an endeavour has been made to shew by what manner of treatment the argument from Prophecy may be enforced, with the fairest probability of success." P. 42.

The Sermon thus recapitulated gives, in a prior page, the following view of the intended Lectures, the plan of which is filled up in the several discourses subjoined.

"To this particular part of the subject [that above specified] I propose to limit my enquiries, and shall endeavour to prove,

"That the events foretold were frequently REMOTE, were described with MINUTENESS, were sometimes NOVEL, and were very NUMEROUS."

This is performed in the second discourse.

"That

“ That in the age of the respective Prophets, by whom they were predicted, they must have appeared often **IMPROBABLE**, and sometimes the exact **REVERSE** of what might have been reasonably **EXPECTED**.”

See Sermons the third and fourth.

“ That, in numerous instances, the subjects of the predictions were peculiarly **UNFAVOURABLE** to the **WORLDLY VIEWS** of the Prophets, and the **CONTRARY** to those which it is reasonable to suppose **IMPOSTORS** would have chosen.”

This promise is fulfilled in the fifth Sermon.

“ That there is a **PROPRIETY** and **CONSISTENCY** in all the parts of Prophecy, constituting **ONE GREAT AND HARMONIOUS SCHEME**, which it seems morally impossible that the Prophets could have imparted to it, if they had not been really inspired.”

This forms the sixth Sermon.

“ That the general conduct of the Prophets is **INEXPLICABLE** upon **HUMAN PRINCIPLES**, and can only be satisfactorily accounted for by an acknowledgment of their **INSPIRATION** ;”

Sermon the Seventh.

“ And, lastly, that from the **MEANS** which they employed, and the **END** which they pursued, from the circumstances attending the **ORIGIN** and **TERMINATION** of sacred Prophecy, and from the **PRESENT SITUATION** of a considerable portion of mankind, affording a **SENSIBLE DEMONSTRATION** of the prescience of the ancient Prophets, a strong presumptive argument may be derived, in favour of their pretensions to a divine Revelation.”

This forms the subject of the eighth discourse.

The ninth, and last Sermon, contains a kind of general argument upon the topics already brought forward, and concludes the whole with the most exact propriety.

Having thus displayed with distinctness the subjects handled in the present volume, we have nothing further to perform in justice to the author and our readers, but to give such a specimen of his mode of arguing and writing as may characterize his merits, and display the importance of the volume here presented to the public. We shall take this specimen from a part peculiarly deserving of attention at the present moment, when the most strenuous efforts are made to divert the attention of Protestants from the pernicious and antichristian spirit of *the Papal heresy*, for such only it deserves to be denominated. The passage is found in the third discourse, where the declared purpose of the author is to show how **IMPROBABLE**, and how contrary to all expectation, were some of those events which were predicted



predicted by the ancient Prophets, and which yet have been most accurately fulfilled.

“ But the spirit of Prophecy was once manifested on an occasion even more singular perhaps than any which has already been considered. It foreshewed the future existence of a spiritual tyranny the most extraordinary to which the ambition and ingenuity of man have ever given birth. I shall be pardoned, I trust, for repeating the description of this strange and most formidable power. In the sixth century before Christ, and again in more express terms during the age immediately subsequent to his appearance, it was predicted that, at a distant period\*, when the Roman empire, then triumphant over the whole world, should fall into decay, a power†, the name of which was hieroglyphically specified, should arise from its ruins, and fix its seat‡ of dominion in the ancient capital of the world; that this power should be founded in the mystery of iniquity, and exhibit that prodigy in the moral and political world, which the Prophet emphatically denominated the Man of Sin; that it should impose upon the credulity of its followers by flagrant falsehoods; and an abandoned profligacy of deceit; that it should alter the course of society, and even abrogate the laws of nature; by forbidding both marriages§, and the use of meats; that it should support its usurped authority by the most relentless cruelty, by deluging|| its extensive territories with the blood of its enemies, or by driving them forth¶ helpless and hopeless, from all the comforts and charities of social life; that it should impiously\*\* lay claim to a supernatural influence, and subdue the untutored mind by pretended acts of omnipotence; that, deviating from the pure and simple worship of the first Christians, it should introduce idolatry†† and the doctrine of demons; and, neglecting the mediation of the ever-blessed Jesus, should supplicate the divine power through the intervention of departed mortals; that it should carry up its blasphemous pretensions‡‡ to a height which it is scarcely possible to contemplate, without feelings of awful apprehension, shall arrogate the incommunicable attributes and omnipotent authority of the supreme Being; and, seated in his hallowed temple, shew himself to an idolizing world, as the eternal and incomprehensible God, the Lord of heaven and earth§§; and, lastly, that having tyrannized more than twelve hundred years over the minds as well as persons of the greatest portion of the Christian world, it

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“ \* Dan. vii. 7, 8, 24; 2 Thessal. ii. 6, 7.      † Revel. xiii. 18.  
 ‡ Ib. xvii. 9.      § Tim. iv. 2.      ¶ Dan. vii. 21, 25; Revel.  
 xvii. 6; xviii. 24.      ¶ Revel. xiii. 16, 17.      \*\* 2 Thessal. ii.  
 9, 10.      †† Ibid; Revel. xiii. 13, 14.      ‡‡ 1 Tim. iv. 1;  
 Dan. xi. 38.      §§ Compare 2 Thessal. ii. 4, with Bishop Newton's  
 account of the adoration paid to the new-elected Pope. “ *Quem cre-  
 ant, adorant,*” was the inscription used on the medals of Martin V.  
 See Newton's Dissertations on the Prophecies. Diss. xxv.”

should

should fall at length into decay, and be delivered over\* to condemnation and endless perdition.

“ Such are the features of the Papacy, than which no system could have been devised, more unlikely to arise from a perversion of the doctrines and spirit of the Gospel. Though in the Apostolic age, to a prophetic eye, the fatal power was then shewn to be working; yet by unassisted human reason the dawn of such a tyranny could not surely be discerned. The imagination could scarcely have conceived one more inconsistent with the spotless and unassuming character of primitive Christianity. Had the ingenuity of man, speculating upon the corruptions by which even the purest gifts of divine benevolence are liable to be deformed, been employed during those early times in divining the probable perversions to which Christianity would be subject in its progress through a vicious world, he would not surely have been induced to predict the proud pomp of superstition, nor the arrogance and tyranny of predominating power, nor the impious pretensions of an assumed divinity. With much greater probability might he have apprehended the temporary prevalence of that lawless spirit, of that equal distribution of property, and of those visionary plans of society which gave disturbance to some parts of Germany at the time of the Reformation, and were the subjects of dangerous speculation in our own country, during the civil dissensions of the last century. Let me not be supposed to insinuate that our holy religion affords the slightest sanction or countenance to such destructive principles. No, it marks them with decisive and unqualified disapprobation. I wish merely to observe, that from the peculiar nature of some of the original doctrines of Christianity, and from the probable effect of their operation upon corrupt or fanatical minds, such a species of abuse was more likely than any other to arise. Hence it is reasonable to suppose, that an impostor would naturally have selected this particular kind of perversion as the most proper subject of conjecture. But the real Prophets are silent upon this part of the subject; and displayed their eloquence in describing events, the possibility of which could scarcely have been admitted till it was sensibly demonstrated by their occurrence.”  
P. 121.

We take our leave of these Lectures by observing, that they are in many respects deserving of praise, but more particularly for their facility and force of language, their clearness of arrangement, their striking illustrations of Prophecy, and their just and ingenious allusions to classical history.

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“ \* Dan. vii. 25; Revel. xix. 19, 20.”

**ART. V.** *The Chemical Pocket-Book; or, Memoranda Chæmica: arranged in a Compendium of Chemistry, according to the latest Discoveries, with Bergman's Table of single Elective Attractions, as improved by Dr. G. Pearson. Calculated as well for the occasional Reference of the professional Student, as to supply others with a general Knowledge of Chemistry. By James Parkinson. 12mo. 229 pp. 5s. Symonds, &c. 1800.*

**I**N this very small volume, the subject of chemistry, in its latest improved and extended state, is arranged in a manner concise indeed, but clear, methodical, and comprehensive.

This work is destitute of plates, and of the description of the chemical apparatus; nor, in fact, can such particulars be absolutely wanted in a compendium, which, as its title imports, is only calculated for occasional reference; or may be considered as an ample syllabus for a course of lectures. We are however of opinion, that a short description, with a plate or two, of the principal chemical apparatus, would greatly improve this work; which, even in its present state, cannot be too strongly recommended to all those persons, who either possess, or wish to acquire, some knowledge of chemistry.

After a short Preface, in which Mr. Parkinson modestly explains the object of his book, and mentions his reasons for stating a few facts, in places which are not quite fit for their reception, we find the Table of Contents; the principal articles, or principal divisions of which, are as follows:

Definition of Chemistry, of Attraction, &c.—Earth—Caloric—Light—Oxygen—Hydrogen—Nitrogen, or Azote—Sulphur—Carbon—Muriatic Acid—Fluoric Acid—Metallic Substances—Bituminous Substances—Stones—Vegetable Substances—Animal Substances—And, *Addenda*.

Mr. Parkinson's style is such, as to admit of sufficient perspicuity without prolixity. The nature and properties of the different articles of chemistry, the theory, and even the practice of the subject, are mentioned with order and instructive propriety. He describes the state in which the metallic substances, the earths, the acids, the alkalis, &c. are originally found, and by what means they are to be known, extracted, and purified. To the modern names he judiciously subjoins the old appellations. The principal theoretical opinions are impartially stated; and, in general, the operations, mixtures, compositions, &c. are described in such a manner, as only to require, what almost every

every attentive person may easily supply, such as the usual cautions relative to the management of the fire, or to the continuance of the operations, &c.

The uniformity of style renders one or two quotations sufficient to give our readers an idea of it; and for this purpose we have selected and transcribed the following passages.

“ Silver is of a pure white. Lustre 4. Hardness 6.5. Specific gravity before malleation, 10,474: after 10,51. *Briffon.* .

“ It is malleable, ductile, and laminable, in a high degree, though inferior to gold; and is not changed by the contact of air. A wire 1-10th of an inch, will support 270 pounds.

“ It is fusible at 20°, or rather it remains in fusion at that degree, for it requires a higher degree to bring it into fusion\*. If by means of solution of *borax*, a small bit of leaf-silver, be stuck to the top of a small glass cylinder, and melted into it, it will give it a golden tinge.—*Bergman.* By long exposure to violent heat, it has been converted into a glass of an olive green colour. In the focus of a burning glass, it yields a white pulverulent matter; but there appears to exist but little affinity between it and oxygen.

“ When alloyed with *copper*, it is rendered hard, and fit for silversmith's work, and for coinage. The alloy for the British coinage, is 11 ounces, 2 pennyweights fine. It combines readily with *sulphur*, forming SULPHURET OF SILVER.

“ With *sulphuric acid*, if concentrated, sulphureous gas is disengaged, and the silver is converted into a true OXYD OF SILVER, mixed with a small quantity of SULPHATE OF SILVER, in small needles, or in plates formed of these needles, united length-ways.

“ It is dissolved in *nitric acid* with rapidity, and much nitrous gas is disengaged. The solution is at first blue, but this colour disappears when the silver is pure, and degenerates into a green, if it be alloyed with copper. Nitric acid will dissolve more than half its weight of silver, the solution letting fall crystals in hexagonal, triangular, or square plates, which are called NITRATE OF SILVER, or *lunar crystals*, *lunar nitre*, &c.

“ This melted with a gentle heat, and poured into moulds as soon as fused, forms the *lapis infernalis*, or *lunar caustic*. It may be precipitated from its solution by *lime-water*, *alkalis*, and several *metals*.

“ By fixed alkalis it is precipitated white; by ammoniac, grey, and by lime-water, olive-green.

“ It may be precipitated from a dilute solution, by a plate of *copper*. The silver adheres like moss to the copper, and the liquid acquires a blue tinge from the copper, which is dissolved in the room, of the silver. It is likewise precipitated by *Mercury*, with which it will also amalgamate. These crystals, being articulated into each other,

“ \* This distinction is applicable to the degrees of heat, requisite for the fusion of most metallic substances.”

give

give them the form of a vegetation, known by the name of the **TREE OF DIANA**, *Arbor Dianæ*, &c.

“ It is readily combined with the *muratic acid*, by adding this acid to a solution of silver in the nitric acid, the **MURIATE OF SILVER** being precipitated; this muriate is very fusible, running into a gray and transparent substance, like horn, and is then called **LUNA CORNEA**, or *horn-silver*; this being fused with four parts of pot-ash, the silver is found in the purest state, under a stratum of sulphate of pot-ash, and the remaining alkali. It may likewise be decomposed by several other metals.

“ Professor Hildebrant says, I have frequently redissolved in pure nitrous acid, the silver which I obtained from horn-silver, and always found a small quantity of black powder remaining at the bottom, which seemed to have the properties of gold. To appearance, part of the silver is converted to gold; but the Professor accounts for it, from the silver though called pure, containing the gold thus found.

“ The muriate of silver, exposed to the light of the sun, soon becomes brown, oxygenous gas being disengaged. Nitrated silver, and most of the solutions of metals, thus emit their oxygen, and become coloured.

“ Nitrated silver being precipitated from its solution, separated from the fluid, exposed three days to the air and light, and mixed with liquid ammoniac, becomes when dry, *fulminating silver*. This exceeds in power gunpowder, and even fulminating gold. Once obtained, it can no longer be touched, without a violent detonation, no more than one grain being sufficient to give rise to a dangerous fulmination. After this fulmination, the silver is found reduced or revived, its oxygen having combined with the hydrogen of the ammoniac, water in the state of vapour being produced. This water, instantly vapourized, and possessing all the elasticity, and expansive force of that state, is the principal cause of phenomenon; in which the nitrogen of the ammoniac, with its whole expansibility, bears a part.

“ Mr. Keir discovered that a mixture of the *vitriolic and nitrous acids* in a concentrated state, has a peculiar faculty of dissolving silver copiously, and at the same time oxydating tin, mercury, and nickel; dissolving however a small quantity of the latter, and having little or no action on other metals. By dilution, the mixture becomes less capable of dissolving silver, and more capable of acting on other metals. *Phil. Transf. 1790.*” P. 68,

#### “ VEGETABLE ACIDS,

“ First, *Vegetable Acids ready formed, and obtained, by very simple Processes.*

“ **THE CITRIC ACID**, or the expressed *juice of Lemons*. This is obtained in a concrete state, by saturating it with powdered chalk; it thereby forming a difficultly soluble salt, **CITRATE OF LIME**, which is to be washed with warm water, and then a sufficient quantity of sulphuric acid to saturate the chalk employed, is to be added, then boiled for some minutes, with ten parts of water, and then filtered; when the sulphate of lime remains on the filter, and the fluid, by evaporation,

poration, will yield the CRYSTALLIZED CITRIC ACID. It may be strongly concentrated, by freezing the water it contains. It seems to be one of the strongest of the vegetable acids; it is not converted by the nitric acid into the oxalic acid. It acts on several metallic substances by the aid of water, and forms CITRATES with the acids and earths.

“ M. Brugnatelli obtained citric acid pure, by well straining it through linen cloth, then mixing it with spirits of wine, and, after standing some days filtering it through paper; the pure citric acid passing through, and the slimy matter being left on the paper. *Annales de Chimie*. xxii.” P. 162.

Before we close this account, it is proper to observe, that in the perusal of this Compendium we have met with several inaccuracies, which, though not very material, are however deserving of correction in a future edition. Thus, for instance, speaking of ammoniac, or volatile alkali, this author in the same paragraph says, that it has been proved to consist of nitrogen and hydrogen, in the proportion of about six of the former to one of the latter, with a certain proportion of caloric; he then states that 1000 parts of it contain 807 of nitrogen and 193 of hydrogen; but those numbers are in the proportion not of 6 to 1, but of 4.19 to 1.

Thus also he asserts, without limitation, that platina amalgamates with quicksilver; whereas this amalgamation is so very difficult and imperfect, that after a very long trituration of platina with quicksilver, not above the 50th part of the former is to be found mixed (and not very intimately mixed) with the latter.

In the section on iron, Mr. P. says, “ It may be alloyed with several metallic substances; but the only alloy which is used in the arts, is that which it contracts with tin, by which, tin plates are formed.” Now tin plates are not an alloy of iron and tin, which means an intimate mixture of the two metals; but they are only iron plates covered with tin, or plates of iron covered with plates of tin.

But after having mentioned those instances of inaccuracy, and we might add several others of the same sort, we are ready to offer an obvious excuse in favour of the author; namely, that in stating such a multiplicity of facts as are contained in this Compendium of Chemistry, it is scarcely possible to avoid all errors and omissions.

ART. VI. *Six Sermons, preached in Charlotte Chapel, Edinburgh. By the Rev. Sydney Smith, A. M. and Fellow of New College, Oxford. 12mo. 3s. 6d. Longman and Rees. 1800.*

**W**HEN we first took up this little volume, we were struck with a sort of quaintness, which excited somewhat of an unfavourable prepossession ; but we had made very little progress without being agreeably surprised with the vigour, and charmed with the eloquence of the writer. Of these two qualities, the Six Sermons of Mr. Smith partake as highly as any specimens of the same branch of literary composition which have come before us, since the introduction of our work. We have read the whole with much serious attention and satisfaction, and have no hesitation in asserting, that they possess very great merit.

Mr. Smith, in his Preface, makes an ingenuous and manly avowal of his sentiments and principles ; he resists as an absurdity the idea, that because he cannot do much in his vocation, he is to do nothing ; and he declares, that as long as God shall give him life and strength, he shall never cease to attack, in the way of his profession, and to the best of his abilities, any system of principles injurious to the public happiness. The first discourse is on the Love of our Country ; the second on Scepticism ; the third, which is in an eminent degree pathetic and affecting, was preached before the Scotch Magdalene Society, from Luke vii, 48, Daughter thy sins are forgiven thee ; the fourth Sermon is on the Predisposing Causes to the Reception of Republican Opinions ; the fifth upon the best Mode of Charity ; the sixth on the Conversion of St. Paul.

The reader will perceive that the subjects of these discourses are very various, and admit of the display of different kinds of talents ; all are entitled to our praise, nor would it be easy to pronounce, if such a decision were required, which discourse is of the greatest merit. Perhaps the third will make most impression in the closet, and must have been received with no common effect.

We shall, as a matter of justice, subjoin specimens from the first and the third. From the first, the passages which follow highly pleased us.

“ Whence, it may be asked, does this love of our country, this universal passion, proceed ? Why does the eye ever dwell with fondness upon the scenes of infant life ? Why do we breathe with greater joy the breath of our youth ? Why are not other soils as grateful, and  
other



other heavens as serene? Why does the soul of man ever cling to that earth where it first knew pleasure and pain, and under the rough discipline of the passions was roused to the dignity of moral life? Is it only that our country contains our kindred and our friends? And is it nothing but a name for our social affections? It cannot be this; the most friendless of human beings has a country which he admires and extols, and which he would, in the same circumstances, prefer to all others under heaven. Tempt him with the fairest face of nature, place him by living waters, under shadowy cedars of Lebanon, open to his view all the gorgeous allurements of the climates of the sun; he will love the rocks and deserts of his childhood better than all these, and thou canst not bribe his soul to forget the land of his nativity; he will sit down and weep by the waters of Babylon, when he remembers thee, oh Sion.

“ But whether from this love of our kindred, or from habit, or from association, or from whatever more simple principle of our nature this love of our country proceed, it is of the highest importance to society that its existence should be cherished, and its energy directed aright; and if the duties which regulate the conduct of man to man be fit subjects for discussion in this place, that virtue which is founded upon the relation between societies and individuals, and includes the important and extended interests of a whole people, must, in preference to all others, merit discussion on my part, and attention on yours.

“ An attempt is often made to distinguish between moral and Christian subjects of investigation; but no subject can be moral which is not Christian. Christianity guides us to another world, by showing us how to act in this; in precepts more or less general, it enacts and limits every human duty; the world is the theatre where we are to show whether we are Christians in profession or in deed; and there is no action of our lives, which concerns the interests of others, in which we do not either violate or obey a Christian law. I cannot, therefore, illustrate a moral duty, without, at the same time, enforcing a precept of our religion.

“ The love of our country has, in the late scenes which have been acted in the world, been so often made a pretext for bad ambition, and so often given birth to crude and ignorant violence, that many good men entertain no very great relish for the virtue, and some are, in truth, tired and disgusted with the very name of it; but this mode of thinking, though very natural and very common, is, above all others, that which goes to perpetuate error in the world. If good men are to cherish in secret the ideas, that any theory of duties we owe to our country is romantic and absurd, because bad men and foolish men have made it an engine of crime, or found it a source of error; if there is to be this constant action and reaction between extreme opinions; why then the sentiments of mankind must be in eternal vibration between one error and another, and can never rest upon the middle point of truth. Let it be our pride to derive our principles, not from times and circumstances, but from reason and religion, and to struggle against that mixture of indolence and virtue which condemns the use, because it will not discriminate the abuse, which it abhors. In spite of the prostitution of this venerable name, there is, and there ever

ever will be, a Christian patriotism, a great system of duties which man owes to the sum of human beings with whom he lives : to deny it is folly ; to neglect it is crime.

“ The love of our country has been ridiculed by some modern enthusiasts, as too narrow a field for the benevolence of an enlightened mind ; they are for comprehending the whole human race in our affections, and deem any partiality shown to the particular country in which we happen to be born, *as*\* a narrow and unphilosophical preference. Now, it would be difficult to say, whether complete selfishness, or universal philanthropy, is the most like to mislead us from that sound practical goodness, in which the beauty of Christianity, and the merit of a Christian, consist. Our sphere of thoughts has hardly any limits, our sphere of action hardly any extent ; we may speculate on worlds, we must act in families, in districts, and in kingdoms ; and if we contract a distaste for the good we can do, because it is not equal to the good we can conceive, what is this but to sacrifice deeds to words, and to rule our lives by maxims of the most idle and ostentatious sentiment ? How can the remote corners of the earth be influenced by your benevolence ? Here are thousands at home whom your generosity may aid, and your wisdom teach, and your example guide ; leave the task of superintendence to Providence ; and if you really wish to promote the universal good, you cannot do it more effectually than by fulfilling with cheerfulness and activity your humble and subdivided lot. Oh Jerusalem, says our Saviour, Jerusalem, Jerusalem ! thou that killest the prophets, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Who would not believe that our Saviour himself felt, at the moment of this exclamation, that ardent love of his country, which it is the object of this modern doctrine to attack and deride ?

“ One of the first passions by which the imagination of an able and a good youth is inflamed, is the love of his country ; and he generally manages it in such a manner, as to convert it into a venial error rather than a virtue ; I say venial, because those errors which proceed from the good and generous dispositions of youth, deserve indulgence, and are seldom perpetuated but when they are treated with harshness. All the splendid actions performed in popular governments, give a very early bias to the mind ; the perusal of them forms the most material part of education ; there is nothing which ranges youthful fancy on the side of government, and every thing which ranges it against it ; there is very little to feed the imagination in the idea that men must be restrained, and protected (above all things) from their own madness and folly ; that they must be cheated and threatened into their own good : but a very little warmth and elevation of thought will convert all the necessary operations of the best governments into crimes. Contribution is extortion, punishment is cruelty, management and prudence are duplicity, and restraint is slavish subjugation ; and hence, in the young, patriotism is often little else than an universal suspicion, and

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\* This particle is redundant ; we “ deem it a principle,” not “ as a principle.”

abuse of all government whatsoever. Many have the good fortune to outgrow this childish propensity ; in others it is fixed for life, and exhibits instances of the most painful and deplorable waste of talents."

P. 2.

They who can peruse, without the warmest emotion, the annexed appeal to their sensibility, must be formed of more stubborn materials than we pretend to be.

" You feel less pity for these women, perhaps, because you associate to their former life, riot, extravagance, and mad luxury ; rather associate to it the feelings of infamy, of hunger, of remorse, of houseless, friendless, and unpitied want. The sufferings of the respectable poor are bad enough ; but if you will fathom to the lowest the misery of our nature, look to the union of poverty, and vice. Behold the dying prostitute, so joyous once, and so innocent, and so good, behold her in some dismal recess of a crowded city, slowly yielding up her life to sorrow, and to pain. So lies this poor forgotten creature, without the blessing of parents, or the voice of kinsmen, or the sweet counsel of friends ; and when you see her face pale with weakness, and her limbs withered with disease, and her dwelling loathsome from want, forget not that she has yet a sorrow which no human eye can reach. The remembrance of a mispent life has broke her heart ; and though she send forth no plaintive voice, and though she shed no idle tear, she is mastered by an unknown spirit within, and sinks sadly down to her long and lasting home.

" To such scenes as these, sound policy, and genuine piety, unite to call your attention ; to educate, to reclaim, to diffuse morality and religion, is the most comprehensive wisdom, and the truest philanthropy. If laws give efficacy to morals, morals give efficacy to laws ; and it is rather, perhaps, in the disposition to obey, than in the power to enact, that the security for human happiness consists.

" The number of these deluded women is so great, and their sufferings, in process of time, so lamentable, that, considered by themselves, they become an object of political interference, and Christian compassion ; considered as to its general effects, the increase or diminution of this species of profligacy, becomes of the highest civil importance. Who, then, shall set bounds to those labours which go to increase the sum of virtue in a state ? or who shall assign the precise limits where the work of reformation shall stop, and the bad be abandoned ? If education has been tried in vain, we will set to work the great engine of repentance, which rests upon experience, and model afresh the human mind softened by affliction. The fears of mankind are in general resorted to, rather than their ductility ; and it is more common to punish than reclaim : a supposed necessity alone can justify this rough amelioration of mankind ; but the voluntary labours of the truly good and respectable men who preside over this society, show you that no such necessity exists, and deserve your warmest protection, as they substitute for severity, persuasion, and effect the purest end by the gentlest means.

" The great attention which has always been paid to reconcile reclaimed children to their parents, is a very pleasing feature in the conduct of this charity. The protection, and countenance of the parent gives

gives stability to the new virtue of the child ; and the renewal of this endearing relation is strictly congenial to our most lively feelings.

“ A young female was received some time since into the Society, who, in consequence of the infamous character she had incurred, had been wholly abandoned by her poor, but respectable parents, for above four years. You all know the extreme care with which the poor people attend to the religious, and moral education of their children in this part of the world ; and will, I am sure, in the goodness of your hearts, anticipate the feelings of two poor villagers as they speculated on the future prospects of their late beloved inmate, their fears for her safety, their humble ambition, their hope that they had not in vain suffered want for her improvement, their ardent prayer to Almighty God for their child. Not to dwell upon intermediate scenes, by the interference of the Society, the father agreed to receive his daughter, and they were brought together ; the appearance of each just before they met, was wonderfully impressive. In the child there were marks of the deepest contrition, and humility ; a sense of joy, at the idea of seeing her father, mingled with a perturbation which bordered on delirious wildness. In the poor man there was an honest shame at the disgrace which his daughter had incurred, not wholly devoid of anger ; but it was easy to see how much his compassion ruled over every other feeling of his mind. Such was the interesting appearance of these poor people before they met ; but when they saw each other, there was no shame, there was no dread, there was no anger, there was no contrition ; but there were tears, and cries, and loud sobbings, and convulsive embraces, and the father wept over his daughter, and loved her ; and they that saw this, bear witness how blessed a thing it is to snatch a human soul from perdition, to show the paths of God to poor sinners, and to shower down the glories of virtue, and religion on the last, and the lowest of mankind.” P. 87.

From this writer, if he will but pay due attention to the regulation of his style, and not disdain what the common consent of the literary world holds necessary to be observed ; if he will be careful not to adopt a mode of phraseology, to which too much self-confidence may lead, or implicitly to obey prejudices which maturer reflection, and more extensive experience may meliorate, greater works than the present may reasonably be expected. We think highly of his abilities, and are greatly pleased with this example of his diligence ; we commend, without reserve, his ingenuous resolution to distinguish himself in his vocation, and his honest and manly avowal of his principles. We of course take an interest in his future exertions, which we are confident will be progressively made ; and we doubt not, with all the success which we and others unfeignedly desire.

ART. VII. *An Essay on Musical Harmony, &c. &c. By A. F. C. Kollmann.*

(Concluded from p. 169.)

**R**EFLECTING further on the subject of the diminished Seventh, mentioned in the Sixth chapter of this work, we are inclined to add the following observations to those which concluded our former article on this subject.

The diminished Seventh is so frequently used unprepared (as Mr. Kollmann afterwards observes) that the term *Substitution* would convey the idea more exactly; since the *Suspension* of a sound which has not been heard before, is at least an inaccurate expression.

The same Chord in the major Mode is properly explained (§ 15) and the anomalous Chords of the Seventh, noticed in a correct and ingenious manner.

Chap. VII. *Of Accidental Chords.*—This part of the work opens with a fair comparison of the System of Rameau, which was patronized by Marpurg, and that of Kirnberger, which is adopted by Mr. Kollmann. The complicated Harmonies of the former System, placed by the two simple Chords of the latter, form a striking contrast, and leave no doubt which is most eligible, or which is most true.

By accidental Chords are meant suspensions, anticipations, and transitions; all which are treated in a masterly style, and leave us only to regret the perpetual difficulty, which is occasioned by turning to the plates at every example. We trust a new edition will enable the author to engrave the whole on musical plates, or to adopt some plan for mixing the examples with the text.

Chap. VIII. *Of the Signatures of Chords in thorough Bass.*—The different modes of figuring adopted by great masters, are the perpetual obstacle to the study of Thorough Bass; and indeed the rules here given, will (if generally adopted) remove considerable difficulties.

Chap. IX. *Of Cadences.*—The perfect Cadence is (as in all other treatises) made from the Dominant to the Key Note; but Mr. Kollmann extends the term to *medial*, as well as *fundamental* Cadences, with which classification we are not entirely satisfied.

The mixt Cadence of Tartini, an idea worthy of so great a musician, is just hinted at (§ 7) under the title of the *Antient*

D d

*Phrygian*

*Phrygian Cadence*, with the difference only of Tartini's being in the major Mode, from the fourth to the fifth of the key, and the latter in the Minor.

Under the term *Interrupted Cadence*, the figure *Ellipsis* is implied ; it would exceed the bounds prescribed to our Review, if we were to enter into an investigation of this subject. At a future opportunity we shall consider it more fully.

Chap. X. *Of Modulation*.—In this article Mr. K. very justly states the impropriety of calling major keys *Sharp*, and minor keys *Flat*, a manner by which our old authors have rendered their doctrines very confusing. The distinction of natural and abrupt modulations is very clear and useful ; but under the section 13 we find some doctrines concerning *OMISSION* apparently useless, and the unharmonic change (pl. xv, ex. 15, letter b) scarcely noticed.

Chap. XI. *Of Time*.—This part of music requires more than common abilities to analyse and explain. Mr. K. is here, as in most other places, extremely successful. Whether there are really "THREE measures" useful in music, "of two, three, and four equal times in a bar," or whether the latter of four does not essentially belong to the first class of *two*, is a question not easily decided. We do not think the reasons given (§ 10) are fully convincing. The Italian school of composition in this respect, and perhaps in this only, is far superior to the German.

Chap. XII. *Of Rhythm*.—We should be happy if the limits necessarily prescribed to this account permitted us to extract great part of this valuable chapter ; at present we must be content to recommend it to the particular notice of every student in music.

Chap. XIII. *Of simple Counterpoint*.—Mr. K. is here, as usual, extremely clear ; and in the seven rules of the third section, every necessary information may be obtained for writing correct Counterpoint. The last (§ 22) contains an analysis of Handel's chromatic fugue, with two additional Basses, the lowest being the fundamental Bass of Kirnberger, to demonstrate that no other Chords can be found in music, but the perfect harmony and the essential Seventh. See p. 97.

Chap. XIV, *Of double Counterpoint*.—The theory of this chapter is very good, but the practice can be but seldom useful.

Chap. XV. *Of Imitation*.—Under the general head of *IMITATION*, Mr. K. includes Fugues and Canons as species. This arrangement is perfectly correct ; but we must refer the reader to the Essay on Composition for further Information, where the doctrines of Fugues and Canons are fully explained.

Chap. XVI. *Of Variation*.—All variations either change both harmony and melody, or leave the same melody with different



ferent harmonies, or the same harmony with different melodies. These three classes are each exemplified in the plates xxxv and xxxvi.

Chap. XVII. *Of Fancy*.—This chapter, upon the extemporary execution of voluntary thoughts, is founded on the celebrated essay of EMANUEL BACH (a Versuch über die wahre art das Clavier zu spielen) the English masters more frequently use the term Capriccio, which is nearly synonymous. Mr. Shield has, in his Introduction to Harmony, p. 108, given a translation of Eman. Bach's doctrines (Chap. XLI. p. 267, of Part II. edition of 1797, Leipzig.)

Chap. XVIII. *Of the Ancient Ecclesiastical Modes*.—No part of music has excited more controversy among theorists, from the earliest writers down to the present period, than the doctrine of Modes or Tones. The term Mode here signifies the species of Octave which is decided by the different places of the two Natural Semitones. At the revival of letters, the four tones of St. Ambrose, namely, the Octaves of D, E, F, G, retained the names of Dorian, Phrygian, Lydian, and Mixolydian; and these four, with their respective Plagals, A, B, C, D, have been constantly used in Italy as the eight TUONI, or Church Tones, the Greek names being rejected.

But Glareanus, in 1547, a man of more learning than judgment, published his DODECACHORDON, to establish the doctrine of Twelve Tones, including the former four, with the addition of A. Æolian, and C. Ionian, and their two Plagals E and G, which, like the others, took the epithet Hypo, to point out their commencement in the fourth below. Thus, the arrangement of Glareanus, as given in his title-page, is,

A Hypodorian	D. Dorian
B Hypophrygian	E. Phrygian
C Hypolydian	F Lydian
D Hypomixolydian	G Mixolydian
E Hypoæolian	A Æolian
G Hypoionian	C Ionian.

This order was contested by Zarlino, who, prepossessed by the idea of the Major Mode (Instit. part 4, cap. 15) changed them thus :

C	D	E	F	G	A	Authentic
G	A	B	C	D	E	Plagal.

Still, however, allowing twelve, like Glareanus. This last order has been universally received in Germany, and the Greek names have also been retained.

The epithets Authentic and Plagal signify the two different divisions of the Octave into a fifth and fourth, or into a fourth

D d a

and



and fifth. In modern terms, the Authentic divides the Octave by the third and fifth, or common Chord, thus, C E G C; the Plagal by the fourth and sixth, thus, C, F, A, C. So that, in fact, every melody which lies between the Dominant and its Octave is Plagal, Oblique, or Collateral, and that which is found within the compass of the key-note, and its Octave, is Authentic, Direct, or Principal.

We are rather inclined to think the Italians fastidious in rejecting the Greek names of the Modes; for, although there is no evidence that the Grecian Modes were different species of the same Octave, and not KEYS of different pitch, yet the triple change which the ancients made in their species of fourths, Euclid calling B, C, D, E, the first; Capella altering it to A B C D; and Zarlino again removing it to C D E F, certainly demonstrates that the words Ionian, Dorian, &c. &c. are more useful than those of first, second, third, Tone, &c. Names which are more equivocal, and which render the Plagal and Authentic distinction less perceptible.

Mr. K. has given an admirable specimen of the Phrygian mode, plate xxxii. No. 2, "Commit thy ways and goings," which is the E key of Dr. Pepusch (*Introduction to Harmony*, edit. 1731, p. 65) and said by him to be called by the Italians TUONO DI CHIESA. Sir J. Hawkins, vol. i, p. 360, is at a loss to account for this distinction, since, in the writings of Guido and Franchinus, no such appellation occurs.

They who may be desirous of investigating further the nature of these Modes, will find, in Sir J. Hawkins, vol. ii. p. 410-440, many extracts, from Glareanus and Malcolm, to explain and elucidate the subject of this chapter.

Referring to Mr. K.'s Table of Contents, for the purpose of forming a retrospective analysis, we with great pleasure select Chap. II. of Intervals. § W. of Consonances and Dissonances,

III. Of their Use. § 3. of Omission, &c. &c. &c.

IV. Of Chords. § 3. of Essential Chords.

V. Of the Triad. § 16. of Imperfect Triad, &c.

VI. Of the Seventh. § 4. of Preparation, &c.

VII. Of Accidental Chords. § 2. Rameau, &c.

IX. Of Cadences. § 7. Phrygian Cadence.

X. Of Modulation. § 5. Natural. § 11. Abrupt.

XII. Of Rhythm. § 9. As to musical Sounds, &c.

XIII. Of Simple Counterpoint. § 3. Rules, &c.

XV. Of Imitation. § 7. Periodical, &c.

XVI. Of Variation;

as parts particularly deserving the utmost attention, by all those who are desirous of excelling in the true knowledge of music.

There

There is one obstacle to the complete success of this, and its succeeding work, which we hope a new edition will wholly remove; namely, separation of the plates of examples from the text. Add to this, that the engraving of the music is so close, and the subdivisions so frequent, that it requires not only great diligence to surmount the difficulty of referring from the book to the plates, but occupies a portion of time which the student, if he can, is never willing to spare. We hope that the sale has answered Mr. K.'s wishes; and indeed the speedy appearance of the Essay on Composition, affords some reason for believing that the musical part of this kingdom is satisfied with the learning and labours of an industrious foreigner.

In our next we shall consider the Essay on Composition; a work, if possible, of superior merit, with fewer passages of an exceptionable nature. The radical error, however, of separating the examples from the text has perhaps answered one good purpose, that of preventing Mr. King and Mr. Shield from following so bad a pattern; and we take this opportunity of announcing our intention to examine their valuable performances in our succeeding numbers.

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**ART. VIII.** *Memorial concerning the present State of Military and Naval Surgery. Addressed several Years ago to the Right Hon. Earl Spencer, First Lord of the Admiralty; and now submitted to the Public. By John Bell, Surgeon. 8vo. 42 pp. 1s. Cadell and Davies. 1800.*

**I**T is the undoubted right, and in certain circumstances it becomes the duty, of every intelligent British subject, to point out to the servants of the Crown, by memorial or otherwise, such abuses as he may have observed in any department of the state. When this right, however, is assumed by an obscure individual, it ought to be exercised with a modesty proportioned to the distance between the person addressed and the person addressing; and should the offered advice be either rejected, or not adopted so soon as the heated imagination of the memorialist may fancy it ought to be, we can see no propriety in submitting it to the public at large, which cannot quicken the motions of the Minister.

Mr. Bell indeed is far from considering himself as an obscure individual. He declares, that "it is the peculiar privilege of his profession, to have higher and more honourable rewards than any government can bestow;" and by thus stepping forward

ward to point out abuses in the practice of Naval and Military Surgery, and to propose means for remedying those abuses, which have not occurred to the Royal Colleges of Surgeons in London and Edinburgh, he very plainly declares by his conduct, if not in direct terms, that he considers himself as at the head of that glorious profession! From such an exalted eminence looking down upon all the world beneath him, no wonder that he "claims from Earl Spencer a privilege above all ceremony." Great however as he is, he yet condescends to state one claim to his Lordship's notice, for the sake of that good cause which he has espoused.

"I have studied," says he, "my profession with honest diligence, and have applied myself also to the study of Naval and Military Surgery with particular care. At one time, my Lord, I attended the wounded seamen in the hospitals of Sheerness and Yarmouth, with the humanity and industry of one who loves his profession, who, while he is employed in instructing others, is not unwilling to improve his own knowledge. This should avail me much!"

Who is this Mr. Bell, whom *one* period of attendance on the wounded seamen in the hospitals of Sheerness and Yarmouth, has so completely qualified to detect whatever is wrong in the present practice of Naval and Military Surgery, and to form plans of future perfection? We believe him to be the author of certain *Discourses on the Nature and Cure of Wounds*, noticed at p. 148, &c. of the tenth volume of our Review; and had we known, when we wrote that article, that *one* such attendance, in the hospitals of Sheerness and Yarmouth, comprehended the utmost extent of his experience in the treatment of gun-shot wounds, we should have expressed no surprise at his insisting upon the necessity of dilating every such wound, "merely because it is a gun shot wound"! Yet this man, upon this limited experience, has the confidence to address the First Lord of the Admiralty in the following not very decent terms:

"How can I venture to tell you of the melancholy state into which the public service has fallen? It never was respectable, it is now disgraceful. Things are truly come to such a pass, that to point out the means of reformation must be a great relief. No plan of national education has ever been proposed. Every other branch of our profession is taught apart and carefully, while Military Surgery, the most peculiar of all departments, has been left to chance. When a young man enters into the Navy, his education is but ill begun, and *cannot improve*. He is put down into a hole, there to remain for years. He is deprived of all *communication*, of all *desire of knowledge*. His youthful ambition is dead; his *profession is forgotten*; his first proud feelings, which sprang up with the first dawnings of knowledge, are buried there; his mind is vacant and powerless; and all his precious hours are running down to waste."

"To

“ To the life of a navy surgeon there are, God knows, no seductions! Nothing, as it now stands, can drive a young man into such a service but want of education, or want of friends; nothing can support him, even for a short term of years, through the labours and difficulties of this way of life, but a *love of his profession*, and a sense of duty above all obstacles.”

How a love of his profession should support a young man in a hole, where he cannot improve himself in that profession; where he is deprived of all communication, all desire of knowledge; and where his profession is *forgotten*, Mr. Bell has not informed us; but he proceeds to say, that the young man driven into this very strange hole, “ never feels himself till he leaves it, returns to school, and begins his education anew.”

“ Indeed, my Lord,” he continues, “ this is a serious business, and men willing to find, in all that is done, nothing but negligence and waste, will say in derision, “ Here now we see, how government may, by a mean economy, ruin the most important of all establishments, and bring matters to such a pass, that young men of the lowest education, of the slenderest means, shall refuse the service; daily advertisements shall be quite neglected; examination shall fall into utter disuse, and all shall be promiscuously received! The British seaman shall be more helpless in the day of battle, than the peasant employed only in peaceful labours; for the poor man provides from his hard-earned pittance help for himself and family in the hour of illness, while the most dangerous service hardly extorts from such a government even the appearance of care.”

This author declares himself a *dissatisfied*, but not a *disaffected* man. His *dissatisfaction* or *disaffection*, for we do not perceive any great distinction when these terms are applied to government, must have operated very powerfully on his mind when he wrote this paragraph, otherwise he would not thus have proclaimed a complaint on which the navy officers are silent. He seems likewise to have forgotten what a mutinous spirit lately pervaded the British navy, as a man not disaffected would not surely have submitted to the *public at large* so dangerous a piece of declamation as this, calculated, if possible, to renew the flame.

The remedy proposed by Mr. Bell for all these evils is a great *national school* for Naval and Military Surgery, under the superintendence of a secretary. In this school,

“ Army and Navy Surgeons should be trained for years to the peculiar studies of that department; they should be encouraged by good opportunities; they should be bred under good and faithful teachers; they should be made *members* of the national school. There their education should be free of expence; they should have a common hall, and the use of a library; they should have demonstrations of anat-

omy;

tomy; lectures on medicine, and on military surgery, dissections, and the opportunity of performing operations upon the dead body; they should be taught the manner of *conducting soldiers* on a foreign expedition, the general care of their health, the *choice of encampments*, and the forming of hospitals on shore."

Such a school of surgery in Russia was one of the chief objects, he says, of Peter I, the father of his country: and yet we suspect that the late Marshal Suvoroff never suffered the surgeons of his armies to conduct them on foreign expeditions, and that he would not have suffered even Mr. Bell himself to make choice for him of a place proper for encampment.

The national school, which is to effect all these wonders, must be put under the command of a professor, "who has previously published a book of anatomy and surgery." This author has published such books himself; but though he would not decline such honourable difficulties as must attend the duties of this professor, he assures Earl Spencer, that he is not building a ladder for himself to climb to so ambitious a height. The place should be given to the *wisest*; and the *wisest* he promises to "assist with books, with manuscripts, with plans or drawings, heartily and honestly, without *irritation*, envy, or reserve!" This is generous; and in return for such an offer, we beg leave to advise the author, before he submits such another Memorial as this to the public, to study with particular care *the Memoirs of P. P. Clerk of this Parish*, from which he certainly may reap much useful instruction; possibly as much as a surgeon already decided to be the *wisest*, could gain from his books, drawings, or manuscripts.

ART. IX. *An Essay on the Nature and Connexion of Heat, Electricity, and Light.* By Alexander Anstruther, Esq. of Madras, Barrister at Law. 8vo. 61 pp. 2s. Murray and Highley. 1800.

THIS Essay is divided into four sections, to which is prefixed a short Preface, wherein the author mentions his having been induced, from a desire of acquiring some knowledge of the fashionable branches of science, to employ part of the time which he could spare from his professional occupations, in the examination of some particular branches of philosophy; and that the action of heat was the first to engage his attention. He contemplated its phænomena, and endeavoured to account for them on the common theories; but not finding his

his mind thoroughly satisfied by any of them, he began to look around in search of some other agent, to whose action he might reconcile the above-mentioned phenomena.

“ Little difficulty,” says he, “ occurred in the search. Every thing pointed out electricity as the active power to whose exertions, in combination with those of heat, all these effects are ascribable. The same chain of inquiry led me to examine the connexion between these two forces, and between them and their common relation, light. I have given the reasons which induce me to believe, that they are three appearances of the same substance.” P. iv.

In the first section this author enumerates the different causes which contribute to hold together the particles of bodies in a solid form, and which causes may be overpowered by a greater or less quantity of heat. He then briefly considers the common and obvious phenomena that attend heated bodies, such as the increase of bulk, the increase of temperature, fluidity, evaporation, &c. so as nearly to comprehend the whole outline of the modern system relative to heat.

In the second section he proceeds to investigate the consequences of the above-mentioned system, and states the principal part of his own theory, which is contained in the following paragraphs.

“ It seems,” says he, “ to be established, that every body, while it retains the same form, whether solid or fluid, has its capacity uniform; and the theory of heat supposes that increase of capacity upon a change of form, arises from the increased space opened for the admission of the heat. From this I was at first led to expect that the space requisite for the body, upon the change to the gaseous form, must bear a very near proportion to the new space opened for the heat, or in other words, to the increase of capacity. For as the particles of matter are incapable of filling more or less than a certain space, and as the only body apparently interposed is the heat, it would seem to follow, that the whole of the increased space must be filled with that fluid. So it might be supposed that in two gaseous bodies at the same temperature, and of the same bulk, the absolute heat must be reciprocally as their weight; for the density of the heat and the whole space being equal, the less of that space is filled with the body, the more must be occupied by the heat. Upon considering the fact, I was astonished to find how far these conclusions are wide of the truth.

“ In the boiling of water, the steam is found to occupy, at that temperature, about 1800 times more space than the water: but the whole increase of absolute heat is about one third: which being of the same density, cannot occupy that proportion of additional space. When a cubic inch of water is evaporated so as to occupy 1800 cubic inches of space, less than  $1\frac{1}{3}$  inches are alone filled with the body and heat; there remain 1798 $\frac{2}{3}$  cubic inches to be accounted for.

“ By what is this enormous space occupied? Not by the expansion of either of the substances, the gaseous body or the heat; such enlargement

largement would be contrary to all our ideas of the principles of matter. The heat in particular being of the same temperature or density, has not been expanded; the distention of the mass must therefore arise from some repulsive power existing in the compound.

“That repulsion must either reside in the body or in the heat; or it must spring from some other source. The last appears to me to be the most probable conclusion; I ascribe the effect to electricity.” P. 10.

After this, Mr. A. briefly enumerates the leading facts relative to electric attraction and repulsion, and endeavours to apply them to the explanation of certain facts, which are commonly ascribed to the action of heat.

“Probably,” says he, “each particle, having before a positive, a negative electrical extremity, now arranges the two electricities differently, inclosing the one within it, and being incircled by the other. The surfaces of all the particles become thus similarly electrical, and exhibit that repulsion which is found to exist between them in evaporation.” P. 19.

Several other phenomena are in the sequel likewise reconciled to this theory.

In the third section Mr. A. examines and endeavours to explain the formation of hail, which he is inclined to attribute entirely to electricity; and for the support of this opinion, he adduces a variety of arguments and observations, which it is not in our power either to abridge or to transcribe.

The principal object of the fourth section, is the connection of light with heat and electricity, which connection is traced in a variety of instances, and under different circumstances; but in a manner still more hypothetical than the preceding part of the subject.

Without entering into particulars, which would require a long and tedious disquisition, we may, upon the whole, observe that Mr. Anstruther's arguments are generally philosophical and proper; but they are frequently established upon the unsteady base of hypothetical principles. The idea of light, heat, and electricity being the same thing, or rather modifications of the same principle, is by no means new. Several phenomena show that there is an intimate connection between them; yet there are several others which seem to prove that they are quite distinct principles. Mr. A. though his arguments are not always well founded, and seldom conclusive, has nevertheless stated the subject with propriety, and has pointed out several particulars, which deserve the attention of the philosophical world.



**ART. X.** *The Annual Anthology. 1800. Vol. II. 12mo.*  
6s. Longman and Rees.

**T**HE first volume of this poetical collection was noticed, with some degree of commendation, in our 14th volume, p. 478. This continuation is professedly conducted in the same manner, by the same writers, and is entitled to similar praise. It is on the whole an agreeable miscellany, and appears to deserve the insertion of the two following specimens.

*" An Evening Walk at Cromer, 1795.*

Hail scene sublime! along the eastern hills  
Night draws her veil, and lo! the circling lamp  
That guides the vessel through the ambush'd rocks,  
Hangs in bright contrast on her dusky brow,  
And smiles away its gloom. See from the West  
A branching stream of silver radiance flows  
On Ocean's bosom, till it emulates  
The trembling lustre of the milky way;  
While the dark cliffs projecting o'er the waves,  
And frowning (Fancy whispers) envious seems  
Of the soft light they share not. In the South,  
The star of evening sheds her pallid rays;  
While from the humble cottages that skirt  
Yon hill's uneven side, lights *redly* shine  
Contrasting Art with Nature, and fill up  
The chain of objects that leads captive sight,  
And to the shrine of meditation draws  
The wanderer's soul. But hark! the awaken'd owl  
Majestic, slow, on sounding wing sails by,  
And, rous'd to active life, enjoys the hour  
That gives his winking eye-lids leave to rest,  
While his bright eye, dim in day's dazzling light  
Now into distance shoots its beams, and guides  
The unwieldy spoiler to his creeping prey,  
Which having seized, again on murmuring wing  
He cleaves the tranquil air, and to his nest  
Proudly bears home the feast, he toil'd to gain;  
Then from the bosom of some thick-wove tree,  
Breathes in dull note his votive strain to Night,  
Friend of his daring, season of his joy.  
Here could I stay, now list'ning, gazing now,  
Till all that crowded, busy, life can give  
Sunk from my view, lost in the splendid vast  
Of Nature's pure magnificence, that still  
Will shine and charm for ages. Fashion's hand  
Which in the world's gay scenes omnipotent,  
Makes, and destroys, and the same object bids

Delight

Delight one moment, and disgust the next,  
 Here can no influence boast; but here true Taste  
 To Fashion rarely known, enamour'd roves  
 And rapt, becomes Devotion, while the tear  
 Steals the flush'd cheek adown, as on the rose  
 Glitters the dew drop. Hail again, bright scene,  
 On the moist gale of Eve shall I breathe forth  
 The song of praise to thee, responsive still  
 To Ocean's solemn roar? or shall I stand  
 In sacred silence bound, Devotion's friend,  
 And list'ning, let my eager ear drink in  
 The distant, mingling sounds that Fancy loves,  
 Till every thought's thanksgiving, and the lips  
 Can only murmur praise? And lo! my lips  
 In utterance fail, and Silence I am thine." P. 131.

*" Democritus Junior, or the laughing Philosopher.*

" Though life declines, and Time, the thief,  
 Has stolen my bloom away,  
 I charge thee, fly these haunts pale-liver'd Grief!  
 Nor think, if shine my locks all silver grey,  
 That I, like dotard old, will fall thy sickly prey.

Light was my heart, when days were young,  
 As kid o'er verdant plain,  
 I laugh'd and danc'd, I snigger'd, toy'd and sung,  
 The lads and lasses join'd my gamesome strain,  
 And age stood smirking by, as growing young again.

Where are those days? they are not fled;  
 My comrades flourish still;  
 Old bald-pates oft we meet, by humour led,  
 We call up school-boy days with wizard skill,  
 Repeat our merry pranks, and then a bumper fill.

Ye men, who worship hoards of gold,  
 Yet pleasure dare not taste,  
 Can I but laugh such men-moles to behold?  
 Or such as riches only know to waste,  
 Mere squirrels, cracking nuts, and squandering them in haste?

Philosophers, who wink and blink  
 With close-glass'd, peering eyes,  
 Can I but laugh, profoundest Sirs, to think,  
 What pride 'mid those meek looks in ambush lies,  
 How Folly screens her face 'mid Wisdom's fair disguise.

Ye magpye-poets, chattering rhymes,  
 And ye who strains of woe,  
 Like whining ring doves, eke against the times,  
 Magging with saucy clack at all you know,  
 Or soothing poor dear selves in sonnet sadly slow.

Whether,

Whether, good Sirs, ye rail or pine,  
What boots it all to me?  
To sit and prate like mock-bird shall be mine,  
To chatter moans like you; then off I'll flee,  
And jeer you all at once in some high laughing glee.

Ye patriot souls, so wonderful grave,  
So loving, good, and wise,  
Boasting your country you but wish to save;  
Ye lanky spiders, snoring silly flies,  
Oh! how I sit and laugh to trace your silken lies.

But Kings and Queens, and such like things,  
I reverence much; and never,  
No never, will I laugh at Queens or Kings;  
But crowns from redcaps, faith! I cannot sever,  
And I could laugh at both for ever and for ever.

And while I laugh, good Joan, my wife,  
Shall sport like damsel gay;  
For Joan, kind soul! has laugh'd with me through life,  
And still, like two old lutes, in tune we play,  
And while our hearts are blithe, ne'er dream of life's decay.

Thus, Falstaff-like, I'll live and die,  
Laugh long as I can see;  
And when Death's busy hand shall close my eye,  
This bag of jokes I leave the doctor's fee,  
Then, doctor, when I'm dead, laugh thou, and think of me."

P. 284.

The grave and sentimental pieces are not so highly executed as those of a lighter and more humorous cast. Some are puerile, as in the former volume, and some might as well have been omitted; but we are not inclined to retract our assertion, that the collection altogether will afford amusement to the lovers of Poetry.

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ART. XI. *Travels through the United States of North America, the Country of the Iroquois, and Upper Canada, in the Years 1795, 1796, and 1797; with an authentic Account of Lower Canada. By the Duke de la Rochefoucault Liancourt. Two Volumes. 4to. 2l. 12s. 6d. Philips. 1799.*

IF we were not already in possession of facts, which mark a most extraordinary degree of insensibility on the part of the Duke de Liancourt, these two volumes would prove him to possess that quality in an astonishing proportion. An outcast  
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from his own country, he was received in England with the characteristic kindness of Britons, protected, and distinguished with assiduous courtesy, and unwearied liberality. In return for all this, having undertaken to travel through the States of North America, and to publish his observations, the first object of his mind seems to have been to vilify and degrade the British name, to exaggerate every imputed defect in our laws or policy, and, totally forgetful of the treatment he experienced when among us, to dwell with seeming satisfaction on every incident and occurrence, which might tend by its operation to promote a rupture between England and America. Had these volumes come before us without a name, we should have had no scruple in declaring, that they were composed either by an avowed agent of the French Directory, or by an emigrant, whose anxious desire and hope it was by these means to facilitate his return to his country, and the restoration of his fortunes. Readers but indifferently informed of the real state of America, and of the political subjects and interests which the author occasionally introduces, and sometimes not very pertinently, would necessarily believe that nine tenths of the people of the United States were hostile to England, and most warmly and sincerely attached to France. But we know the reverse of this to be the truth. The majority of the Americans, as might reasonably be expected, are strenuous friends to this country; and the Duke de Liancourt knows this also, though from reasons which may well be conjectured, he makes the contrary opinion the leading feature of his book.

Putting however his personal conduct entirely aside, and having declared what we think of his political sentiments, his book remains to be considered, as giving in detail his observations on the country, people, and manners, of North America. It would be unjust to say, that the reader will not find many curious and interesting anecdotes and facts. It would indeed be impossible that a high-born, and well-educated Frenchman, should in a three years progress through a country be unable to collect, and to communicate many subjects of great importance. Nevertheless, on the whole, we learn from those who have had opportunities to examine on the spots which they severally describe, the assertions and observations of both writers, that Mr. Weld's Travels through North America (see Brit. Crit. vol. xiii, p. 243) deserve the greatest confidence and attention. In one respect, and as a book of reference, Mr. Weld's performance must be far preferable. The Duke de Liancourt was not allowed by Lord Dorchester to visit Lower Canada. Nor can this excite wonder; his Lordship probably knew the writer's decided

decided attachment to those among the Americans, who were in avowed hostility to the interests of this country.

It remains only to give a specimen or two of the writer's sentiments and language: what our readers may think of the following we know not; the impression made upon us will not very easily be obliterated.

"A tour along the banks of the lake is extremely pleasant; the prospect of this vast sheet of water is majestic, and the traces of culture, which upon the whole has been commenced on the best principles, offer a picture, on which both the eye and the mind dwell with equal pleasure. The Governor is a worthy man, amiable and plain. The company was agreeable, and we enjoyed every convenience, which can be expected on a journey of this kind. And yet, during the whole time of our residence in Naryhall, where he, as well as every one belonging to him, loaded us with civilities, in a manner the most agreeable, I did not experience one moment of true happiness, and real untainted enjoyment.

"I am at a loss to account to myself for the various perceptions, which pressed upon my mind, and prevented my feelings from being entirely absorbed by gratitude, and by the pleasing sensations, it naturally produces. I love the English more, perhaps, than any other Frenchman; I have been constantly well treated by the English; I have friends among them; I acknowledge the many great qualities and advantages which they possess. I detest the horrid crimes, which stain the French revolution, and which destroyed so many objects of my love and esteem; I am banished from France; my estates are confiscated; by the government of my country I am treated as a criminal or corrupt citizen; severed from all I held dear, I have been reduced to extreme, inexpressible misery, by Robespierre, and the rest of the ruffians, whom my countrymen have suffered to become their tyrants; nor are my misfortunes yet consummated—and yet, the love of my country, this innate feeling, now so painful to me, so clashing with my present situation, holds an absolute sway over my soul, and pursues me here more closely, than elsewhere. This English flag, under which I am sailing over lakes where the French flag was so long displayed; these forts, these guns, the spoils of France, this constant, obvious proof of our former weakness and of our misfortunes, give me pain, perplex and overpower me to a degree, which I am at a loss to explain. The success, last year, obtained by Lord Howe, which the English mention with more frankness, because they suppose our interest to be intimately connected with theirs; the eagerness they display in announcing new defeats of the French, the accounts of which are prefaced by the assurance, that English triumphs and exertion shall reinstate us in the possession of our estates, and followed with congratulations; all these common topics of conversation, which our guests seem to introduce with the best intention, prove more painful to my feelings, as I am necessitated to hide my thoughts, lest I should be deemed a fool by the few, in whose eyes I am no Jacobin, no Robespierrian, and because I am, as it were, at cross purposes with myself. And yet it is a sentiment rooted, deeply rooted in my soul, that I would continue poor and banished, all the days of my life, rather *than owe*

*my restoration to my country and my estates, to the influence of foreign powers, and to British pride. I hear of no defeat of the French armies, without grief, or of any of their triumphs, without my self-love being gratified to a degree, which at times I take not sufficient care to conceal\*. And yet, notwithstanding these feelings, the confession of which may appear ridiculous in my present situation, I cannot discern the period, when anarchy shall cease in my ill-fated country, and liberty, regulated by wise and efficient laws, afford happiness at least to those, who are not banished; when France shall rest her glory on a safe and lasting foundation."* Vol. i, p. 262.

We are certain that the Duke de Liancourt's opinions on the treaty of commerce between this country and America, cannot be perused without a smile; but what will an Englishman say, to hear him call France **THE TRUE AND NATURAL ALLY** of America, and find him asserting, that the English government *deluded* America into the treaty. These absurdities, or worse than absurdities, show that the writer was determined to go any lengths by which he might make his peace with the Directory; and this has not escaped the sagacity of the translator, who has expressed his disgust in a spirited and manly note, to the passage which is here subjoined.

" THE TREATY OF COMMERCE.

" Since we left the English dominions, and have reached the territory of the United States, we have found, that the treaty of commerce, concluded between Great Britain and America, forms the universal topic of conversation, and the principal subject of discussion in the newspapers. I shall not presume to decide, whether the majority of the inhabitants be for or against it; but this I know, that the number of non-contents is sufficiently considerable, to render the friends of peace uneasy on this subject. I am not yet acquainted with America in a sufficient degree, nor have I yet studied this treaty with the necessary attention, to form a correct judgment on its advantages, and probable results. Yet I shall record in this journal the impression, which it made upon me at first view, were it only for the purpose of reviewing my opinion again, when time shall have decided on its merits.

" In my judgment, it is extremely prejudicial to America; the mutual relations of the contracting parties are not perfectly poised, and

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" \* These "*Confessions d'un Emigré*," which ingenuously express the true sentiments of a very considerable part of the emigrated French nobility and gentry, are not, it seems, unworthy of the notice of foreign powers, and especially of our government. A French emigrant, who acted in the West Indies as field-officer in the British service, regretted, that the "*paavillon chéri*" was not waving at the mast-head of the vessel, on board of which he was going to combat the French.—*Transl.*"

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the commercial interest of the United States is in many respects injured. More ancient treaties with France are clearly violated by this treaty; and it evidently clashes with the repeated professions of friendship, which America has so loudly and repeatedly made to France, even under the sanguinary reign of Robespierre. America cannot but be aware of the unfavourable sentiments, nay hatred and ill-will, which the English government entertains towards the Union. These sentiments will remain unalterably the same, as long as the principles of the British ministry shall be unchanged. England will ever consider the inhabitants of the United States as revolted subjects, who must be punished for their independence, if they cannot again be subjected to the English yoke; and though Great Britain condescends at present to enter into temporary negotiations with America, it is because her present situation allows her not to wage war against the Union, and because she hopes to derive signal advantages from a treaty, which cannot but considerably encrease the sale of her manufactures, displease France, alienate her from America, and injure her trade. She hopes, by means of this rupture, to render America dependent on the English government, and in this state of dependence to force her to conclude another alliance; a design, perfectly answering the sentiments, which great Britain has constantly manifested since the peace of 1783. The truth of these observations is obvious to all, who are acquainted with the policy of the cabinet of St. James's, and must be more strikingly so to him, who has lived, for any length of time, with the British agents in America, who take not even the trouble of concealing it. To conclude a treaty of amity on such a foundation, is to deceive America; as it clearly presumes, that she must break off all her former connections with France, *her true and natural ally*\*, who, as soon as she shall have obtained a regular, settled government (at present the obvious aim of the generality of the French people), will become more powerful than ever. Should it be America's secret intention, to break off the former connection with France on the first favourable opportunity, such a design would not only be the result of an erroneous, mistaken policy, but would also prove a breach of the principles of duty and gratitude, which, however they may be despised by the cabinets of kings, should never be disregarded by an infant people, in

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“ \* The translator was lately assured by an American gentleman, acquainted with the author, that it is his most anxious wish, to make his peace with the Directory. It is, no doubt, from this motive, that proceed the virulent, unsupported animadversions on the British cabinet, which, the translator is sorry to observe, disgrace the interesting narrative of the Duke's Travels, and which in no place of this work betray their origin in a more conspicuous manner than in this passage, where he charges the English government with *deluding* America into a treaty, the beneficial results of which she soon experienced, when she saw her trade protected by English convoys from the unprovoked piracies of *her, true and natural ally*.—*Transl.*”

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the management of public affairs, and the conclusion of alliances and treaties." Vol. i, p. 381.

It is necessary to remark, that the first of these volumes contains the author's tour through the Northern Provinces, Upper Canada, and the Carolinas, with an account of Lower Canada, which he was not allowed personally to examine. In the second will be found the tour through Virginia, Pennsylvania, the Jerseys, and New York. To the whole is subjoined, a General View of the Commerce, Politics, and Manners, of the United States. Perhaps it would be imputed to us as a want of candour, if, after having exhibited two specimens of the work, which are in no respect creditable to the writer, we did not place before the reader one example at least of a different description; from which it will appear, that the Duke de Liancourt is a man of great good sense, acute observation, and diligent research. This would be proved, in a very eminent degree, from that part of the second volume which is occupied by the representation of Mr. Jefferson's establishment at Monticello. But this would take up too large a space. We therefore select the following, as best adapted to the purpose of showing the writer's general manner of describing the places which he visited.

" DOCTOR WARTON AND HIS FARM.

" From the mill I crossed the river and the woods to dine with Doctor Warton, who resides about a mile from Wilmington, on the road to Philadelphia. The most common trees in these woods are the oak, the chesnut, and the hiccory. Cedars known in Europe by the name of Virginian are likewise found in abundance; also Scotch pine trees, Lord's pines, and firs. The cedar wood is commonly used for supporters to the rails with which the fields are enclosed. The houses are also covered with planks of cedar. Doctor Warton, who was educated with the jesuits of St. Omer in France, but has since become a minister of the English church, is a very worthy man. He spent some years in England, from whence he brought much agricultural knowledge, with a small mixture of prejudice. He speaks French, he is very obliging, and is much esteemed by his neighbours. He occupies a farm, which he has taken for fifteen years, ten of which are unexpired.

" There were eight of us at dinner: every thing which we used was the produce of his own farm; even the table cloth, which was fabricated of the flax grown on his own grounds, and the table, which was made of a very beautiful wood, cut on his own estate, as smooth and as finely veined as mahogany. I obtained the greater part of my agricultural information of this country from Doctor Warton. He rents a farm of one hundred and fifty acres, at two hundred and ten dollars; he lets off fifty acres at one hundred and thirty dollars, and thus retains the rest himself at eighty dollars. He informed me that he

he had gained this year seven hundred and forty-six dollars, including those articles which he had used, and which he must otherwise have bought. He has four oxen, which are sufficient for the whole work of the farm. He has also eight cows, and two horses for his carriage. Three negroes are constantly employed in his farm and stables. He does not hire additional labourers above twenty-five days in the year. He has four negresses, two of whom are employed in the house, the other two spin, make linen and cloth, and work in the field when it is necessary. The negroes and negresses eat bread made of Indian corn; at noon they are allowed some meat; but on the whole receive less nourishment than would be requisite for white people in this country, and are therefore maintained much cheaper. The Doctor says that he is as well satisfied with their work as he could be with that of the whites which are to be found here. He dungs his lands tolerably well with about two hundred small cart loads of dung obtained yearly from his own cattle. He dungs his grounds in general before he sows maize; which he sows in trenches eight feet distant one way, and one foot the other, contrary to the general practice of the country. He also turns up the larger intervals with the plough, and the smaller with the hoe: the latter work is done by the negresses. He frequently sows maize two following years: after the maize, corn; and clover after the corn, in the spring. The clover remains for two, three, or even four years: after clover he sows maize again, and so on in succession. This is his general practice, though it is sometimes varied.

“ The neighbouring farmers do not follow as regular a system as Doctor Warton, the scarcity of labourers being a great obstacle to the establishment of a good system of agriculture in this country, where its true principles are unknown. The farms are in general small and ill-cultivated; they receive little or no manure, and are in every respect badly managed. Some English farmers have recently settled in this neighbourhood, and have taken farms upon long leases. They will doubtless make considerable improvements in agriculture: Within these two years several persons have collected the weeds from the creeks which flow through their land, have mixed them with dung, and thus make a manure, which, though they do not allow it sufficient time to rot before they use it, considerably improves the land. Turnips, carrots, and cabbages, are grown only in gardens, merely for the kitchen.

“ Doctor Warton, who understands the cultivation and management of maize, prefers it to the above articles, as a more certain produce; the leaves, green or dry, are fodder for the cattle, and the corn when ground into flour is, he says, more fattening than any other food. This opinion, however, is not founded upon experience and comparison, but rather appears to be the offspring of a prejudice for a particular system of agriculture, and the natural indolence of a man ill disposed to alterations. I conceive it is very easy to prove, that a more skilful system would yield more dung, and would be more productive, without any additional labour.

“ Eight hundred perches square of maize produce a ton weight of leaves, and two ton of tops. Every hundred perches square, not dunged, yields from twelve to eighteen bushels of grain; if well dunged, it yields thirty-five; I speak of this part of the country, and

of those farms which are generally cultivated in this manner, especially that of Doctor Warton. He plants potatoes between the rows of maize, and gathers by this means two hundred bushels: they are usually sold at three shillings and sixpence per bushel, but this year fetched from five shillings to five shillings and sixpence. He fattens yearly from ten to twelve oxen for sale. As he brews his own beer, makes his own cider, and manufactures his own linen, one part of his farm is sown with flax, others are planted with hops, and others with apple trees.

“ Such is the custom of the country, and so much do the farmers pride themselves upon its preservation, that they will not purchase any thing for the use of their families, which they can make themselves. Pride is the best colour which they can give to the impossibility of doing otherwise; on any other ground the speculation is a bad one, as by multiplying in this manner their plantations, and the labours of the household, the divided profits are consequently smaller, and their average less advantageous. Time will rectify this prejudice.

“ The sheep of this country produce good wool, fine and short, but the fleece seldom weighs more than three pounds: it is worth a dollar and a half. The sheep have long legs, and very large bones. The breed might be much improved by a little attention, of which it is well deserving.

“ Some proprietors, who do not tenant their own farms, let them for a share of the produce. The usual method is to let them for half the profits, if the farmer and proprietor furnish jointly the cattle and seed; or for a third, if no stock is advanced. This proportion sometimes varies according to the value of the ground, or the address of the proprietor or farmer. Doctor Warton observed, that at Wilmington any man, who knows how to purchase, might make six per cent. in cash of his capital, by letting his lands as soon as he buys them. The cattle are very soon fattened with the maize flour; from eight to ten bushels are sufficient to fatten an ox. I saw a pig at one of the mills on the Brandywine, which the miller assured me was of an ordinary breed, and which was fed entirely upon maize, that weighed seven hundred weight.

“ The land near the Delaware consists of rich meadows, with a good soil to the depth of thirty feet; it lets as high as six dollars and a half per acre, and sells as high as one hundred and sixty dollars per acre.

“ The hay is deposited in barns. The farmers are ignorant of the method of making stacks, they therefore say that the rain penetrates them, and spoils the hay; though less rain falls here, even including the snow, than in any part of England. Some farmers, however, heap up their crops into very imperfect stacks, by which means they are certainly often spoiled. Such is the substance of the information which I obtained from Doctor Warton. The details which I have entered into relative to the state of manufacture and agriculture are not interesting of themselves to an European, yet, considering them as connected with the state of population, civilization, and all the other circumstances of this country, and as affording a comparison with the old world, they possibly will not be found uninteresting.” Vol. ii, p. 258.

We scruple not to affirm, that numberless misrepresentations and errors will be found in these volumes, by all who examine them with attention; many mistakes which might easily have been avoided; and, on various occasions, opinions delivered in a tone of confidence and decision, equally absurd and preposterous. In the first volume, the traveller is perpetually blaming the American farmers for not keeping greater numbers of sheep, of which he generally asserts the wool to be good. Now the real and only reason why greater flocks of sheep are not kept by the farmers of the Northern Provinces is, that the flesh of their sheep is, nine months out of the twelve, scarcely eatable; and the wool so coarse and bad, as hardly to be fit for any domestic purpose.

Many of the author's remarks which are added in the Appendix are judicious, and might be useful; but all are everywhere tinged by his love of the Antifederalists, and his hatred of the English. Whether his performance has conciliated the good will of the French rulers, or, as we should now say, ruler, we do not know. It is well calculated to obtain this end; and if it has thus succeeded, we shall be the more readily inclined to forgive the innumerable passages, which reflect no honour on the traveller's sensibility and gratitude.

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**ART. XII.** *Morality united with Policy; or, Reflections on the old and new Government of France; and on various important Topics of civil and ecclesiastical Reform.* By Robert Fellowes, A. B. of St. Mary Hall, Oxford, Author of a *Picture of Christian Philosophy, and an Address to the People, &c.* 12mo. 124 pp. 2s. 6d. White. 1800.

**I**N reviewing this author's former work, entitled, "A Picture of Christian Philosophy," we felt that the most friendly conduct we could observe towards such a writer, was to warn him against the delusions of his own active mind. We saw him without necessity making continual excursions into the most difficult parts of metaphysics and theology, and deciding upon the questions there arising, with a tone of confidence, natural indeed to genius, but very dangerous to faith. We observed him determined to find Christianity, or to make it, exactly conformable to his own notions; the too common and too probable result of which is, to drop the substance of it for a shadow. We saw him filled with admiration of several among those who are idolizers of their own reason, and therefore  
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fore but too likely to follow those blind guides into the ditch of Infidelity, or at best of *human* Christianity, which its admirers call and fancy *rational*. We saw, however, no reason to suspect the purity of his intentions, and gave our advice with the more pleasure, as we thought there was reason to confide that it would be considered with candour. We noticed besides, such talents both for writing and thinking, as made it important, even to the public, that they should not be misemployed. On the maturest consideration, we are convinced that his "*Christian Philosophy*" demanded this warning, and that in giving it we performed the part of real friends.

Whatever we had perceived of good omen in the performance here alluded to, is fully confirmed in the work now announced. In politics, Mr. Fellowes evinces that he has thought carefully, and has thought justly. In that subject there is nothing too strong for human reason, and his reason is of a very respectable class. He begins his speculations on the late government of France by remarking, with great justice, how much it has been the practice of those who sought to defend the revolution; to exaggerate the faults of the former system. The government was nominally despotic, but practically free, as to its effects on the lives and happiness of the people. The distinction he lays down on this subject, is deserving of attention.

"There were, indeed, no written or efficient laws in France in favour of public liberty. The power of either making new laws or repealing old, or suspending their execution, was vested in an individual. But we must not calculate the degree of oppression by the power of oppressing. The administration of a government is often at variance with the form of its constitution; and it is not so proper to appreciate the operations of a government by the theory, as it is to appreciate the theory by its operations. The forms of a government may be free, and yet its practice may be despotic, and the people slaves. In the same manner, the forms of a government may be despotic, and yet the people enjoy all the advantages of freedom. Thus, in considering the state of France, anterior to the revolution, we ought not so much to estimate its oppression by the arbitrary forms of the government, as by the actual, palpable, and existing condition of the people. Did the actual state of the people, the security of their lives and properties, their improving circumstances, their increasing prosperity, and the universal excitement of their industry, indicate any of the advantages of freedom? If so, the old government becomes a subject more fit for panegyric than for censure. The malignity of its principle ceases to excite abhorrence, in the beneficence of its operations." P. 11.

Again, more explicitly.

"To any one, unacquainted with the actual state of France, previous to the revolution, the old government may appear a monster of deformity,

deformity, a system of the most merciless tyranny, incapable of amelioration, and meriting nothing but destruction. Such a person would naturally confound the power possessed by the king, with the power exercised by him: looking through the medium of books, rather than of facts, he would behold in the French monarch nothing but a despot; (how little did the inoffensive, the mild, pacific Lewis deserve the name!) and in the French monarchy, no features but those of the severest and most execrable oppression.

“ Arbitrary power terrifies by its very sound; men imagine it associated with every species of cruelty and vexation, without considering by how many secret and invisible means, how many benign influences, this power is checked even in those countries where there are no positive laws to control its operations. Arbitrary power *did exist* in France; but, how seldom did it exert itself? by how many causes was it moderated?” P. 13.

These reflections are perfectly just. The real faults which precipitated the revolution, were the pride and effeminacy of the nobles, and the profligacy and impiety of the court, at which the King unfortunately connived, and which the Queen for some time encouraged. The people avenged the insults they had long received from senseless pride, by levelling all distinctions; but profligacy and impiety, instead of being corrected, were authorized by the new system. A monarch who had been active, as well as moral and religious, might possibly have reformed the manners; but the revolution seems to have degraded them, almost beyond the hope of recovery. Whoever duly considers the facts themselves, or the reflections of this author upon them, will be ready to join with him in the following conclusion: “ I have no hesitation therefore in saying, that the government of France, *though despotic before, has been more despotic since the revolution.*” The following picture of its actual state is drawn with truth and vigour.

“ The tree is best judged by its fruits; and the fruits which have been borne by this tree of Gallic liberty, have been found bitter wherever they have been tasted, and the seeds have proved pestilential wherever they have been blown. In France itself the fruits of this rare and all-celebrated, all-restoring, and restorative plant have been pillage, proscription, massacre, virtue blasted, marriage ridiculed, immorality turned into a code, and injustice formed into a system.” P. 22.

The view of the governments which have successively arisen since the destruction of the monarchy, is then given with judgment and correctness, and the author concludes that part with the following remarkable words:

“ Such is a rapid sketch of the *free state* of that republic which has succeeded the monarchy; and, whoever will seriously reflect on it, will



will be convinced that France has changed a bad government *for a worse*; and that the French have neither virtue, nor wisdom, nor constancy for the simple majesty of republican institutions." P. 28.

In all but the concluding words, which seem to imply an admiration of republican institutions, we perfectly agree with the author. We may grant, however, what he probably means, that such institutions suppose great public virtue. Their absurdity is, that for their support they demand a virtue, which it is their constant and invariable tendency to corrupt. They are not founded on the real nature of man, and must therefore be always ineligible and pernicious. What he afterwards says on *the sovereignty of the people*, is sound and good, and the term, as he explains it, is certainly innocuous; but when he wonders "why it should expose those who have toasted it in a convivial bumper, to" what he pleases to call "the malevolent hissing of party rage," but should rather have termed, "the indignant hissings of all friends to good government," he exposes himself to the ready reply, that it was because they toasted it without his explanation, expressed or implied; because they were believed to do it with factious motives, intending to madden the people, and calumniate the government.

Many useful reflections will be found among the remaining observations on French politics; and what is said on the pre-eminence of moral obligation in all government is excellent, and almost sublime; but for want of sufficient caution in concluding his remarks, the author approaches (in p. 82) much too near to the doctrine of *the sacred duty of insurrection*. Remark- ing also on the French clergy, he is much too general in his censure; and gives to the whole body the character which belonged to the Parisian Abbés, and a few only of the higher dignitaries; forgetting, or not knowing, that the whole class of *Curés*, or parish-priests, was of as different a character as possible; modest, humble, and inoffensive; not enlightened indeed, but, according to their knowledge, sincere and pious.

When he turns to his own country, Mr. F. touches the difficult and dangerous topic of reform, with prudence and moderation: what he says on some faults may be granted; nor shall we contend for the propriety of making very difficult and subtle doctrines, not clearly expressed in Scripture, an essential of that profession, which is to be the bond of church. But when he says that he would admit all persons into the church who would sincerely assent to these few propositions, "that the Bible contains a divine Revelation; and Jesus, whose history is recorded by the Evangelists, is the Messiah foretold by the Prophets; and that a holy life



life is the great and essential condition of salvation ;" we conceive that he requires by far too little. How can any church stand upon the foundation of Jesus Christ as the head corner-stone, which requires less than his own injunction to " baptize all men in the name of the Father, of the Son, and of the Holy Ghost" ? This command appears to make the Doctrine of the Trinity indispensable.

On tithes Mr. F. has some plain and distinct remarks, of which, as much has lately been falsely clamoured against them, we shall insert a part.

" Much clamour has, at all times, been raised against tythes ; but I, have long thought that clamour to originate in most instances from interested selfishness, factious turbulence, infidel rage, or sectarian bitterness, rather than from the calm and deliberate conviction of their injustice or their impolicy. Tythes are not the exaction of injustice. He who purchases a piece of land subject to tythes, purchases it knowing that the tenth part not only of the existing produce, but of the productive power, of the improved or improvable value, belongs of right to a different proprietor ; and he, consequently, pays so much less for the purchase than he would otherwise pay. With what show of justice can such a purchaser complain of a grievance for which he has, in fact, previously received a recompence ? For, had he purchased the land free from tythes, he would have given a much larger price for it, and proportioned to the value of the impost to which it is subject. Surely that can hardly be esteemed an oppression, which is a voluntary act ; or an injustice which a man sanctions by his own consent.

" It should likewise be considered (for truth, more than any undue partiality to my brethren, compels me to declare it) that the clergy, either from an unwillingness to incur the charge of extortion or of covetousness, or from a desire to live at peace with their parishioners, *seldom* get more than two thirds of their due, according to the rent of the land. He, therefore, who hires land subject to tythes, is usually a great gainer, and is very materially benefited by that measure in which his ignorance finds a source of bitter discontent. For, hiring his land subject to tythes, he has a *deduction from the rent*, which he *would otherwise pay, equal to the full value of the tythes*, when, in fact, he seldom pays any thing like *that value*. If he did not pay the smaller sum in tythe, he would pay the larger sum in rent. Where therefore the clergyman is not griping, penurious, and eager to exact the uttermost farthing, tythes are to the tenant not an intolerable grievance, *but an essential advantage.*" P. 76.

On the mode of reforming abuses this author is correct, it should be done gradually, and never without compensation for the losses of individuals ; but the precipitance and presumption of his mind, appears again in the following sentence : " sinecure places and pensions, &c. are bad in themselves, and ought to be abolished." What then, are past services or exerted talents never to be rewarded without new duties imposed ? Was the

the pension of Johnson an abuse ; or that of Cowper ? Or if any other man of genius be so remunerated for his labours, ought his reward to be abolished ? Be not so precipitate, young man : nor make a law which hereafter may operate against yourself !

— temerè in nosmet legem sancimus iniquam.

That the author is able, we grant ; that he is sincere, we are also persuaded by many characteristics in his writings, as well as by the natural openness and generosity of his age (for we conclude him young, being only A. B. and a Curate) but some degree of diffidence in himself, would give more security from error ; nor should he, after discussing many and various topics of deep and solemn import, promise (*in transitu*) a plan for the relief of the poor, that most intricate and much-agitated subject, alledging it to be “ worthy the attention of Government ;” as if he could answer that it would be found so, or as if he only was capable of overcoming difficulties so real and so arduous.

In point of language, we have little to object to Mr. F. but we must tell him, as we have told many others, that the affected, frenchified, unnecessary word, *isolated* (p. 11) is not English, and we trust never will be. Much the same may be said of *reclamation*, and one or two other words ; but in general his language is pure, and his style vigorous : and when he shall have a little less confidence in himself, his sober readers will place more in him.

ART. XIII. *Additional Remarks on the Topography of Troy, &c. in Answer to Mr. Bryant's last Publication. By J. B. S. Morrill, Esq. 4to. 50 pp. 4s. Cadell and Davies. 1800.*

ART. XIV. *Remarks and Observations on the Plain of Troy, made during an Excursion in June, 1799. By William Francklin, Captain in the Service of the East-India Company, and Author of a Tour in Persia. 4to. 53 pp. 4s. Faulder. 1800.*

WE class these two interesting and agreeable works together, from a supposition that the controversy on the Troad of Homer is drawing to a conclusion, and hoping that Mr. Bryant is at last convinced, that Mr. Morrill and the British Critic were perfectly sincere in their professions of respect to him, however they may dissent from his opinion. If the

the reality of this had been at any time dubious, the publication of Mr. Morrill now before us must convince all who are acquainted with the controversy, that such is the fact: for Mr. M. though he has conducted his defence with much learning, spirit, and ability, has in no one instance departed from the manners of a gentleman, or the liberality of a scholar. A more calm and steady reply we have seldom perused, even from those who have been long practised in the school of controversy; and few but the author himself will feel the necessity of the apology he has made for the levity of youth (p. 5).

To comment upon this work would be to renew the controversy on our part, and to open the wound afresh, which, from our method of treatment, we hope is healing; we shall therefore make only one extract, which is explanatory rather than controversial, and then close the article with some slight remarks.

“ The plain of Bounarbachi, and the ancient courses of the two rivers, which are found there, correspond with the plain of ancient Troy, and the description afforded by the Iliad of the Simois and Xanthus, or Scamander. Here also we find the \* *Thymbrius* mentioned by Homer, and several tombs, which agree in a very extraordinary manner, (considering the number of ages which have intervened,) with all that Homer has said of the tombs of the Grecian and Trojan heroes. Surely these additional corroborating circumstances cannot be entirely passed over; and they outweigh any inference, that can be drawn from the Eyesight which Homer allots to Jupiter. It remained then to fix the situation of Troy, and in this I have followed Mr. Chevalier; not “ blindly,” nor “ implicitly;” but because I thought him right in the situation he assigned to the city; at the same time that I thought he carried the walls on the South and East side too far back. I had said, that Bounarbachi† was set above a short ascent upon a plain; the plain in which the rivers run is below it, on the North and on the West, and the difference of level between these two plains is not considerable. The flat ground behind Bounarbachi is delineated in the view taken from the tomb of Hector, as well as the larger plain below; and the slope between these two plains is also delineated in the view taken from the cold spring of the Scamander, as well as the much higher hill in the right hand of the picture, on the top of which the tombs of Hector and the other Trojan warriors are supposed to be situated. This high hill bounds the upper plain on the South and South-East, and behind it runs the Simois in a deep dell, with high rocky precipices, which cease just to the East of Bounarbachi, and terminate in the slight acclivity above which the village stands, with a level plain behind it, extending to the foot of the hills

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\* Now the Thimbreck. See Chevalier, and the Vindication.

† See Vindication, p. 93, *et seq.*”

that rise on the South. I do not place Troy "*high up beyond*" \* Bounarbachî, but I believe it to have occupied what is now the situation of that village, and to have extended behind, and on each side of it, over great part of the flat table land between the lower plain, and the hills on the South. Part of the City might also have extended along the bank of the Simois on the North, and North-East, into the lower plain; Troy, however, is here *εἰς πεδῶν*, on a plain, which in fact does not terminate but at the high range of hills, on which, I conceive, the Acropolis to have stood. Homer said the city was *τελοθί*, "a great way" from Mount Ida, I agree with him. † Mount Ida, properly so called, rises far behind the hills of Bounarbachî, which I have shewn in what I said about Gargarus. But if Jupiter sat on Ida, and Troy, according to Homer, was *τελοθί* a great way from it, what becomes of the whole argument founded on the immediate vicinity of Gargarus and Lætum? ‡ I had tried in the † Vindication to strengthen my argument by a supposition, that the wall ran along the slope below Bounarbachî, and then above the springs cut across the flat platform, on which it is situated to the foot of the higher hills. I had observed, that in this case, if the Scæan Gate stood above the springs, the wall to the South of the Gate would cross over a level plain from the top of one slope to the bottom of a much higher, that here was probably the *εἰσιπτος*. *Εἶτα μάλιστα ἀμβρατος εἰς πόλιν καὶ ἐπιδρομον ἐπλετο τεῖχος*, *Επιδρομὸς*, is rendered by some lexicographers, *accessu facilis*, *planus*; § which I accounted for by shewing, that according to my plan, the wall which every where else was upon an acclivity, here would be upon a level plain. The whole of this passage was, therefore, misunderstood by Mr. Bryant, or he would not have censured me so severely as he has done in his Observations, page 53 and 54; but it is very difficult sometimes to describe situations by words, and the obscurity and con-

" \* Some Observations, &c. p. 53. The word Bounarbachî signifies the "head of a Stream;" and, therefore, the reader will not imagine the village to be on the top of a hill above a mile from the sources which it takes its name from.

" † Mr. Bryant himself allows that Homer's Ida is properly the same as Gargarus; but in fact in the place quoted, the words are

*τελοθί δ' ἰλὴν  
Ἀξομεν εἰς ὄρεως. Ω 662.*

" We bring wood from the mountain from a considerable distance." The woody parts of the mountain might be at some distance without any just inference as to the distance of the mountain itself.

" ‡ Page 96.

" § Stephanus renders it *expositus τῶν ἐπιδρομαῖς*, *incurfionibus*. I translated it *level*, or *easily accessible*; Mr. Bryant says it means *easily over-run*, or *easily ascended*. But *ἐπὶ* means "*close up to*," as well as "*locally upon*," as I have shewn; (Vindication, p. 95) and in composition, I apprehend, it may be rendered in that sense. *Επιδρομος* may mean *easy to be approached*, as well as "*easy to be ascended*;" and it is in fact so understood by Stephanus."

fusion

fusion of my description, no doubt, misled him. I certainly intended no *evasion* or *duplicity* here, and I hope I have explained my meaning to his satisfaction." P. 17.

In the whole of this reply, Mr. M. has conducted his defence so ably, as to leave little doubt upon our minds, except in regard to the article of Gargarus. We are not quite satisfied upon his original assumption of the hill or mountain he points out, or his position deduced from Lectum; but on this question we do not presume to decide, in opposition to a traveller who has made his observations on the spot. We feel great pleasure in reflecting, that our own country furnishes so many young men of rank and fortune, who employ their leisure in liberal pursuits of this kind; and who are so well qualified to contend for the palm of Literature, with those who have made it the study of their lives.

Captain Francklin's work comes next under our consideration, which is more generally descriptive, and controversial only by accident. He visited the Troad with the curiosity of an officer casually in the neighbourhood, and has described what he saw in a frank, ingenuous manner, suitable to the character of his profession, and not without sufficient intimation of his profiting by the instruction of his earlier years.

We do not wish to compare this little tract with the detail of Chevalier, or the laborious investigation of Morrill; but we read it with a peculiar pleasure, as a lively representation of the scene, and the genuine effusion of a mind alive to classical sensibility, and amply qualified for judgment and observation. As a proof of this, we adduce a passage containing his remarks upon Thymbra.

"Whilst traversing the heights of the valley of Thymbra, our attention was naturally called to reflect on the ground we trod, as bearing the same appellation at this hour, by which it was known to Homer, and though I have learned since my return, that the existence of Troy itself is denied, I had at the moment no doubt upon my mind, but that as the name of Thimbreck and its position proved the geography of the Iliad to be just, it was an equal proof that Troy occupied the site allotted to it by the Poet. The rivers *Æsopus*, *Rhodus*, and *Granicus*, retained the names assigned to them by Homer, as long as they were mentioned by ancient geographers, and the towns of *Abydus*, *Percotè*, and *Zelcia*, are marked as distinctly in the march of Alexander, as in the page of the Iliad; could Homer be true in all the subordinate geography, and maintain a falsehood in regard to the capital alone? but there are no ruins, *etiam perire ruinae*; this in the first place is a fact that I am not convinced of, and of which I shall treat hereafter, and in the next, ruins are not necessary to prove the existence of any place. There are no ruins of the Ilium of Strabo, and yet his testimony with that of the Macedonians, Romans, Fimbria, Julius,

lius, and Augustus, is sufficient to prove that this Ilium as certainly existed as Rome itself, and if all the places round Troy continued to exist in the position Homer assigned to them, how could it be supposed that Troy was the only fiction? the continuance of the very name of Thimbrek is no more extraordinary than that of Mitilyn, Smyrna, Erekli, Stanchio, and a thousand others, which are still in being, corrupted indeed by time and the change of language, but still in being, and though we should build little upon the ruins found there to carry up its antiquity to the age of the Trojan war, they at least prove what is demanded for Troy itself, that there was a town in this spot, and Strabo has placed the temple of the Thymbrean Apollo where Homer places Thymbra." P. 7.

We cannot help noticing in this passage an acuteness of observation, in recurring to the other ruined cities in the neighbourhood of Troy, and a felicity in applying the example of the second Ilium, of which no ruins remain any more than of its prototype. Too much stress has been laid upon the want of ruins on the site of ancient Troy, and upon the quotation from Lucan, "*etiam periere ruinæ.*" If it were necessary to produce ruins to identify the existence of all the cities mentioned in history, half the antiquities of Europe might be annulled; and if Lucan made the assertion, he must have made it without visiting the country himself. Ruins have been seen both by Morritt and Francklin, if Bounarbachi is the site of Troy; and that is a fact which perhaps will be determined ere long, by the enquiries which it is said are now going forward on the spot.

On this head likewise, we feel ourselves obliged to the present author for his observation on the nature of the ground (p. 21) where he compares the city to a Pettah, and the citadel to an Indian fortress: for though there is no proof in this, there is great probability; and certainly, as he remarks, the description of the poet requires that the city itself should be on a plain, and that there should be also a high part on a precipice, and entitled to the epithet of *νεμωδον*, or windy.

Another point, upon which former travellers have not been so express, is his remarks upon the barrows in the country, and particularly that of *Æsyetes*.

" This tomb we had kept in view, during the whole of our tour, it had been to us a guide, an indelible land mark in ascertaining the different positions in the Troad.\* It is visible from Gargarus, from the Rhœtean

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\* " \* The same observation may apply to the island of *Tenedos*, which is equally conspicuous from *Troy* and its environs.



Rhoetean and Sigæan promontories, from Thymbrek, and Bunarbasli, and has a view itself over the whole plain, as well towards the Hellespont, as the Ægean sea, and is in fact the very point where a picket would now be placed, if it were necessary to give a signal to the city of what was passing on the plain. Strabo, p. 599, mentions that the barrow allotted to Æsyetes lay on the road leading to Alexandria Troas, which accords with the observation of all our modern travellers, but he has a measure of five stadia, which it is difficult to ascertain: it rises however out of the plain, like a truncated cone, and is more peculiarly adapted to the circumstances required, than any other barrow in the whole country." P. 38.

Finally, we recommend to all travellers who may hereafter visit the Troad, to pursue those enquiries which this author, with much modesty, confesses he has not sufficiently explored. He does not vouch for the particular accuracy of his own topography, nor depreciate that of his predecessors, but recommends an actual survey, which we understand there is reason to expect. He wishes likewise for a winter view of the country, when the two rivers would be more visible, and more discoverable in their native character; and he observes, with considerable attention, that the difference of heat in the springs, at the source of the Scamander, rests at present only on the report of the inhabitants.

How far the resolution of these doubts may affect the main question, must be left to future discussion; but it is Captain Francklin's opinion, that whatever contrariety of sentiment there may be on particular points, the general face of the country is so perfectly in harmony with the descriptions of the poet, that nothing can invalidate the deductions of Chevalier, or his assumption of the western stream for the Scamander. Captain F. differs both from Chevalier and Morrill about the point of junction; and his discovery of a bridge, which at present has no use, but which must formerly have covered a stream, is a strong argument in his favour. For his description of this channel, and his manner of tracing it, with a variety of other particulars, delivered in an easy style and lively manner, we refer the reader to the work itself; and we shall add, for his information, that the writer is son of the late Dr.

" Est in conspectu *Tenedos*, notissima fama

" Insula, dives opum, Priami dum regna manebant."

VIRG. *Æneid*, Lib. II.

" It has, however, in one respect survived the kingdom of Priam, and at the present day, produces some of the best wine in the Archipelago."

Francklin,



Francklin, the translator of Sophocles, and Greek Professor in the University of Cambridge; and that he is the author of a Tour in Persia\*, and the History of Delhi, from the invasion of Nadir Shah to the present time. An officer, who has employed the first leisure which his profession allowed, in a residence at Shiraz, in order to acquire a knowledge of the language and the country; and the second, in offering his services to his own country in the Turkish army, must be allowed some merit both in a literary and military capacity; and, if it were in our power to contribute to his estimation either way, by the commendation we have bestowed upon the work before us, we should esteem it as one of the most pleasing occurrences in the exercise of our office.

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ART. XV. *A modest Apology for the Roman Catholics of Great Britain: addressed to all moderate Protestants; particularly to the Members of both Houses of Parliament.* 8vo. 286 pp. 7s. Faulder. 1800.

**I**F this were the Apology of real Roman Catholics, it would appear that another Reformation had tacitly taken place, and that their Creed was become almost Protestant. They who could sincerely and *ex animo* subscribe to the doctrines of this book, ought not certainly to be considered as the same description of persons against whom our statutes have been framed. With sincere and lively satisfaction should we hail so important a change, and anticipate the time, when, rejecting all the corrupt additions of men, they would adhere with us to the Gospel itself; and confess no articles of Faith but such as Christ and his Apostles had promulgated. We fear, however, that this is rather the work of some latitudinarian, who holds all tenets very loosely, than of any one whom the British Catholics would depute to deliver their sentiments. Certain is it, that he differs very widely from Mr. John Milner; and, in considering of further relief to be given to the professors of that religion, it becomes very essential to enquire whether the majority adhere to the Apologist, or to the Histo-

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\* This Tour gave the first account we had, after many years of silence, concerning the present state of Persia, and the miseries it has suffered under the repeated depredations of successive tyrants and usurpers, from the death of Nadir Shah,

rian of Winchester\*. The author of the Apology indeed considers the British Catholics as a peculiar description of men, differing essentially from those of a similar denomination in other countries: but this distinction it will surely be difficult for him to establish, unless he can prevail upon his brethren to subscribe to the doctrines which he has published for them. His declaration, however, is express.

“ But are British Catholics, then, to be considered as a distinct denomination from the rest? and are their belief and practice different from the belief and practice of those who, in other countries, bear the same name? With a proper distinction, I make no hesitation to answer both questions in the affirmative. The Catholics of Great Britain have the same general Creed with the Catholics of other nations; they believe from the same motives of credibility; they admit the same terms of communion; but in the particular application of all these, and more especially in the application and explanation of *their remote consequences, the British Catholics differ, and have always differed, from all other Catholics.*” P. 11.

After a few preliminary observations, of which those now cited form a part, the author proposes to divide his work into three sections. In the first, he undertakes to consider those articles of faith in which the Catholics are agreed with all Protestants. 2. Those in which they agree, or nearly coincide, with some Protestant communion or other. 3. He promises “fairly and candidly to sum up all the tenets that are peculiar to Catholics”; and this, as determining the sense in which he conceives the British Catholic to hold them, and containing his apology for them, forms the largest and most important part of his book. To the reader who wishes to keep this distribution in view, and to follow the author in the path he has so distinctly pointed out, some inconvenience may arise from the total omission of any mark to point out the commencement of the third section. The first has a distinct head and title at p. 17; the second, at page 30. The third begins in fact at page 39, as an attentive reader will perceive; but if he expects it to be announced and declared, as the two others are, he will be dis-

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\* The Apologist does not scruple directly to condemn the historian. “If,” says he, “a recent respectable writer (Dr. Sturges) had contented himself with repelling the odious accusations, and animadverting on the injurious reflections of the *Historian of Winchester*, the Roman Catholics would have had no cause of complaint: many of them would have been well pleased; and *none of them, I believe, would have justified the conduct of his antagonist.*” P. ix.

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appointed. This, though of no primary moment, is a foolish piece of carelessness.

On the two first of these divisions the author lays but little stress, nor is it necessary for us to advert more particularly to them. Those doctrines in which the Roman Catholics agree with all or any Protestants, cannot require a specific apology in the eyes of Protestants. Let us observe only, that here, as well as in other parts, the author seems to betray the slenderness of his own belief. The doctrine of the Holy Trinity in particular appears to be in no high favour with him. Section the first concludes with these remarkable words: "Transubstantiation itself, as I understand it, seems a *gnat* compared to the *camel* of a Trinity\*."

The author begins his account of the differences between Catholics and Protestants, with the great preliminary question, **WHAT IS THE RULE OF FAITH?** Here he endeavours, but in vain, to persuade us, that all the dispute between the Romanists and us, concerning Scripture and tradition, is a mere *contest of words*.

"The Protestant," he says, "still contending for Scripture alone as the only rule, yet acknowledged that the authority of primitive and universal tradition was necessary to prove the authenticity of that rule. Scripture, says Sillingfleet, is owned to be *our* rule, and universal tradition the evidence on which we receive the books." P. 41.

But does this mark any coincidence? Because the Scriptures, like all other writings, must be proved genuine by external circumstances, or by tradition, does it therefore follow that we are to take *doctrines* also on tradition? The Scriptures are proved to be genuine, therefore we receive the doctrines they contain; but no other book or report of man can be proved to be of similar authority, therefore we receive no *doctrines* but from them. This is surely clear.

When we come to the next questions, **WHO IS THE JUDGE OF RELIGIOUS CONTROVERSIES?** and **IS THE CHURCH AN INFALLIBLE JUDGE?** The author shows much ingenuity in stating and balancing the opposite opinions of Romanists and Protestants. But as to the idea of vesting the church's infallibility in the Pope, he rejects it as positively as any Protestant can reject it.

\* In a subsequent passage, speaking of the proofs from Scripture, he says, "in my humble opinion, the Arians brought more plausible arguments from that repository than the Athanasians." P. 47. Can this be a fit witness of the faith of Catholics?

" The opinion of those, which was once a pretty common one, who lodge infallibility in the Bishop of Rome. On what is it grounded? On two or three texts of Scripture, which have been differently explained in all ages from the commencement of Christianity! What new infallible empire, then, will assure us, that those explanations are certainly false, and that those of the sticklers for Papal Infallibility are certainly true? *Quis dabit bult sepi sepi?* Besides, if, according to the original proposition, a perpetual, visible, infallible Judge, be necessary for the decision of religious controversies, it is impossible that the Pope can be that judge. It often happens that there is no Pope, for a considerable space of time; and it has not unfrequently happened that there were two, once three Popes at a time; each of whom claimed the prerogatives of St. Peter's lawful successor; and had a party of abettors in the Catholic world. Were they all infallible judges? Or which of them was the *one* infallible Judge? In truth, Papal Infallibility is as absurd in itself as pernicious in its consequences; the spurious child of Artogance and Ignorance, fostered by Credulity, and matured by servile Adulation." P. 59.

This will readily be granted by the Protestant;—but will any denomination of Roman Catholics make the same declaration? If so, they cease to be *Roman*. The decision of controversies, by some acknowledged authority or other, the Apologist thus considers.

" On the whole then, religious controversies, as well as legal controversies, must, it should seem, be ultimately decided by some living Tribunal (for neither Law nor Scripture expounds itself) and the decisions of both these Tribunals must be acquiesced in and obeyed, by those who acknowledge their respective jurisdictions; although neither the one nor the other be absolutely infallible in its decisions. As a Briton then is obliged to pay obedience to a decision of law made in a British Tribunal, of which he acknowledges the competency, so is a Roman Catholic obliged to pay obedience to decisions made by such Tribunals as he believes to be competent; whether he deem them infallible or not." P. 68.

But here again, we apprehend, he states a doctrine of his own, not one to which the assent of his brethren could be obtained. The whole subject he thus concludes.

" But whatever opinion may be entertained about the Church's Infallibility, or wherever it be supposed to lodge, it is generally allowed, even by Roman Catholics,—that the Church cannot coin new Articles of Faith, nor abrogate any of those which were taught by Christ,—that she cannot dispense with any divine, natural, or positive law,—that she has no temporal or civil jurisdiction,—that all her power and privileges are of a spiritual nature,—and that when she meddles with any thing that is not spiritual, she *exorbrates* from her proper sphere, and *quoad hoc* ceases to be infallible.—With these restrictions and limitations, Infallibility," he adds, " cannot, I think, be considered as a dangerous doctrine." P. 72.

We next come to the great question of the Power and SUPREMACY of the Pope, respecting which the author undertakes to show, that the Pope's *Primacy*, as he then chooses to call it, "rightly understood, and such as it is at present generally held, not only by the Catholics of Great Britain, but by those of most other countries, has nothing in it dangerous to any state or government; nothing that can authorize the proscription of those who hold it; nothing that should *defranchise* them from the right of denizens."

He adds,—"*I say, such as it is at present generally held, for it must be confessed, I think, by the most zealous Papist, that it was once a dangerous, a most dangerous tenet.*" P. 75.

With respect to the degree of supremacy conceded to the Pope, this author contends, that the Declaration of the Liberties of the Gallican Church (which he gives in his Appendix, No 1.) is adopted by "almost all other Roman Catholic nations, and particularly by the great bulk of British Catholics;" (p. 125) and, consequently, that no suspicion ought to subsist of their conceding too much authority to the Popes. The oath of strict fealty, fidelity, and subjection, to the Pope, which every Roman Catholic Bishop takes at his consecration, and which stands publicly and by authority in the Roman Pontifical, is a grievous obstacle to this idea of the general rejection of the Papal domination; but this, the author ventures to say, "was not urged by the late Pope, in the latter consecration of Irish Bishops; and will most probably be at length withdrawn from the Ordinal, in the same clandestine manner it appears to have crept into it." P. 129. This conjecture of reformation is very little calculated to satisfy the minds of Protestant powers; and as long as the oath, standing in the Ordinal, can be enforced, it is *not probable* that it should be withdrawn. The Apologist says, however, finally of this oath,

"*Transcat cum cæteris erroribus!* May it rest in peace, and may its manes never more disturb the peace of the Christian world! If the Legislature of Great Britain think it dangerous to the British Constitution, let them proscribe it *in 1810*; and I will venture to say, that no Pope will in future be daring enough to enforce; no British Catholic will have the temerity to defend; no British Roman Catholic Bishop will agree to take it." P. 131.

But what will be done with all those who have already taken it, we are not informed. A no less formidable difficulty arises respecting the Popish tenet, *that faith is not to be kept with Heretics*. That this doctrine was formerly taught, and practised by Canonists, Divines, and Popes, this writer does not attempt to deny: but to this he adheres, that the British Catholics have

have more than once, in a body, rejected and renounced it; and he demands, not unfairly, for them, that they should be believed on that renunciation.

Having concluded this part of his argument, the author makes the following reflection :

“ If/then I had to deal only with BLACKSTONES and THURLOWS, and other such characters, I might here surcease from my task of an Apologist. I might say: “ The only plausible objection that has been made against restoring to British Catholics the common rights of Britons, having been shown (as I trust it has been shown) to be in the eyes of reason a frivolous objection; an objection founded on the false supposition, that the Pope’s Spiritual Supremacy, as understood and held by the British Catholics, is inimical to, and incompatible with, the principles of the *British Constitution* and *British Government*: it follows, that the exclusion of the British Catholics from the native rights and privileges of their fellow-countrymen, is neither *liberal* nor *Christian*, nor even *political*, in whatsoever sense the last term may be taken: and that a complete repeal of the penal laws still in force against Popery, is loudly claimed by *Reason*, *Religion*, and common *Justice*!” P. 135.

They, however, who may peruse our remarks on this pretended proof, will perceive that though the author, *for his own part*, has very liberally given up obnoxious doctrines, he has by no means satisfied his readers, that his brethren are equally reformed. The remainder of his book is employed on those differences in point of doctrine, which cannot be esteemed *politically* dangerous, except indirectly; namely, from their influence on the moral conduct of Catholics with those they deem heretics; from being injurious to the interests of religion as the great bond of society, and tainted with superstition, or even idolatry. The first doctrine of this kind which he notices is the tenet, *that there is no salvation out of the Catholic Church*. This he rejects, in the clearest and most unequivocal manner, and consequently as far as the voice of one individual can go, removes that reproach. The remaining differences are thus enumerated by himself: *The Number and Nature of the Christian Sacraments—Grace—Good Works—Works of Supererogation—Invocation of Saints—Veneration of Images and Relics—Purgatory—And Prayer for the Dead—Clerical Celibacy—Religious Orders—Pilgrimages—Consecration of Churches, Bells, Crucifixes, &c. &c.* p. 144.

On some of these topics his remarks are very concise, on most they are acute and candid; and here, and in every part of his book, he shows himself to be extremely well versed in ecclesiastical history, the progress of controversies, &c. The conclusion of the work undertakes to prove, “ that the British Catholics



Catholics are as faithful and loyal subjects, and have been so since the Revolution, and more particularly since the accession of the House of Hanover to the Throne of Britain, as their Protestant Brethren." P. 222. In this historical deduction, the principal features are, of necessity, the two great Rebellions of 1715 and 1745, the criminality of which he positively denies to be attached in any great degree to the Papists. He concludes by praying, on these grounds, a total repeal of the disqualifying statutes which still remain.

The subject of this work is very important; and we have thought it necessary to pay a careful attention to it. Whether a certain part of our fellow-subjects shall continue to be excluded from many benefits of our Constitution, is a question not lightly to be dismissed, or lightly handled. Let it be remembered, however, that the penal statutes against Papists were in their origin defensive, they were found necessary to protect the Protestant Church and Government from the incessant attacks of internal enemies. That there are yet Roman Catholics remaining, as bigotted and as violent against every Protestant institution, as any who have ever lived, we have many reasons to believe; and till we can be assured that the number of these is very inconsiderable, we must not surely be too hasty in removing the safeguards of the Law. If the *very liberal* Apologist can make it clear to the legislature that he speaks the general sentiments of his own communion; that he is not considered by them as a false Brother, who concedes what he ought not to concede, and misrepresents their doctrines in many essential points; if he be not regarded as one who would relinquish even what Protestants hold, of the inspiration of Scripture, and many other primary articles, rather than offend the *rationalists* of the present day; then must his book have real weight. For our own parts, since we have always regarded the Roman Church as a very corrupt Christianity, as a communion to be avoided, because of the false and pernicious additions, made by the Popes and their adherents, to the religion of the Gospel, we must confess, that if the Catholics have at length rejected what our ancestors rejected long ago, and cut off what we consider as abominations, they must in fact have become very nearly Protestants. If this be the case, *Babylon indeed is fallen*; and *the old man at Rome*, though nominally restored, is in the most effectual manner dethroned. His British subjects at least have rebelled, if the Apologist is to be believed. All, however, that can with certainty be deduced from the *Modest Apology* is, that there is *one man*, calling himself a Roman Catholic, who thinks so lightly of the Pope, that Rome has nothing to expect, nor the British government



government any thing to fear, from his attachment in that quarter. Should his book be acknowledged, avowed, and brought forward as a plea fully adopted by the British Catholics, the question will then assume a new shape. But an anonymous declaration, espoused by nobody, cannot be expected to have much public operation. Of what weight will it be, if the real author is, as we have heard asserted, Dr. Geddes?

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**ART. XVI.** *A Determination of the average Depression of the Price of Wheat in War, below that of the preceding Peace; and of its Readvance in the following; according to its yearly Rates, from the Revolution to the End of the last Peace. With Remarks on their greater Variations in that entire Period. By J. Brand, Cl. M. A. &c. &c. 8vo. 102 pp. 2s. Rivingtons. 1800.*

**T**HE tract here announced is of no common importance. It is of temporary, but not of transient use: not merely a political speculation, applicable to the circumstances of the moment; but a scientific document, for the economist and political arithmetician of all times. The demagogue, who expects his own elevation from some convulsion of society, is always on the watch to impute to those that govern the calamities of all kinds that happen to befall the state. His art, from the sufferings of the lower orders, excites resentment and rage, making them the ready instruments of his insidious designs. War, he cries, produces scarcity, and war is the fault of our governors (though perhaps it is not) therefore scarcity and dearness of provisions are to be avenged on them. War, however, whatever may be its evils, has (in our insular situation, where no contending armies come to forage on our lands) not only no tendency to raise the price of corn, but the directly opposite tendency to lower it. The very desirable nature of peace and plenty, has led them to be generally united in popular language; yet that peace has no power to produce plenty, will be seen beyond a doubt by inspecting the tables here published, in which the price of corn is regularly seen to rise in peaceful times.

That war does not tend to raise the price of corn in this country, is shown in this pamphlet in two ways. First, by general arguments. Secondly, by actual demonstration; from a complete exhibition and examination of the yearly prices, from the Revolution to the breaking out of the present war. The general arguments are thus stated by Mr. Brand.

“ The

" The general allegations, on which I conceive it will be attempted to show, that war raises the price of provisions, and principally corn, are the following. " It always is attended with a train of new taxes, which although they be not primarily laid upon corn, yet circuitously raise the market; for if the tax be laid on leather, tea, sugar, or any other article of his consumption, the farmer must sell his corn for so much more to the shoe-maker, the grocer, or other vender of the newly taxed article. War besides, by diminishing the number of the cultivators of the land, must diminish the quantity of its product, and enhance its prices: whereas in peace, the capital of the farmer annually increasing, new lands are yearly cultivated, old ones improved, and the quantity of corn raised greatly augmented. And lastly, the demand for the army and navy is great, and must produce an effect on the rate of the market proportionally great."

" On the contrary, it is to be urged, that this circuitous effect of taxes, if not absolutely an ideal allegation, can be in amount very little. If the consumption of the newly taxed commodities be not diminished, an effect which very seldom takes place, in proportion to the augmentation of their prices, and frequently not at all, the whole body of the consumers will have so much the less to expend for all other articles jointly; the prices of which must be reduced, or part of them remain unsold: a point fully confirmed by the experience of the first 56 years following the revolution. A part of our soldiers and land-men for the navy are taken from the cultivation of the land, but a greater number is taken from cities and great towns, in proportion to their population. As the former are the producers, so the latter are the consumers of corn: the inhabitants of the villages are estimated to be in number double to those in the cities and great towns\*. Now if all so taken had been employed in foreign countries and subsisted on their products, and if it should be gratuitously allowed, that the product of corn would be diminished in the proportion of the hands employed in cultivation; yet the demand of the people remaining in their dwellings, will decrease with the number of non-productive consumers, that is, in a greater proportion. Therefore, if all our soldiers and sailors had been employed on foreign services, and subsisted on foreign product, there would be a great fall of the price of bread-corn. But a great part of them have actually been during the war so employed in the East and West Indies, our garrisons, on the continent, and in Ireland. To these are to be added, the ordinary and able seamen of the navy on many foreign stations; who having been sea-faring men before, were chiefly subsisted by the corn of this island, and are now chiefly supported by that of other countries: and there remains another considerable article to be brought to account, the supply of that part of the whole body of officers, which may be taken as permanently absent; and who were before consumers, not producers of corn. Thus on the aggregate it appears, if the quantity of corn raised be taken to be a little diminished, the demand for it is reduced in a much greater ratio.

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\* " Price, Rev. Payments, v. ii, p. 178."

" And

And in what is already said, the answer to the last reason alledged to show that war must raise the price of corn, is in a great measure anticipated. Our land and sea-forces are greatly increased in war; and the augmentation, it is certain, is partly supplied by corn purchased by public contract; but in peace those men had intirely been fed by corn purchased by themselves of the farmers, or by private contract by millers and merchants; and, if a small diminution of the product be admitted, the diminution of the purchases will counter-balance it. Besides, the corn being purchased by great contractors to supply government, they will procure it cheaper than the consumer, who buys his wheat of the farmer, or even than the merchant in extensive business; which tends to keep the market lower.

"There remains to be considered only a single allegation brought to show that war raises the price of corn. It is contended "that war, by diminishing or suspending the increase of the productive capital of the farmer, prevents his being able to break up and cultivate new lands, or improve the cultivation of old ones." But this may be produced as an instance to show how speciously a position in its general terms may appear, which is totally contrary to fact. If war diminishes the capital of the farmers, it must affect equally those who reside near waste lands proper for inclosure, and those who do not. If the former so abound in capital, that the number of those who can enter on the expensive operation of breaking up waste lands be, in war, increased beyond any example of a former term of peace, the latter have the ability of pursuing other improvements increased by the same proportion. It appears, on the best authority, that the number of the bills of inclosure in the latter half or five years of the last peace, exceeded that of the former, in the proportion of 17 to 10: now the number of these bills in that last term of five years was 173, and the annual average 34\*; but in the first four years of war, or to the end of 1796, 283, and the yearly average 70†: these improvements in the last peace had exceeded all former precedents; but in war the farmers were able to command a capital sufficient to execute more than twice as much: and they who had occasion for money for improvements of another kind, in like manner either had it, or were able to acquire it with equal facility. War therefore had not, until the end of the year 1796, retarded the celerity with which improvements in agriculture were going on at the end of the peace: it was, in fact, from that term, greatly accelerated." P. 3.

From these arguments the author proceeds to proofs, and giving a complete table of the annual price of wheat for 106 years, which are divided into several successive terms of war

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\* Estimate, Chalmers, 1794, p. 275. Bills for Inclosure and Draining, &c. the total of the last five years was 179. The inclosing bills of the period were 173.

† Report of the Secret Committee of the House of Lords, Appendix, No. 44, p. 245."

and peace, it appears on the whole, that in every term of peace, the rate of price has exceeded that of the preceding war, by more than 5 per cent. On the tables thus framed, the author makes the following reflections :

“ Those who loudly contend that war raises the price of corn, must at the same time admit, that the two different states of peace and war, have different but permanent and natural effects on the rates of the market: and what those effects are they cannot deny to be demonstrated by the rates themselves; nor that an average of 106 years is on a scale extensive enough to exclude the effects of the accidents of seasons. Or, in other words, that the number of years of great abundance and of great scarcity shall be found therein, in the same proportion to each other, which from natural causes unknown to us permanently obtains. And that therefore the above table exhibits to us what is the true nature of the effect of each state, and its measure, indefinitely near the truth.” P. 18.

It appears however in the table, that there was one term of peace out of five, that of 1713 to 1739, in which the average price of corn fell a trifle below that of the preceding war; and one of war, out of five also, in which the average was higher than in the preceding peace. These anomalies are considered at large, and accounted for in the sixth section. In the latter sections the author goes very deeply into the effects of the increase of gold and coin on the prices of all commodities; and the nature of the increase which has actually taken place in Europe during a century past. The general conclusion of the tract is this :

“ From what is stated the conclusion is, that the effect of war is to reduce the price of wheat; and it is probable, by parity of reason, that of all the prime necessaries of life which are not directly taxed. And that the prices of wheat have exhibited in the time of no war any appearance of being affected by the circuitous effect of any taxes it has brought upon us\*. And it will hardly be alledged that there is any thing in the nature or circumstances of the present war, so far differing from all preceding wars since the abdication, as to render its effect diametrically opposite to all such, or make it tend to advance prices. The true causes of the melancholy state of the market are a deficiency of the product of last year, joined perhaps to some others; among which must be reckoned that spirit of speculation, seasons favourable to its effects never fail to excite. Whether its system has not received great improvements, its combinations become more extensive,

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“ \* Our taxes increased rapidly in the first century after the revolution; the price of wheat fell in the same manner; this indicates that taxes imposed in war, have no effect on it in the following peace. (See Note A.”

and

and its spirit more keen, are inquiries not purposed to be entered upon." P. 67.

The skill and accuracy of this author in such investigations and calculations, are too well known to require any particular eulogium in the present instance. They who are able to follow him in his proofs, will see the justness of them. They who chöse to declaim in general terms on the effects of war, will please to recollect, that when they accuse it of *raising the price of Corn*, they talk WITH THE FACT DIRECTLY AGAINST THEM\*.

## BRITISH CATALOGUE.

## POETRY.

ART. 17. *Poems on various Occasions; with Translations from Authors in different Languages. Dedicated, by Permission, to his Royal Highness Prince William of Gloucester. By the Rev. W. Collier, Senior Fellow of Trinity College, Cambridge. In Two Volumes. Crown 8vo. 12s. Cadell and Davies. 1800.*

The habit of expressing his thoughts in some kind of verse, has evidently been long formed by Mr. Collier. We should have expected therefore that when he closed his Dedication with verses, he would at least have treated his patron with new lines; whereas, we find them, with only one or two verbal differences, in the 192nd page, and forming part of an address on a Lady's Birth-day, written six years ago. The verses are in general marked by a date at the end; by which it appears, that many of them have been written forty years. The first volume contains original Poems; the second consists of Translations. Of the former, we shall select a short specimen.

\* This remark is the more important, because even within the City of London the truth does not appear to be understood; the Committee appointed by the Corporation of London to enquire into the rise of provision, having been openly censured *in court*, for suppressing in their report all mention of the war, *which was asserted to be the leading cause of it*.

## " SONNET.

Life is a warfare, where, 'mid pride and fear,  
 Contending passions agitate the heart;  
 Now Rage at random throws his hasty spear,  
 And now Suspicion aims her secret dart;  
 Calm 'mid the tumult of these wide alarms,  
 Truth rears the bulwark of her steadfast shield;  
 Hush'd in a moment is the din of arms,  
 And Peace in triumph reasserts the field.

The water thus, when in the vase inclos'd,  
 With hand unsteady to the light expos'd,  
 Scatters around in-broken gleams the rays,  
 'Till by repose the balance it resumes,  
 Then while the surface the fix'd beam illumines,  
 The sun in perfect form its orb displays."

Mediocrity is the general character of Mr. Collier's Poems; below it they sometimes fall, but they never gain a higher elevation. A few among them should certainly have been omitted, for stronger reasons than any which respect the composition. Some circumstances relative to the publication might have made us rather unwilling to express this opinion, had not the author so strongly disclaimed all desire of fame or praise. Mr. C. appears occasionally as a poet in Italian, as well as in English (see pp. 162 and 178, vol. i.) and with equal success. There are two errata in as many lines of Greek, in the title-page; ποδυτροπον for πολυτροπον; and Ποικίλον, with a capital letter, for ποικίλον.

ART. 18. *Peter and Æsop, a St. Giles's Eclogue.* 4to. 2s. 6d.  
 Murray and Highley. 1800.

This consistent gentleman, thinking the two poets wrong for abusing each other, takes the only way he could devise for being more certainly wrong, by abusing them both. He who can place them at all on a level as writers, must have about as much skill in poetry as this Eclogue exhibits; and he who cannot distinguish between the justice that chastises a delinquent, and the malice that slanders merit, might as well not give his opinions to the public. Some Lawyer is violently attacked under the name of Scurra, probably as a further proof that the author dislikes abuse. His verses are neither good enough nor bad enough to quote.

ART. 19. *Britannia's Tears, a Vision.* By A. Peterkin. 4to. 17 pp.  
 1s. Hurst, &c. 1800.

Mr. Peterkin has a peculiar attachment to hard words. He begins with "tenebrious", and, in the compass of twelve small pages, contrives to introduce "Nepenthean" (wrongly accented) "circumambient"—"evulse"—"predators"—"mosbific"—"self-adoptive"—"remerarious"—"illepid"—"contritious"—and many others of great, if not equal, note. Britannia weeps because of the war; but, having shed her tears, she says,

" —This

“ —This I ow'd the shades who climb yon skies;  
 The debt discharg'd I am myself again.  
 Since Manufactures thrive, and Trade excels,  
 Since Commerce to my shores directs her fleets;  
 Since Vigilance e'en embryo treason quells,  
 And wealth and grandeur grace my splendid streets.

Since my unconquer'd navy still retains  
 The Ocean's sov'reignty, no more I'll fight;  
 But on that bounteous POWER who ever reigns,  
 For SAFETY, HAPPINESS, and PEACE rely.”

This is pious and praiseworthy. But by what rule of pronunciation Mr. P. makes *bowels* rhyme to *rolls*, in p. 5, it is not easy to guess. The case of poor Vesuvius is indeed hard:

“ Conflictive elements evulse his *bowels*.”

This must be pronounced *bowls*, with the long sound of O.

ART. 20. *The last dying Words of the Eighteenth Century, a Pindaric Ode. Giving a humorous and chronological Detail of all the remarkable Events, Fashions, Characters, &c. &c. &c. in that Period. By Andrew Merry, Esq. 8vo. 50 pp. with a Frontispiece. 1s. 6d. Lee, 77, Fleet-Street. 1800.*

The frontispiece has some humour, and exhibits the contrast between ancient and modern fashions. It is therefore the best part of the publication; which, except a few whimsical rhymes, has little to amuse a purchaser. Thus, of the French, the author says,

“ It seems as if they did  
 Both minister and sermon hate;  
 For they of these got rid,  
 And chapels did exterminate.”

## DRAMATIC.

ART. 21. *The Egyptian Festival, an Opera, in Three Acts: as performed at the Theatre Royal, Drury-Lane. Written by Andrew Franklins 8vo. 54 pp. 2s. Ridgway. 1800.*

This author pleads hard for allowances to be made, for the disadvantages of writing under the controul of the musician and the machinist. We admit the plea to have some validity, and will allow the full benefit of it to him, if he will promise to write an original comedy possessing probability of plot, consistency of character, humour without buffoonery, and other good qualities which are now almost forgotten. As a musical and pantomimical piece, the present sketch undoubtedly has merit.

ART.



ART. 22. *Macbeth: a Tragedy. Written by William Shakspeare. With Notes and Emendations, by Harry Rowe, Trumpet-Major to the High-Sheriffs of Yorkshire, and Master of a Puppet-show.* 8vo. 112 pp. 2s. 6d. Vernor and Hood. 1799.

Whether Mr. Rowe be the real commentator in this edition of *Macbeth*, or whether some anonymous wag has made free with his name, not having the honour of the gentleman's acquaintance, we cannot presume to judge. His style of commenting is, in general, that of altering the text of the author, according to his ideas of what would be better or more intelligible, which, with submission to some great authorities among editors of the Classics, is the worst mode imaginable. On the puzzling word *aroint thee*, Mr. R. has, however, made a plausible conjecture. It seems that the *rowen-tree* (a northern appellation for the mountain ash) has been supposed to be particularly pernicious to witches; which he proves by a passage from a Scotch ballad,

Crying that witches have no power,  
Where there is *rowen-tree* wood.

He proposes therefore to read,

*A rowen-tree, witch! the rump-fed ronyon cries.*

Thus, we presume, as the witch has just said "give me—", the sailor's wife replies, "give thee a *rowen-tree*!" Give thee that which is most pernicious to thy species. His remarks on *rump-fed* are certainly right; it means only *fat-rumped*. The remarks of the annotator, such as they are, amount to no great number.

ART. 23. *The Farmer, in Two Acts. Performed at the Theatre Royal in Covent-Garden. By John O'Keefe, Esq.* 8vo. 1s. Longman and Rees. 1800.

We are surprised to see *the Farmer*, as now first published. Its character has long been known. We shall not therefore expatiate upon it.

ART. 24. *The Tournament, a Tragedy; imitated from the celebrated German Drama, entitled Agnes Bernauer, which was written by a Nobleman of high Rank, and founded on a Fact that occurred in Bavaria, about the Year 1435. By Mariana Starke, Author of the Widows of Malabar, of Letters from Italy between the Years 1792 and 1798.* 8vo. 2s. Phillips. 1800.

Blank verse of no very inferior construction forms the dialogue of this Tragedy, which, with some attention, might have been fitted for the English stage. The abrupt and violent transitions of the German drama are very prevalent in it, nor is there any attempt at skilful discrimination of character; but Agnes is a beautiful picture of consummate excellence, and we feel interested in her fate, amidst all her rapid and wonderful changes of situation.

ART.

ART. 25. *The Orphans; or, Generous Lovers.* 'An Opera, in Three Acts. Published for the Benefit of the Widows and Orphans of the Soldiers who fell in Holland. By Henry Shepherd, Esq. Captain in the 49th Regiment. 8vo. 94 pp. 3s. Egerton. 1800.

The changes of fortune, in this little drama, are somewhat sudden and surprising; and the language, in the serious parts, approaches frequently too near to verse, without being so. Yet it is by no means void of merit. Some features in the character of Williams are touched with skill, and a few of the songs are written with poetical taste.

The author is not equally intelligible in his Preface. Speaking of the imitations of Metastasio, he says, "I have endeavoured to bring the celebrated Italian dramatist down from courts, and camps, and palaces, to the humbler walks of private life. I have *imped* the buskined step without the accompaniment of the bloody dagger or poisoned bowl; and to checquer the scene, assumed the walk of the humbler sock, without *scuramouching* it in buffoonery and farce." Yet the piece is not an imitation of Metastasio. What the word *imped* means in this sentence is very doubtful.

## NOVELS.

ART. 26. *Memoirs of Modern Philosophers. In Three Volumes.* Crown 8vo. 15s. Cruttwell, Bath; Robinsons, London. 1800.

The Vagabond, written by Mr. Walker, and formerly commended by us (Brit. Crit. vol. xv, p. 432) and this Novel of the Modern Philosophers, are formed upon the same design; that of ridiculing the extravagancies of several pretenders to wisdom in the present times, particularly of Mr. Godwin. The wild and almost incredible absurdities of that author's Political Justice (exposed by us with some care in our first volume, p. 307, &c.) afford so fair and open a subject for ridicule, that no man possessing any share of humour could fail to raise a laugh, if so disposed, at the expence of the fantastical speculator. In this respect, both these publications are abundantly successful; though we cannot but think the humour of the Vagabond the more delicate and refined. Bridgetina, in the present Novel, is such a caricature as exceeds all probability, and almost all patience; and Mr. Glib talks only the cropped cant of the Road to Ruin, and such stuff; the pleasantry of which consists in leaving out articles and pronouns. Mr. Myope greatly resembles the sublime Stupeo, but is drawn with less vigour. On the other hand, the villainy of Vallaton is well designed, and highly finished. As a regular novel, the present has much more plot and more interest than the Vagabond. The good characters are given with admirable skill, and form a useful and a striking contrast to the bad. Many of the serious parts are of high merit. The catastrophe of Julia in particular is tremendous, but touched with a most judicious hand. Yet the triumph of the amiable girl over the superficial philosopher, in the Vagabond, gave us more pleasure, and has in our opinion

nion more probability, than the strange and unaccountable lapse of Julia. We have heard it surmised, probably from its being printed at Bath, that the present Novel proceeds from the pen of the venerable Mr. Graves, author of the *Spiritual Quixote*, *Euphrosyne*, &c. Some passages seem to us a little to contradict that opinion, but we would not be too positive. Much of the work is certainly worthy of that able author. The Modern Philosophers appear to us to have attracted the public attention more than the *Vagabond*; we have therefore been careful to compare them. Were we to add another feature to the comparison, we should say that Mr. Walker more completely exposes the authors he attacks, than the present writer. His account of emigration to America is useful, because touched with truth; and his imaginary society of philosophers is managed with a vein of high humour. Both novels however will be read, and both deserve it.

ART. 27. *The History of Rinaldo Rinaldini, Captain of Banditti. Translated from the German of Vulpius. By T. Hinckley, Esq. In Three Volumes. 12mo. 12s. Longman. 1800.*

There is matter enough in these volumes to have made them, with a moderate share of dexterity, an interesting performance; nor does the author appear to have been deficient in the necessary qualifications. But in compliance we suppose with the vitiated taste of his time and country, he has introduced the contemptible machinery and jargon of philosophy, magic, ghosts, and one knows not what. The systematic repentance of the principal personage, appears to entitle him to a tranquil termination of his life; but at the moment when he is arrived safe at the haven where his readers wish him, he is stabbed by a man, of whose real character, situation, and motives, we are finally left in the dark. The translator has performed his office sufficiently well to entitle him to the commendation of easy, if not elegant writing.

## MEDICINE.

ART. 28. *Reflections on the Cow-Pox, illustrated by Cases to prove it an absolute Security against the Small-Pox. Addressed to the Public, in a Letter to Dr. Jenner, from William Fermor, Esq. 8vo. 47 pp. 1s. Robinsons. 1800.*

The author, who is a private gentleman, and not engaged in the practice of physic, has collected a considerable body of observations, confirming the opinion of Drs. Jenner, Woodville, Pearson, &c. that the cow-pox completely guarantees, and secures the constitution from the infection of the small-pox, and that it is a much milder and safer disease than the inoculated small-pox. He seems to think the cow-pox originates in the matter of the greasy heels of horses, but does not tell the grounds of that nearly exploded opinion. He relates the cases of eight persons, who having been infected with the cow-pox, from milking cows, at various times, from five to fourteen or fifteen years back, who have been inoculated, under his direction, with the matter of

of the small-pox, and were found to be incapable of being infected. He then gives a list of 326 persons, who have been successfully inoculated with cow-pox matter. "During the course of these experiments," he says, "upon so considerable a number of patients, of all ages, from eleven days to seventy-five years, no pustule appeared on any of them, but on the inoculated part, except in two instances; a single pustule on the forehead of one, and one upon the arm of another. No sickness of any consequence ensued, nor any loss of time from ordinary avocations. The disorder was not communicated by contagion to any who refused to be inoculated. The symptoms which generally occurred, were a pain in the axilla, or in the head, sometimes in both; but no nausea, or any other constitutional illness. An efflorescence generally appeared about the punctured part, and sometimes extended, though without pain, down the fore arm, and up to the shoulder. No medicine of any sort was administered, nor had any of them any inflammation on their arms, that could create any uneasiness." P. 29. 173 of these patients were afterwards inoculated with small-pox matter, but without producing the disease in any one of them. The author was assisted in his experiments, he says, by many of the most learned professors of the University of Oxford. By Dr. Wall, Sir Christopher Pegge, Dr. Williams; by Mr. Grosvenor, Mr. Davis, Mr. Braine, Mr. Olley, and Mr. Watson, surgeons; and by the Rev. Mr. Jenner.

We cannot help considering the testimony here adduced, as nearly complete in favour of the cow-pox. It produces no pustules, except on the part inoculated; is not infectious, and is much milder and safer than the small-pox, against the infection of which it is a perfect guard and security.

ART. 29. *Observations on Mr. Simmons's Detection, &c. Part II.* By John Hull, M. D. 8vo. 483 pp. The Two Parts, 9s. Bickersstaff, London. 1800.

We are concerned at finding the case of Elizabeth Thompson, which has been so largely discussed, again brought before the public, and made the principal subject of a large octavo volume. Nothing further, we presume, can be now necessary, nor indeed seems possible to be brought forward, to show the propriety of performing the Cæsarean section, in that unfortunate case, and consequently to substantiate the necessity of sometimes having recourse to that operation.

The author has shown in this, as well as in former publications, that he is possessed of talents which might be more usefully employed than in perpetuating a dispute, in which the public are no longer interested, and in discussing a subject by which their feelings are unnecessarily violated. He cannot be so Quixotic as to suppose, that by any arguments he will be able to gain the suffrages of every individual; he should be content with that of the most eminent professors, which he has already obtained. If Mr. Simmons, and a very few others, still continue to maintain a different opinion, he may safely trust to time, and further experience, which we have no doubt will make converts of them,

them likewise. The author has added descriptions of various female pelvices, with some ingenious observations on their forms and dimensions. These are accompanied with delineations, and would not be easily understood without referring to them. Separated from the former, and largest part of the volume, they would make a useful publication.

## DIVINITY.

**ART. 30.** *A Discourse, delivered at Rotherhithe Church, May 26, 1799, for the Benefit of the Royal Humane Society, instituted for the Recovery of Persons apparently dead, great Numbers of whom were present on the Occasion. By the Rev. T. Haweis, LL. D. and M. D. Chaplain to the late Countess of Huntingdon, and Rector of All Saints, Aldwinkle, Northamptonshire. 8vo. 40 pp. 1s. Chapman. 1799.*

The very occasion on which these discourses are periodically pronounced, should alone be sufficient to conciliate the favour of the most rigid censor. Two thousand three hundred and nineteen persons, rescued within a few years from apparent dissolution, by the blessing of Providence upon the endeavours of this Royal and truly Humane Society ! But the present preacher, on Ps. cxxxix, 14, (or we might rather say the orator) requires no such indulgence. Sentiments like the following recommend his discourse : “ The time will admit only of a rapid glance over a subject nearly connected with our institution : in which we propose among our noblest objects, not merely to rescue the body from the grave, and to revive the vital flame, but if Divine Grace prosper our endeavours, to snatch the souls of many from the bitter pains of eternal death—to afford them a moment so precious to recover themselves before they go hence, and are no more seen—and to urge the propriety, the necessity, the blessedness of devoting to Divine Glory the lives so eminently preserved by his providential interposition.” P. 14. In addressing the persons restored to life, Dr. Haweis says, “ It is not the poor addition of a few days, or months, or years, which is the object : one nobler, higher, is in view, a far more exceeding and eternal weight of glory : you must shortly return to the state of insensibility from whence you have been rescued, go down to the grave and see corruption ; but the Gospel of our great God and Saviour, Jesus Christ, opens the gates of life and immortality. If we know, believe in, and love him, who died for us and rose again, then, “ though we be dead, yet shall we live ; and whosoever liveth and believeth in him, shall never die.” P. 20. The following address must be read with concern, not unmixed however with a hope, that it may call forth other benefactors : “ Ye sons and daughters of compassion, whose bosoms swell with the milk of human kindness, behold this delightful scene, and whilst the tear of joy glitters in your eye, indulge the sacred pleasure of doing good, and receive the instant reward from the exercise itself of divine charity. We need your help, your liberal help. Our funds are nearly exhausted, our claims encreasing. Shall I say, I am ashamed to observe last year,

year, that the Treasurer was in advance ninety-one pounds paid as the reward of life preserved; and in the present only retains a trifling balance in his favour; or shall I rather rejoice with you in this blessed abundance of objects rescued from destruction, and in the conclusive evidence thence resulting of the utility of this institution? Can it be imagined that our wants should be known, and not be instantly liberally supplied?" P. 20.—"Brethren, I am pleading the cause of mankind: I adjure you in the name of humanity—by the love you bear your country—by the affection you feel to your nearest relatives—by every tender sensibility now moving in your bosom—and, above all, by the duty you owe to the great Author of your Being, by whom you are so fearfully and wonderfully made, replenish our exhausted resources. Give, give! not grudgingly or of necessity, for God loveth a cheerful giver."

ART. 31. *The Fall of Babylon; or the Harmony between Prophecy and Providence, in the Rise, Duration, and Destruction of Antichrist. A Sermon, delivered to the Independent Congregation, Long Buckby, Northamptonshire. In which is considered the Opinions of the Rev. Dr. Valtpy and E. King, Esq. By William Moseley. 8vo. 42 pp. 1s. Bulton. 1799.*

Mr. M. proposes, after making a few preliminary observations (of which the chief is, that by "Babylon, Rome Christian is intended,") to point out the "agreement between the predictions of Scripture, and the rise, duration, and fall of Babylon, or Rome." P. 2. The texts produced to show, that the *rise* of Popery is prophesied of in Scripture, and that the prophecies correspond with no other character in history than the Roman Pontiff, are Dan. vii, 8, 21, 25, xi, 36, 37; 2 Thess. ii, 3, 4; Rev. xiii, 1, 5, 7, xiv, 15. The preacher considers, 2ndly, the connection between prophecy and the *duration* of Antichrist. This duration he fixes, with several commentators, at 1260 years. But in settling the commencement of the reign of Antichrist, he acknowledges there is much difficulty. Lowman has fixed it in 756; Bishop Newton in 727. "That the principle upon which these authors argued, and the data they chose, were wrong, time has proved. For according to Fleming, Lowman, and others, he ought to have possessed his temporal power till the year 2016. And, according to Bishop Newton, till the year 1987. Mede, and those who have followed him, have fixed his rise much earlier. Mede dates his rise in the year 456. And, according to this, he must have fallen in the year 1716. Fleming, Lowman, and Newton, were in one extreme, and Mede in the other." P. 17. The preacher then chooses the most memorable period between 456 and 756, and this he says is 606. Among his five reasons for choosing this period, the fourth is thus expressed: "4thly. Recent events have rendered this epoch more probable than any other. We have seen the Pope despoiled of his temporal authorities; but he still fills the Papal chair. Secular authority was not necessary to constitute him a horn of little power at first, and taking this away does not terminate his reign. There is little prospect of his restoration to temporal power; but whether the present Pontiff, or some of his successors,



fors, may not take, for a short time, the pontifical chair again in Rome, is not yet certain. The judgments, however, with which the great city has been lately visited, are probably included in the fifth vial. "And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain." Mede, Lowman, and Bishop Newton, unite in saying this refers to a remarkable period, in which the power and authority of Antichrist shall be diminished. His very throne has been visited in wrath; but he is still alive, and still maintains his ecclesiastical honours. The wounds, however, which he has received, are deadly, but his end is not yet. The vial may be 50 or 60 years running out; during which time, it is probable he will continue to experience a vast variety of painful providences; and after suffering many heavy judgments will be finally swept away. Is it likely that this event is, according to Fleming, above 200 years distant? Do not existing circumstances strongly favour the supposition, that not more than 70 years are yet to come?" P. 25. In a note at p. 28, the opinions of Dr. Valpy and Mr. King, who have fixed the rise of Antichrist in 538, are diligently considered, and are combated. This Sermon, or rather disquisition, is distinguished by learning and close argumentation.

**ART. 32.** *Two Sermons, preached before the University of Oxford, Feb. 10, 1799. An Attempt to explain by recent Events five of the seven Vials mentioned in the Revelation; and an Inquiry into the scriptural Signification of the Word Bara.* By G. S. Faber, A. M. Fellow of Lincoln College, Oxford. 8vo. 80 pp. 1s. 6d. Rivingtons, and Hatchard. 1799.

This ingenious and pious author, following the system of Bishop Newton, who contends that the Seals, the Trumpets, and the Vials, in the Revelation, are successive and not parallel in point of time, endeavours to apply the first five of the latter series to the events of the French Revolution. He proceeds with caution, and with a very laudable attention to the analogy of prophetic language, and certainly gives a degree of probability to his interpretation. Some objections however seem to remain. Particularly, we cannot conceive the French nation to be sufficiently important to be typified by the Sun. Let his suggestions still be considered. Every pious attempt towards interpretation, at this period, demands attention.

Mr. Faber's dissertation on the word *Bara*, proves, by very weighty arguments, that the word truly signifies *created from nothing*, and consequently stands directly opposed to those who wish to consider Moses as describing a new arrangement of matter only, not a creation. This discourse is also sound and able.

**ART. 33.** *Spare Minutes, or Resolved Meditations and Premeditated Resolutions.* Written by Arthur Warwick. 12mo. 2s. 6d. Arch. 1799.

This is a republication, as we are told in the Advertisement to the Reader, from the seventh edition of the work published in 1640. Of the original author, we find no account in any of our biographical col-



collections; he appears to have been a pious and intelligent man; and these Meditations, in the manner of Bruyere, are sufficiently interesting to justify their republication. The following is a specimen:—  
 “There is nothing more certain than death, nothing more uncertain than the time of dying. I will therefore be prepared for that at all times, which may come at any time, and must come at one time or another. I shall not hasten my death by being always ready, but sweeten it; it makes me not die the sooner, but the better.”

**ART. 34.** *A brief View of the Necessity and Truth of the Christian Revelation.* By Thomas Hartwell Horne. 12mo. 3s. 6d. Sach. 1800.

This agreeable little work is divided into two sections. The contents of the first, as the author modestly informs us, were, in their original state, notes made from different writers on the subject, and principally from Dr. Leland: the second is composed of materials selected chiefly from the Holy Scriptures. Mr. Horne satisfactorily proves the necessity of the Christian Revelation, from the state of religion in the ancient Heathen world; having done this, he demonstrates the existence of our Saviour from the united testimonies of authors, as well those that are friendly as those who are hostile to Christianity. The whole forms a convenient and useful manual for the young student, and may also be perused by the more experienced with edification and pleasure. The style is always easy, and sometimes very vigorous; the author's reading is extensive; and his observations and application of what he has read, sufficiently acute.

**ART. 35.** *A Sermon, preached in the Parish Church of Heddington, in the County of Wilts, on Wednesday the 12th of March, 1800, being the Day appointed for a General Fast.* By the Rev. Richard Weaver, Master of the Boarding School, Chippenham, Wilts. 8vo. 23 pp. 1s. Coombs, Chippenham; Macklin, London. 1800.

To the matter of this discourse nothing can be objected, the advice and exhortations in it being seasonable and good; to the form in which they are conveyed, with respect to compression of thought and vigour of style, much praise cannot conscientiously be extended.

**ART. 36.** *The Publications of the Religious Tract Society. Volume I.* 8vo. 1s. 9d. Rousseau. 1800.

This volume contains 27 tracts, few of them original, written by various hands. Some are recommended by the name of Dr. Watts. Of the good design of them there can be no doubt. The “Persuasive to public Worship” is a very useful tract. But we apprehend that the tendency of many among them is, to render men gloomy and unhappy by means of that, which, rightly understood and duly attended to, would make them more truly cheerful and happy, than any thing else in this world can make them,—Religion.

**ART.**

**ART. 37.** *For the Defence of the Constitution in Church and State: A Sermon. By the Rev. Robert Luke, M. A. Curate of Clyst St. Lawrence, in the County of Devon; and Fellow of Sydney Sussex College, Cambridge.* 4to. 19 pp. 1s. Trewman, Exeter; Wilkie, London.

We recommend to this preacher, whose intentions are evidently very good, if he should choose again to instruct the public, to select some topic of discourse less comprehensive than that expressed in the title-page, and to adhere to the discussion of it with far greater closeness and precision.

**ART. 38.** *Reflections on the Revolution of a Century. A Sermon, preached at the Cathedral Church of Wells, on Sunday, June 22, 1800. By George Beaver, B. D. Rector of Trent in the County of Somerset; and West Stratford cum Frome Basset in the County of Dorset.* 4to. 1s. Rivingtons. 1800.

The author has dexterously avoided the discussion of the question about the century, and proceeds to point out the necessity of serious and pious meditations on the lapse of time. His sentiments are good; and his language animated, though somewhat inclined to be turgid and verbose.

**ART. 39.** *Christ crucified the grand Theme of St. Paul's Ministry, illustrated in a Sermon preached at the Baptist Monthly Meeting, August 22, 1799, at Mr. Hutchin's Place of Worship, Unicorn-Yard, Southwark. By James Dore.* 8vo. 1s. Gurney. 1800.

This discourse undertakes to prove, that the determination of St. Paul was wise, pious, generous, demonstrative of an ardent zeal in the best of causes, and above all was well supported. The language of the preacher is generally vigorous; and though we object to a few scattered expressions which border on fanaticism, we doubt not that the publication of this discourse will be highly acceptable to the author's hearers and friends. The most exceptionable passage in this respect is to be found at p. 25.

## POLITICS.

**ART. 40.** *An Answer to a Pamphlet, entitled The Speech of the Earl of Clare, on the Subject of a Legislative Union between Great Britain and Ireland. By Henry Grattan, Esq.* 8vo. 48 pp. 1s. Robbisons. 1800.

We have already\*, on a former occasion, expressed our opinion of a publication bearing the name of this gentleman, and we wish it were in our power to speak more favourably of that which is now before

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\* See review of Mr. Grattan's Speech, vol. xv, p. 686.

us. But the same intemperate vehemence of manner, the same bold sophistry of argument, the same violations of candour, and the same disgusting coarseness of language which we remarked in the Speech ascribed to this gentleman, are, in our opinion, too often discoverable in this pamphlet. It is not our design to enter into a full discussion of the points laid down in the able Speech of the Earl of Clare, and controverted in this Answer. On the historical part, and particularly as to the conduct of King James the First in creating Irish boroughs, we would refer our readers to Dr. Duigenan's well-known Answer to Mr. Grattan's Address; in which, if we do not greatly err, the controversy, on this period of Irish history, is placed in a just point of view, and the conduct of King James fully justified. We will only add, that we cannot much admire the *consistency* of that man, who, reprobating the creation of boroughs by James the First, condemns still more violently a measure which includes the abolition of all the most insignificant of those boroughs, and restores the preponderance to county representation, so far as respects the Irish portion of the Parliament.

In arguing upon the Settlement of 1782, and the conduct of the Volunteers at that period, Mr. G. triumphantly puts the following questions: "Does any man mean to affirm, that we could have established that claim without them? If so, he is a mistaker of the truth. Does any man mean to say, that the claim did not deserve to be established? If so, he is a *slave*; and in neither case does he deserve an answer." Without admitting either of these haughty inferences, we might ask to what, even if both were just, does the writer's argument amount? What, but to the old Jesuitical doctrine, that "the end justifies the means?" The danger of such an interference is, in effect, admitted by this gentleman; as he takes credit to himself and his party, for having successfully resisted the further attempts made by the Volunteers on the freedom of Parliament. But what will he say to the precedent thus established, of controuling Parliament by military bodies of men, and bodies (however respectable many of the individuals might be) unknown to the Constitution? The comparison of this conduct with that of the English Barons who obtained Magna Charta (who had been *previously* driven into revolt by oppressions, and who did not overawe the *Legislature*, but themselves formed a part of it) is grossly inapplicable.

We will not follow this writer through his arguments on the effect of the Settlement of 1782, as the sophistry of all such arguments (which consists in extending the word *final* beyond its rational or indeed possible meaning) has been often pointed out. To consider it as absolutely precluding any change in the mutual relation of the two kingdoms, however freely made on both sides, or whatever necessity might require it, is a solecism in politics, and indeed in common sense, which we did not conceive any man, of character for abilities, would be hardy enough to avow.

The remainder of this pamphlet consists principally in a detail of political measures in Ireland for a long period, with regard to which the writer charges the Speech of Lord Clare with inconsistencies and misrepresentations. Respecting the great question of the Union, there

is little argument. The writer all along *assumes* it to be a destruction of the Parliament of Ireland, and endeavours to involve his antagonist in contradictions, by quotations from some of his Speeches and other publications. But apparent inconsistencies in political opinion, are often satisfactorily reconciled by adverting to the different periods and circumstances under which such Speeches were made, or such writings published.

In conclusion, Mr. G. calls in question, or rather positively contradicts, several assertions respecting him in the Speech. Here the parties are at issue; and as we cannot be sufficiently informed, as to such minute and local facts, to form a judgment, we shall not even venture an opinion on the subject.

ART. 41. *The Speech of Thomas Gould, Esq. in the Irish House of Commons, Feb. 14, 1800, on the Subject of an incorporate Union of Great Britain and Ireland.* 8vo. 39 pp. 1s. 6d. Debrett. 1800.

At this late period, and after the Union with Ireland has been sanctioned by the legislatures of both kingdoms, it would be idle to enter into any detailed examination of the tracts that we yet have to notice respecting it. Suffice it to say of the present Speech, that, with some ingenuity and eloquence, it contains a much greater proportion of violence and impatience. The Hon. Member, in the very outset of this Speech, is made to declare, that *the Nation hates the Union, and it will not pass*. So much for his gift of prophecy. In the argumentative part of the Speech, he chiefly relies on the incompetency of the Irish Parliament to the Union. Were it now useful, or even proper to discuss this question, we think we could show several fallacies in this part of the Speech. The point is however more ably, and in some passages more speciously, argued, than in any publication which we have seen on the same side of the question. Two difficulties, in particular, seem to puzzle the gentleman, namely, as to "what assembly is competent to agree to an Union, if Parliament is not;" and as to the precedent established by the Union with Scotland, the illegality of which would invalidate every law passed since it took place. As to the first, he seems to admit, that the concurrence of the people would be a sufficient sanction, and to intimate that their opinions should be expressly taken. But although, in a contest between parties, the sentiment of the people may be indirectly obtained by a dissolution of Parliament, we are yet to learn the constitutional mode of obtaining their direct decision, on a particular question. Such a decision, we conceive, belongs only to their representatives; who, whether they are chosen or not, according to the most perfect theory, must, in conjunction with the other branches of government, be deemed the only legislative power until another be established. The contrary doctrine we perceive to be pregnant, not only with absurdity, but danger, to every well-ordered state. "Time and acquiescence," this gentleman admits, have given validity to the Union with Scotland; which, he is obliged to contend, was illegal at first. This is some consolation, for as there already seems to be a pretty general acquiescence in the Irish Union, if

If it be not legal at this moment, it is becoming more and more so every day; and we heartily wish the Hon. Member (who is, we believe, a young man) will live to acknowledge both its expediency and validity.

ART. 42. *Observations on Dr. Duigenan's fair Representation of the present political State of Ireland; particularly with respect to his Strictures on a Pamphlet, entitled The Case of Ireland reconsidered. By Patrick Lattin, Esq. 8vo. 128 pp. 2s. 6d. Debrett. 1800.*

The subject of this controversy includes so many considerations of high national importance, and peculiar delicacy, that we shall not hazard a decisive opinion on its merits, or attempt to anticipate the decision of the Imperial Parliament, on a question that probably will claim its early attention. Undoubtedly some of the opinions in Dr. Duigenan's work favour strongly of religious prejudice, and are enforced with a coarseness, and even asperity of language, unusual in modern controversies. His antagonist has also shown an inconsistency between the opinion on this very question, in his *Answer to Mr. Grattan*, and that which he enforces in his *Fair Representation*. On the other hand, it can hardly be denied that some of his arguments on the danger of throwing down the last remaining barrier, by which the Protestant Establishment in Ireland is secured; and admitting Roman Catholics to *all* the high offices of state, and to seats in Parliament, deserve consideration. Previously to the Union, and supposing Ireland to have continued in a separate state, we are inclined to think such a measure would have been fatal, not perhaps immediately, but in its consequences to the Protestant church in that kingdom. Mr. Lattin urges the propriety of making the abolition of all civil distinctions, one of the terms of the Union. The Parliaments of the two kingdoms have thought otherwise. It remains to be seen what will be the decision of the united Parliaments. Those whose inclination or duty it is to inform themselves fully on this subject, will find it treated with some ability, and (for the most part) with temper, both in *The Case of Ireland reconsidered*, and in the work before us. The author writes indeed as an advocate, rather than as a judge; but he is an advocate whose candour claims attention, and whose energy of style, as well as extent of information, will, in a great degree, reward it.

ART. 43. *Short Strictures on a brief Examination of the Revenue, Commerce, and Manufactures of Great Britain, from 1792 to 1799, lately published by George Rose, Esq. By a Merchant. 8vo. 23 pp. 1s. Jordan. 1800.*

*All in the Wrong* is the device of this Merchant; who concludes, by asserting his belief, that "upon minute examination of the Honourable Secretary's figures and conclusions, they will not be found very profitable, either by the result of experience, or the evidence of facts." A specimen of the Merchant's candour appears in this, that though he cannot deny the operation of the present *sinking fund*, supposing it to be

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be continued, he will not allow it to be calculated upon, *because Sir Robert Walpole seized on the sinking fund of his time.* Therefore because one minister did an act which defeated his own plans of finance, another who has seen that error, and has hitherto, under all temptations avoided it, is to be expected to do the same. Our exports he says are increased, not by supplying foreign markets, but by sending the manufactures to places where our own fleets and armies are employed, so that we are in that respect paying ourselves. But can the consumption of our own people, in any situation, account for any great proportion of our exports? Certainly not. We must conclude that the *sei-disant* Merchant, though concise, is not always candid or correct.

**ART. 44.** *Remarks on the Posthumous Works of the late Right Hon. Edmund Burke, and on the Preface published by his Executors, the Doctors French, Lawrence and Walker King.* 8vo. 65 pp. 1s. 6d. Debrett. 1797.

When we look at the date of this tract, we should feel ashamed that we had left it so long unnoticed, were it not that we are conscious the omission was unintentional, and that experience has long convinced us it is impossible so to conduct a literary journal as to secure to every publication, however short or unimportant, its regularly and orderly place.

The object of the pamphlet before us is to show, that the executors of Mr. Burke have, in a Preface to one of his posthumous works, greatly over-rated his merit, and passed by or palliated his failings. Very little is said on the subject of the first part of the title; namely, the Posthumous Works of Mr. Burke. On the second, the writer gives a comment both on the conduct of Mr. B. on several occasions, and on the Preface by his Executors. In some parts of it, he certainly convicts them of partial representations: but when was the account of a great man, by his surviving friends, free from partiality? Yet this pamphlet is, upon the whole, written with more candour, than we usually meet with in publications of the same kind; though there appears, in two or three places, too great a disposition to believe public rumours in opposition to the positive declarations of persons so respectable as the executors of Mr. Burke. Of Mr. Burke's conduct during the King's indisposition, we entertain the same sentiments as this writer; but it was little worse than the conduct of many others in Opposition, and of some who, on most other occasions, have been supporters of administration. The great stain on Mr. Burke's public character is, in our opinion, the impeachment of Mr. Hastings, and his mode of conducting it; but we cannot go so far as to assert, with this writer, that he did not believe in the enormities and oppressions which he so feelingly described. Neither can we agree that his pension was given him as a reward for what the writer calls "dividing the Opposition." A very different motive (though denied by this author) might be alleged with much more probability, as well as candour, were it decent in a literary journal to enter into such a discussion.

**ART. 45.** *The Dutch Expedition vindicated; with brief Observations on the Emigrants. To which is added, A Postscript, containing the Supplement to the Armistice concluded between His Royal Highness the Duke of York and General Brune.* 8vo. 36 pp. 1s. Stockdale. 1799.

Though the talk of the Dutch expedition has ceased, while this pamphlet has slept upon the shelf, it may still be of service to correct the false impressions which may have remained upon some minds; from the temporary misrepresentations of party. The account here given is fair, temperate, and sensible.

## MISCELLANIES.

**ART. 46.** *The History of Ancient and Modern Ægypt, comprehending a View of the natural Phenomena, the Efforts of Genius and Art, and the moral, religious, commercial, and political Transactions of the Ægyptians, from the earliest Dawn of Intelligence, to the latest Period of authentic Information; comprising likewise a Comparison betwixt the Ancient and present State of Ægypt, and a philosophic View of those remarkable Productions connected with the History of that Country, from the most authentic Records.* By J. Franklin, Esq. 12mo. 5s. Johnson. 1800.

This is a convenient, cheap, and useful compilation; but in its present unfinished state we hardly see how it can answer the purpose of the publisher. One volume only is yet finished, and the public are generally averse to purchase imperfect works. We think this volume deserved a better map.

**ART. 47.** *A descriptive Tour and Guide to the Lakes, Caves, and Mountains, and other natural Curiosities in Cumberland, Westmoreland, Lancashire, and a Part of the West Riding of Yorkshire.* By John Horsman. 8vo. 5s. Law. 1800.

This is one of the cheapest, most convenient, and most satisfactory Guide to the Lakes that we have yet seen. We have perused it with much pleasure, and recommend it to future Tourists. There are a number of plates of the relative situation of the Lakes; and, by way of Frontispiece, a well-finished engraving of Furness Abbey. The author has fixed a very moderate price on his volume, which, though containing only 224 pages, has so much letter-press in it, that a more experienced bookmaker would have extended it to at least 500. We have no doubt of its having a popular sale.



**ART. 48.** *An historical Description of Ancient and Modern Rome ; and of the Works of Art, particularly in Architecture, Sculpture, and Painting. To which are added, a Tour through the Cities and Towns in the Environs of that Metropolis ; and an Account of the Antiquities found at Gabia ; carefully collated with the best Authorities. By J. Salmon, Antiquary, late of Rome. In Two Volumes, embellished with beautiful Engravings, from original Drawings. Volume II. 8vo. 15s. Rivingtons. 1800.*

We spoke of the first volume of this work less favourably than we could have wished, in our 12th vol. p. 557. This second volume is liable to the same objections. But the plates are taken from actual drawings, and their accuracy may be depended upon, and we think they are better executed in this than in the preceding volume. It is to be wished, that they had not been quite so small. The work will be found to give a faithful and satisfactory account of Rome and its environs, and must be a very acceptable manual for English travellers, when Englishmen can again visit Rome with security.

**ART. 49.** *Journal of a Route to Nagpore, by the Way of Cuttæ, Burro-Sumber, and the Southern Bunjare Ghaut, in the Year 1790 ; with an Account of Nagpore ; and a Journal from that Place to Benares, by the Soobagee Pass. By Daniel Robinson Leckie, Esq. Illustrated with a Map. 4to. 7s. Stockdale. 1800.*

This Journal certainly represents the traveller's passing through places very imperfectly known to Europeans ; but it is so dry and concise, that it will afford but little entertainment to general readers. It is, however, an addition to our store of geographical knowledge, and as such is acceptable. The same may be said of the map ; which, however, is on so small a scale as to be of little importance, except to such as may have occasion to pursue the same route.

**ART. 50.** *The Lounger's Common-Place Book ; or, miscellaneous Anecdotes, a biographical, political, literary, and satirical Compilation. Volume IV. 8vo. 309 pp. 7s. 6d. Kerby, Old Bond-street. 1799.*

They who waste that most valuable article Time, cannot be expected to take care of any thing so inferior in worth as money ; the Loungers, consequently, consent to pay a price for their Common-Place Book, which no other persons would give, and yet take off enough to encourage the continuation of the work. The author, however, to make some amends, improves as he proceeds ; on several important points he candidly and laudably cries *peccavi*, and all his opinions are more temperate, more reasonable, and more calculated for public benefit, than when he began his compilation. It is indeed at present unexceptionable. Having marked his former volumes with some degree of censure, we are happy to give a better character, when a better appears to be deserved. The miscellany is amusing, and occasionally ingenious. The allegory, in p. 40, is taken, with some alterations,

terations, from the Gentleman's Magazine, for 1753, p. 30, and is there signed Robert Noyes.

ART. 51. *Hints for History, respecting the Attempt on the King's Life, 15th May, 1800. Published in the Hopes of increasing the Fund for the Erection of the Naval Pillar. By the Rev. Sir Herbert Croft, Bart. 8vo. 32 pp. 1s. 6d. Wright, Piccadilly. 1800.*

We perfectly agree with Sir Herbert Croft, that the courage, magnanimity, and complete presence of mind, manifested by his Majesty at the moment of Hadfield's insane attack upon his life, deserve a most conspicuous place in the pages of History: and that nothing can do justice to them so entirely as the testimony of individuals, who can record the circumstances exactly as they happened. No amplification, no exaggeration, is required. The simple truth has more dignity than all rhetorical phrases, because it exhibits a man, in the highest human situation, acting in the worthiest manner under circumstances the most trying and sudden. The Rev. Baronet has done well in making an effort to preserve this honourable testimony to the world:—he would have done better, if he had omitted the verses for the new century. They are neither good nor indeed intelligible.

ART. 52. *A Vindication of the Principles upon which several Unitarian Christians have formed themselves into Societies, for the Purpose of avowing and recommending their Views of religious Doctrine by the Distribution of Books. In a Letter to ———. By John Kentish. 8vo. 53 pp. 1s. 6d. Johnson. 1800.*

This is a republication under a new title, with some "variations and additions," of a tract entitled, "a Letter to James White, Esq. &c." noticed, we think justly, but not favourably, in our Review, vol. v, p. 308. Among the additions is a note, at p. 36, in which Mr. Burke is styled "a chief instigator of the war which is desolating and terrifying the continent of Europe." P. 36. An author must either of late have read little, or have barred his mind against evidence, who attributes the war to any man, or any set of men in Britain. If Mr. Burke instigated our countrymen (as we think he did most seasonably and efficaciously) to defend themselves against foreign as well as domestic enemies, he rendered a service which ought to make his memory most dear to Britons.

ART. 53. *An Universal, Biographical, and Historical Dictionary, containing a faithful Account of the Lives, Actions, and Characters of the most eminent Persons of all Ages and all Countries; also the Revolutions of States, and the Successions of Sovereign Princes, ancient and modern. Collected from the best Authorities. By John Watkins, A. M. L. L. D. 8vo. 10s. 6d. Philips. 1800.*

Every biographical work must be unavoidably imperfect. Some accounts will be too contracted from want of authentic information, others will be too enlarged from private partiality and attachment; some lives will be introduced merely to swell the catalogue of names, others

others will be omitted, from ignorance or accident, which have claims to insertion. Such is precisely the character of this publication; the author finds fault with the late work, consisting of fifteen volumes, printed by the London Booksellers, for various examples of omission; but in return, has inserted a multitude of names, some of no importance at all, and others of very questionable authority. The number of trifling and uninteresting additions is truly considerable; for example, the reader will find nine articles under the name Ariarathes, for none of which will any body care; but we do not see any account of the great scholar and critic Bengelius, for whom every body does care. Mr. Watkins has, however, produced an agreeable, but, like his predecessors in the same line, an imperfect book.

ART. 54. *Essays on Gothic Architecture, by the Rev. T. Warton, Rev J. Bentham, Captain Grose, and the Rev. J. Milner; with a Letter to the Publisher; illustrated with Ten Plates of Ornaments, &c. selected from ancient Buildings, calculated to exhibit the various Styles of different Periods.* 8vo. 8s. 6d. Taylor. 1800.

To remedy, in some degree, the want of an historical account of Gothic Architecture, the editor has collected and published the more popular Essays on the subject, by Messrs. Warton, Bentham, Grose, and Milner. The Letter to the Publisher points out the means necessary for further illustrating the ecclesiastical architecture of the middle ages. The present is a very elegant volume; and must be highly acceptable to all who are curious or conversant in this truly interesting branch of antiquarian research.

ART. 55. *Advice to the Editors of Newspapers.* 8vo. 28 pp. 1s. Mac Pherson. 1799.

Ironical counsel, given in the style of Swift's Directions to Servants. But this vehicle is now so worn by frequent use, that unless it be managed with singular art and ingenuity, it will not afford much pleasure or amusement. The present attempt is moderate; by far the best ingredient in the tract is Mr. Whiteloord's well known Letter on the Errata in Newspapers, which is subjoined as an Appendix. It appeared originally in the Public Advertiser, and has been since inserted in the Foundling Hospital for Wit. A number of good puns, and much original humour, have made this performance well known to the friends of innocent mirth.

ART. 56. *Amusing and instructive Conversations for Children. From the French of the Abbé Gualtier.* 12mo. 2s. Well and Hughes. 1800.

This book is exceedingly well adapted to its professed object, and must add to the reputation which the Abbé Gualtier has already acquired in this useful province of literature.

**ART. 57.** *The World in Miniature; containing a curious and faithful Account of the Situation, Extent, Climate, Productions, Government, Population, Dress, Manners, Curiosities, &c. of the different Countries of the World, compiled from the best Authorities; with proper References to the most essential Rules of the French Language, prefixed to the Work, and the Translation of the difficult Words and idiomatic Expressions; a Book particularly useful to Students in Geography, History, or the French Language.* 12mo. 251 pp. 3s. Hurst, Paternoster-Row. 1800.

This is strictly a book of French exercises, with the advantage of being subservient also to the study of geography. They who possess M. Hamel's Grammar, which has had an extensive circulation, will of course wish to procure this; and they who consult this book, will probably be sufficiently pleased with the ingenuity of the author, to wish to know his Grammar.

**ART. 58.** *The Life of George Washington, late President and Commander in Chief of the Armies of the United States of America; interspersed with biographical Anecdotes of the most eminent Men who effected the American Revolution; dedicated (by Permission) to the Right Honourable the Lord-Mayor. By John Corry.* 8vo. 228 pp. 3s. 6d. Kearsley. 1800.

The leading events in the life of General Washington are here delineated with tolerable accuracy; and, although there is little in this publication which may not be found in the newspapers, and other periodical publications, of the respective times, yet this work may be useful, as bringing the whole of his life into one point of view, and may form a useful book of reference, until a more complete and elegant history of this distinguished personage shall be produced. The author, though in general a warm panegyrist of his hero, admits some faults in his conduct, and particularly blames his treatment of the gallant and unfortunate Major André. This part of his conduct has met with defenders among men, in other respects, by no means friendly to the cause of America. Yet, when we recollect that the war was at that period evidently near its close, we cannot help thinking that, even if the American generals were obliged (from the circumstances under which he was taken) to consider that officer as a spy, the execution of their sentence might at least have been suspended; in which case, on the conclusion of peace, he would of course have been released. Very little is said of the wise and patriotic conduct of General Washington in his civil capacity, and scarcely any thing of his spirited and steady opposition to French principles, and French factions, since the revolution in that kingdom. This is a great defect in the work before us; which, in other respects, is not, for a compilation of that kind, destitute of candour or information.

ART. 59. *Why are you a Churchman? A plain Question, answered in a Dialogue between Mr. Fitz Adam and John Oakley.* 12mo. 4d. Hatchard. 1800.

This Dialogue between a gentleman and a peasant, enables the most ignorant of the people to give a satisfactory answer to whoever insidiously or otherwise shall enquire the motives of his being a churchman. It is drawn up in a neat and perspicuous style, and contains a full refutation of many false doctrines, which the artful, the malignant, and seditious, are with indefatigable diligence endeavouring to propagate. We highly recommend this little tract, the author of which, as appears by the Preface, is a Mr. Drewitt of Cheddar.

ART. 60. *A Letter to S. F. Waddington, Esq. in Reply to his Appeal to the British Hop-Planters.* 8vo. 35 pp. Grant. 1800.

While any question is depending in a Court of Justice, especially when the proceedings are of a criminal nature, it would ill become critics to anticipate the decision. With these sentiments we opened the pamphlet before us, intending to defer any notice of it till all the prosecutions against Mr. Waddington should be closed. To our surprise, however, we find very little in it on the general question, and that little is rather in favour of Mr. W. But the author very warmly expostulates with him for want of candour, and of justice, in his aspersions on the hop-factors in general, and defends them from those aspersions. This pamphlet will therefore interest few, if any persons, excepting those in the trade. We think it right however to notice a very ignorant, or very malignant insinuation, against a respectable public Board, the Commissioners of the Victualling Office, whom the writer ridiculously terms "the Commissioners of his Majesty's Brewery at Deptford"; namely, that their declining to accept an offer of Mr. Waddington, to supply hops at 3 per cent. below the market price of the day; proceeded from a desire to prefer some friend of their own. Such a contract as that said to have been proposed by Mr. W. would, we conceive, have been highly unbecoming for a public Board to make, with an individual suspected, and even legally accused, of monopolizing an article of daily consumption; as it would be a public encouragement and support of such a speculation, and might be attended with a loss, instead of a benefit, to government; it being often in the power of such individuals to raise the market at their pleasure.

ART. 61. *A Complete State of the British Revenue for the Year ending on the 5th Day of January, 1799; being an authentic Copy of the several official Accounts presented to the House of Commons, placed under the following Heads: Public Income, Public Expenditure, Public Funded Debt, and Reduction of the same, &c. &c. &c.* 8vo. 248 pp. 6s. Debrett.

The nature of this work is sufficiently explained by its copious title-page; and its contents, though of small account in a literary estimate, are in other respects above criticism.

ART.

**ART. 62.** *The Angler's Pocket-Book; or, complete English Angler: containing every Thing necessary in that Art; to which is prefixed, Nobbs's celebrated Treatise on the Art of Trolling.* 8vo. 1s. 6d. West.

The cart is here literally put before the horse, for this same Treatise on the Art of Trolling is not prefixed, but the last thing in the book. Of this celebrated Treatise we at least have never heard; it seems to be a republication, and, by the quaintness of the style, not far removed from the time of honest Isaac Walton. This may be considered as an useful Appendix to Walton, who has not much discussed the art of trolling. There is no date to this pamphlet.

## FOREIGN CATALOGUE.

## FRANCE.

**ART. 63.** *Eloge de Montaigne, par Henriette Bourdic-Viot.* 8vo. 105 pp.

This panegyric is divided into two parts, in which the author exhibits to the public admiration *Montaigne* as a philosopher, a magistrate, and a private man.

We shall transcribe a passage or two, as specimens of our author's manner.

“ A peine forti de l'enfance, Montaigne gémissoit déjà en voyant le joug des préjugés s'appesantir sur nos têtes, et captiver en nous cette liberté sans laquelle nous perdons et l'enthousiasme qui entreprend les grandes choses, et la force qui les fait exécuter.

“ Pour nous soustraire à cette servitude, il nous démontre que nous ne devons rien admirer sur parole; ne jamais décider qu'après l'examen; ne prononcer qu'avec circonspection; douter, lorsque la vérité n'est pas suffisamment connue; nous mettre en garde contre nos sens si faciles à tromper, contre notre imagination, vrai microscope de l'esprit, qui grossit tous les objets, contre les passions qui les voient moins comme ils sont que comme elles désirent qu'ils soient, contre l'ascendant qu'exercent sur nos âmes l'éloquence persuasive du génie et la voix impérieuse de l'exemple: tels sont les principes philosophiques de Montaigne.”

“ In the following extract the doctrine of the philosopher is rapidly, but, we think, accurately represented.

“ O vous,

“ O vous, à qui la patrie a confié le soin de lui préparer des citoyens, lisez et relisez le chapitre dans lequel Montaigne vous engage à augmenter dans vos élèves la force du corps qui influe tant sur celle de l'ame, à les occuper moins des mots que du sens des auteurs, à perfectionner leur jugement en les accoutumant à penser et à juger les pensées des autres, à fortifier par des exemples les heureuses dispositions qu'ils doivent à leur constitution naturelle, et à les prémunir contre la superstition qui n'est que la religion des ames foibles.

“ Ecrivains supérieurs, que la nature a destinés pour être les guides des autres hommes, n'oubliez jamais qu'un principe faux en morale peut faire le malheur de votre siècle et préparer celui des générations futures. Souvenez-vous qu'on ne peut affaiblir le respect dû à la divinité, sans diminuer celui que réclament les lois, sans relâcher le lien social : la raison ne veut ni miracles, ni victimes ; mais le cœur de l'homme veut un Dieu.”

*Espr. d. Journ.*

**ART. 64.** *Considérations sur les avantages de l'existence d'une dette publique, et sur les mesures de finance qui, par leur concert et leur emploi simultané peuvent appeler aujourd'hui la confiance, et fixer le crédit de l'état. Paris.*

The author, without losing sight in this tract of the true maxims of credit, has particularly endeavoured to show the advantages of a public debt, to analyse its good effects, and to present it to the reader under every point of view in which it is possible to observe it.

“ Envifagez-la d'abord,” says he, addressing himself to the governors of empires, “ *comme une propriété sacrée commise à votre garde et à la foi de vos sermens ; et si, sous cet aspect religieux, elle n'obtenoit pas même tous vos hommages, qu'elle s'offre à vos regards sous des considérations moins abstraites, plus frappantes, et qui semblent se lier plus immédiatement à votre intérêt et à celui des peuples.*

“ Avec un peu de méditation, vous découvrirez aisément dans la dette publique et dans le crédit qu'elle suppose ;

“ *Un moyen de circulation et de reproduction, un principe de mouvement et d'activité pour les capitaux de toute nature, un supplément même de capitaux et de valeur.*

“ Vous y verrez un lien fort et puissant d'attachement et de confiance entre le gouvernement et les sujets de l'état.

“ Vous trouverez dans le cours de la dette publique un régulateur de l'opinion générale sur le compte du gouvernement, et par cela même une garantie de bonne administration ;

“ *Une mesure constante de la valeur de toutes les autres propriétés ;*

“ *Un garant infailible du succès de toutes les grandes entreprises, de l'économie des moyens, et de la rapidité de l'exécution ;*

“ *Un modérateur irrécusable des prétentions respectives du gouvernement et de ses contractans dans tous les traités et marchés concernant le service de l'état.*

“ Vous verrez surtout dans la dette publique et dans l'exactitude de son service, un moyen d'aisance pour les contribuables, d'accroissement dans le produit, et de célérité dans le recouvrement des impôts.

“ Enfin



“ Enfin il n'échappera pas à votre attention que la valeur des *fonds publics* dans un état est un indice éciatant et pénétrant du degré de force et de puissance qu'il a à ses ennemis ; ou à faire valoir dans tous ses rapports extérieurs, commerciaux et politiques.

“ Et quand vous aurez ainsi passé en revue tous les bons offices que peut rendre le respect pour la *dette publique*, vous vous pénétrerez de cette pensée salutaire, que la *sagesse* elle-même, bornée à la simple maintenance des revenus fixes d'un Empire, ne peut rien entreprendre de grand ; que c'est de son alliance avec le *crédit* que naissent tous les moyens de prospérité et de gloire, et qu'il faut les honorer tous deux pour conduire un état à son plus haut point de grandeur.”

He then develops in so many chapters the truth of these principles, and of these assertions, and discusses all the relations which exist between the public debt and the general interest, terminating his work by observing, that all the precepts delivered in it may be reduced to the following simple reasoning :

“ L'intérêt de l'état est toujours inséparable de l'intérêt des individus soumis à ses lois. La *fortune publique* ne peut pas s'accroître là où les *fortunes particulières* se détruisent, et le principe de destruction et de ruine le plus universel et le plus actif des fortunes particulières est dans l'injustice, ou dans l'infidélité des gouvernemens.” *Ibid.*

ART. 65. *Soirées littéraires, ou Melange de traductions nouvelles, des plus beaux morceaux de l'antiquité, &c. Tom. XVIII. in 8vo. Paris.*

The present volume of this very entertaining and variegated compilation contains, 1, an Introduction ; 2, a translation and extracts from the three illustrious writers of Greece, known under the name of *Philostratus*, of which we have already an ancient translation. These pieces are the life of *Apollonius Tyanensis*, the pictures, the heroides, the epistles ; lastly, an analysis of all the works of these three famous men ; 3, the first translation which ever appeared in French of the elegant treatise of the jesuit Vavasseur de *ludicra dictione* ; 4, a collection of instructive Notes on a number of Belgic and Batavian authors, most of whom are but little known ; 5, critiques on some of the latest publications. *Ibid.*

## ITALY.

ART. 66. *Annales Hebræo-typographici ab An. MDI ad MDXL. Digestit notisque historicis criticis instruxit Joh. Bernhardus De Rossi Lingu. Orient. Professor. 70 pp. l. 4to. Parma.*

This continuation, like the work itself, is divided into three parts ; the first of which points out, in chronological order, those writings, 292 in number, where the year in which they were printed is expressly mentioned. The second division presents those, amounting to 49, to which there is no such date. The third exhibits 185 articles, which ought, according to the author, on good grounds, to be excluded from

from these Annals. The whole concludes with a short *alphabetical Index Auctorum et Operum*. The places of impression are the following: *Augsburg, Basil, Bologna, Cologne, Complutum, Constantinople, Cracovia, Fani, Genoa, Hagenau, Isny, Leipzig, Lyons, Mantua, Mentz, Oels, Ortona, Paris, Prague, Rimini, Salingiacum* (perhaps *Seligenstadt*), *Thessalonica, Trent, Tübingen, Venice, Wittenberg, Worms*; among which, in this continuation of the Annals, *Constantinople* and *Venice* most frequently appear.

## GERMANY.

ART. 67. *Verstand und Erfahrung. Eine Metakritik zur Kritik der reinen Vernunft.*—*Understanding and Experience. A metacritique on the Critique of pure Reason.* By J. G. Herder; the first volume xxxii, 479, and the second 402 pp. in 8vo. Leipzig, 1799.

Within the last dozen years the philosophical system of *Kant* has made much noise in Germany; it has had a great number both of followers and opponents, among persons the most distinguished for the knowledge of the sciences and of general literature. One of the principal objections made to it not only in Germany, but likewise in England and France, is the near resemblance which it bears to the scholastic philosophy, in the unintelligible and uselessly latinized language which *Kant* and his disciples employ. It was easy to foresee that this system would be attacked, especially since the followers of *Kant* have wished to be regarded exclusively as philosophers, and to lay it down as a principle, that *extra scholam nulla salus*.

Mr. *Nicolai*, a bookseller at Berlin, who in 1773, published what may in some respects be considered as a dangerous Romance, entitled *Sebaldu Nothanker*, has more than a year ago given another under the title of *Sempronius Gundibert*, in which he exposes the doctrines of the Kantians, and points out the absurd consequences which the principles of their philosophy would necessarily produce in the actions of those who should conform to them. In opposition to this, Mr. *Kant* printed a small pamphlet *on the makers of books*, in which, instead of an answer to *Kant*, little is to be found but vague and indefinite accusations.

The work of Mr. *Herder*, which we here announce, whilst its object is nearly the same with that of Mr. *Nicolai*, differs from it, at the same time, in as much as it is directed immediately and solely against the writings of Mr. *K.* himself, not against those of the Kantians, and as he employs in it either not all, or at least very rarely, irony, but, on the contrary, serious discussion. His work is, says Mr. *Herder* himself, p. xvi of the Preface to the first volume, “a Metacritique on the *Critique of pure Reason*; the name explains itself, and the reader cannot but observe that it relates to a book, and not to the author; still less to the talents or object of that author, but to the contents and effects of his work. Any one who would confound these ideas by substituting

tuting the author in the place of the book, or the book in that of the author, can neither be acquainted with pure reason, criticism, or metacriticism."

"This Metacritique," adds he, "has nothing to do with the commentators on the critical philosophy, who have as yet appeared; the author has scarcely read any of them; but for upwards of thirty years he has known the principles from which the *Critique of pure Reason* has originated: *solus et totus pendet ab ore magistri.*"

That Mr. Herder may not be charged with having imperfectly comprehended, or disfigured the sense of his author, he has inserted in his *Metacritique* the essential and entire passages from the *Critique of pure Reason*, which form the subject of discussion; these passages are likewise printed in a character different from what belongs to Mr. Herder, which is unquestionably the most judicious method that could have been adopted by him. He follows the author, step by step, beginning even with the title itself. *Jena ALZ.*

ART. 68. *Beiträge zur Geschichte der Philosophie herausgegeben von* Ge. Gust. Fülleborn. *Zehntes Stück.*—*Contributions to the History of Philosophy, by G. G. Fülleborn. Vol. X; 282 pp. in 8vo. Jena and Leipzig, 1799. (20 gr.)*

1, *Ocellus of Lucania on the Origin of the World, translated and illustrated by Bardili, p. 34.* 2, *Ocellus of Lucania on the Laws, a fragment from Stobæus, likewise rendered into German by the same, pp. 34-5.* 3, *Spirit (Esprit) of Ocellus, by the same, p. 77.* This translation of *Ocellus* is a proper companion to that of *Timæus*, which was given in the preceding volume. The observations, p. 36-53, present partly illustrations of single words, such as *φύσις, δόξα, λόγος, νόμος*, and partly corrections of the text, which are recommended by their simplicity. The third article consists of a commentary on this work of *Ocellus*, which the author considers as genuine, and not, which we should rather believe, as the production of some later writer. 4, *Fragments of an Introduction to an History of Politics.* 5, *Further Additions to an History of Physiognomy.* 6, *Different Ideas on the Subject of Morality, from modern Writers.* 7, *Discussion of some prevailing philosophical Opinions of ancient and Modern Times.* 8, *Anaxagoras of Clazomenæ, an historical Dissertation, by Professor F. A. Carus, as a sequel to the Essay by the same author, de Cosmotheoria Anaxagoreæ fontibus.* *Ibid.*

ART. 69. *Wörterbuch der Platonischen Philosophie, von Joh. Jak. Wagener, Dr. d. Philos.*—*Dictionary of the Platonic Philosophy, by J. J. Wagener. lxxiii and 202 pp. 8vo. Göttingen, 1799.*

An useful *commentarius perpetuus* to the works of *Plato*, which, however, is yet very far from being complete. The author had been more particularly led to the study of his writings, by the perusal of *Jennemann's excellent System of the Platonic Philosophy.* *Ibid.*

**ART. 70.** *Handbuch der biblischen Literatur, enthaltend, 1, biblische Archäologie, 2, Geographie, 3, Chronologie, 4, Genealogie, 5, Geschichte, 6, Naturlehre und Naturgeschichte, 7, Mythologie und Göttergeschichte, 8, Alterthümer, 9, Kunstgeschichte, 10, Nachrichten von den biblischen Schriftstellern, von Joh. Joach. Bellermann, ord. Prof. d. Theologie. Vierter Theil. Beschluss der biblischen Geographie, Afrika. Nebst dem Register über diese vier Theile.*—*Manual of Biblical Literature, containing, 1, Biblical Archæology, 2, Geography, 3, Chronology, 4, Genealogy, 5, History, 6, Natural Philosophy and Natural History, 7, Mythology and the History of Idolatry, 8, Antiquities, 9, the History of the Arts, 10, Accounts of the Biblical Writers, by J. J. Bellermann. Vol. IV. Conclusion of Biblical Geography, Africa. Together with Indexes to these Four Volumes. 534 pp. 8vo. Erfurt, 1799.*

This last volume, which has yet been published, of a very valuable *Encyclopædic Manual of Biblical Knowledge*, is by the circumstances of the times rendered peculiarly interesting, since it contains the description of Egypt, Ethiopia, Libya, Africa Minor, Numidia, and Mauritania. Egypt has likewise, as might be expected, been more especially attended to in it, and in the accounts of the ancient monuments of that country, such as Pompey's Pillar, the Pyramids, &c. Mr. Bellermann has availed himself of the latest Observations by Norry, &c. *Ibid.*

**ART. 71.** *Introductionis in N. T. capita selectiora, quibus in originem, scopum, et argumentum Evangeliorum et Actuum Apostolorum de novo inquiritur. Scripsit N. E. Paulus, Theol. D. et Prof. ordin. 308 pp. 8vo. Jena, 1799.*

We have here, under another title, a republication of the author's much approved Academical *programmata* and dissertations, not, however, without considerable augmentations and improvements. The two first of these relate to the *History of Cerinthus*. The subjects of the others are, 3, *De consilio ac fine Joanni Apost. in scribendis suis evangelicis commentariis proposito*; 4, *De origine Evangeliorum trium priorum e collatis Actuum apostolicorum indicibus aliisque observationibus-historicis certius definienda*; 5, *De consilio quo scriptor in Actibus Apostolicis concinnandis ductus fuerit, deque loco et tempore scriptiois.* *Ibid.*

**ART. 72.** *P. Ovidii Nasonis Opera omnia, à recensione Bormanni: curavit indicesque rerum et verborum philologicos adjecit Chr. Guil. Mitscherlich. Tom. II. 548 pp. 8vo. Göttingen.*

This volume contains the five last books of the *Metamorphoses*, the *Fasts*, the *libri Tristium*, the *Epistolæ ex Ponto*, the *Ibis*, together with some fragments. As this edition is at present only recommended by its external appearance, we hope that Mr. M. will soon, by the publication of the *Clavis*, which he promises, give it that intrinsic value, which it may be expected to receive from an editor so well qualified for the undertaking. *Ibid.*

**TURKEY.**

## TURKEY.

**ART. 73.** *Tableau des nouveaux Réglemens de l'Empire Ottoman composé par Mahmoud Rayt Efendi ci devant Secrétaire de l'Ambassade Impériale près de la Cour d'Angleterre. Imprimé dans la nouvelle Imprimerie du Genie sous la direction d'Abdurrahman Efendi Professeur de Geometrie et d'Algèbre. 60 pp. in Fol. with many Plates. Constantinople.*

The titles of the chapters, or divisions, of which this book consists are: 1, *Règlement pour les nouvelles branches des revenus publics*; 2, *Règlement pour les approvisionnement des Armées et de la Capitale*; 3, *Règlement pour les Janissaires*; 4, *Règlement pour les Dgebedgys (Munitionnaires)*; 5, *Règlement pour le Corps des Toptchys (Canoniers)*; 6, *Règlement pour la fabrication de la poudre*; 7, *Règlement pour les Arabadgis (Charretiers), or valets d'artillerie*; 8, *Règlement pour les Toptchi et les Arabadgis à cheval*; 9, *Règlement pour l'ordre à observer dans une expédition de Toptchis et d'Arabadgis*; 10, *Règlement relatif au corps des Bombardiers*; 11, *Règlement pour le corps des Mineurs*—and of the new mathematical school, in the first story of which is the new Printing-Office, of which we have here a representation, with the inscription *Académie Royale des Sciences*; 12, *Règlement pour l'Amirauté*; 13, *Règlement pour les sept châteaux situés à l'embouchure de la mer noire*; 14, *Règlement pour les quatre châteaux situés dans le canal*; and lastly, 15, *Règlement pour le corps discipliné à l'Européenne*. All this, observes the author, is only a short extract from the latest regulations and improvements, by which the reader will be enabled to form conclusions with respect to the rest; *car c'est ainsi* (adds he) *qu'une seule goutte d'eau suffi: pour indiquer l'existence d'un fleuve d'où elle découle.*

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

The little work mentioned by *A. M. M.* has certainly been by some accident mislaid, if ever it reached us. Enquiry shall be made about it.

The commendations of *F. H.* cannot but be pleasing to us: the approbation of the wise and good being a primary object of our wish. No life of *Cowper* has yet appeared; and his situation in his latter years gave little opportunity for finishing any plans he had formed. No posthumous works of his have yet been published.

We certainly do not countenance the doctrine controverted by our sensible correspondent *Rusticus*, in the harsh and rigorous sense which he assigns to it: and if one of our body has

inadvertently committed us by using expressions too strong, we can only say, that we desire a more favourable interpretation.

We know not of any publication such as *Juvénis* enquires for. That which was announced in the year 1793, we believe has never appeared.

Among our Acknowledgments to Correspondents, in our Review for September, we stated the information of *A Constant Reader of the British Critic*, "that the constable's charges are only paid out of the poor's-rate in the South of England, and not in the North." Another *Constant Reader* desires to express his astonishment at this information, and very properly refers us for the *Law*, on this point, to the Statute, 18 Geo. III. c. 19.

## LITERARY INTELLIGENCE.

*Mr. Maurice* is now delivering to his subscribers the seventh and concluding volume of his *Indian Antiquities*.

The *Rev. B. N. Turner*, author of *Infant Institutes*, and several other publications of merit, is about to publish a volume of *Poems*, by subscription. Among them will be comprised Imitations of the characters of *Theophrastus*.

The celebrated poet and naturalist, *René Richard Castel*, has lately published, at Paris, an elegant French edition of *Dr. Bloch's* admirable work on *Fishes*, in ten small volumes, with 160 coloured plates; and we understand that a similar work in English is now preparing for the press.

*Mr. Murphy's Life of Garrick* will be published by Wright in December. It will form two volumes in octavo.. We earnestly hope that the author will immediately proceed to the life of *Foote*; before the abundant anecdotes, which such a life ought to furnish, be irrecoverably lost.

*Mr. Cobbett*, the celebrated *Peter Porcupine*, so often and so justly praised by us, is publishing an edition of his works. He is now settled in London; and the subscription for his works meets with the patronage it deserves.

A translation of *The True History of the Conquest of Mexico*, from the Spanish of *Bernal Diaz del Castillo*, will speedily be published. The translator is *Maurice Keating*, Esq. M. P. for the county of Kildare.

The *Rev. Dr. Beeke*, well known for his able tracts on politics and finance, is preparing an important work on the population of the United Kingdoms.

*Mr. Huddesford*, the ingenious editor of *Salmagundi*, is about to publish an elegant volume of his own Poetry.

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THE  
BRITISH CRITIC,

For NOVEMBER, 1800.

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Ἐμποί τις ἂν τῶν πανύδοκῃσι δειξίῳ  
Ἐγὼ δ' ἂν ἀντειποίμι, μὴ πηλυπράγμῳ,  
Ἀλλ' εἰ δοκεῖ σοι πρόσεχε τὸν νῦν κ' ἀκροῶ. **PHRECRATES.**

If any of these would be Know-alls speak,  
And I gainsay,—take no alarm at that,  
But listen fairly to my words, and mark.

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**ART. I.** *The Periplus of the Erythrean Sea: Part the First. Containing an Account of the Navigation of the Ancients, from the Sea of Suez to the Coast of Zanguebar. By William Vincent, D. D.* 4to. 1l. 1s. Cadell and Davies. 1800.

**WE** hail, with peculiar satisfaction, the appearance of a work so very important to every investigation into the ancient geography and commerce of the east, as to be a desideratum in Indian literature: accompanied with such disquisitions and observations, from a most enlightened scholar, thoroughly adequate to the task of composing them, as cannot fail to render it doubly valuable. That sagacious diligence, that zealous ardour of research, which, we observed, distinguished his former publication, “the Voyage of Nearchus,” are equally displayed, or rather shine with additional lustre, in every page of the present. It is, with great propriety, dedicated to the King, under whose auspicious patronage all the arts and sciences, but particularly navigation, have arrived at a degree of perfection never before  
I i attained

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attained in this country. In this volume, navigation, the writer observes, is traced to its source, and discovery to its commencement.

In our account of the *Periplus*, we shall follow the precise method adopted by us in reviewing the former work, and present our readers with as regular an analysis of the whole, as the prodigious mass of important matter in geography, history, and nautical concerns, judiciously combined, and ably condensed into as small compass as possible, by the author, will allow. It is necessary, however, previously to observe, that the volume now under consideration contains only that portion of the *Periplus* which has relation to Africa and its coast; the remainder of the *Periplus*, relating to the Arabian and Indian coast, and the commerce carried on with them, Dr. Vincent intends presenting to the public when a more extended period of leisure, with continued activity and health, which we heartily wish him, shall permit. There is no man who better deserves that learned leisure which he mentions, than the man who thus laudably employs it to the propagation of science, and the instruction, not only of his countrymen, but of Europe at large\*.

This volume comprises *two* books out of the *four*, in which the whole is designed to be comprehended; with an ample and very interesting Appendix. Book the *first* consists entirely of short preliminary disquisitions, ten in number, which we shall consider in order. Under the head of *Introduction*, Dr. V. displays the great advantages of a maritime communication being opened between the inhabitants of distant countries, who thus become directly and intimately known to each other;

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\* We have been highly gratified on seeing the elegant translation of Dr. Vincent's *Voyage of Nearchus*, executed by M. Billecocq, by order, we believe, of Bonaparte. Whatever may be the motive of the First Consul, for paying this attention to English Literature, an emulation of such a kind, in doing justice to merit, cannot but be peculiarly satisfactory to the friends of learning, during the rage of hostilities. The work is published, in French, with great splendour, beauty, and accuracy; and such commendations are given to the learning, sagacity, diligence, and ingenuity of Dr. Vincent, as must be highly pleasing to all who know, as well as we do, how completely they are merited. The French Reviews are no less earnest in their praises of the work and of the author. The French quarto edition is nearly sold, and an octavo is preparing. M. Billecocq is also employed upon the translation of the present volume. A German translation of the *Voyage of Nearchus* has been undertaken, for some time, by Professor Timæus of Lunenburg. By what fatality does it happen, that the merit, which is sufficient to attract the notice of Europe, continues still without reward at home?

whereas, in the most ancient periods, intermediate agents were employed, whose curiosity and interest extended little beyond the bounds of their journey, or the object of their barter. Now, the people of both hemispheres have free and unlimited intercourse, and the sail of commerce wafts them with ease to every quarter of the globe. He concludes the Arabians to have been the first navigators of the Indian Ocean; after them came the Greeks of Egypt; and then the Romans, when masters of that kingdom. On the extinction of the Roman power in the East, the Arabians once more became masters of their ancient maritime domain, and continued so until the arrival of the Portuguese in Asia. Dr. V. takes for the field of his ample disquisition, the period between the Voyage of Nearchus and the arrival of the victorious Gama, founding his arguments, as he proceeds, on the basis of the Periplus; the consideration of the title of which forms his *second* head of enquiry.

Periplus, it may be necessary to inform the English reader, means *circumnavigation*; and by the Erythrean Sea is to be understood, according to Dr. Vincent, the whole expanse of ocean from Africa to its remotest boundary eastward. Its name is not derived from any supposed redness of its waters, but from *Erythra*, the name given by the Greeks to the straits at its entrance. Arrian of Nicomedia, who wrote the Voyage of Nearchus, was certainly not the author of the Periplus here considered, but probably some Greek merchant of Alexandria, who, from internal evidence, it may be concluded, flourished nearly a century before that writer; and who manifestly sailed on board the fleet whose circumnavigation he describes, as far as the Gulph of Cambay, if not further. The author concludes this head by remarking, that the ancient Indian history and legends, as far as yet unfolded to us, are so romantic and extravagant, that the rational historian can only be guided in his enquiries by the earliest Greek writers concerning India; he thinks them the only sources of genuine information to be depended upon, though, in many respects, extremely imperfect in their accounts; and we incline to agree in opinion with him at least, until the researches of our learned countrymen in Asia shall have led them to some more certain grounds than they have yet attained.

HOMER, the most authentic and venerable of those Greek writers, is the subject of the *third* head of this book; and he is cited by Dr. V. as probably (he does not say positively) alluding to the Indian nation, when, in the *Odyssæy*, he conducts Neptune into Ethiopia, and places him between two nations, both black, but perfectly distinguished from each other,

and living at the opposite "*extremities of the world.*" The latter phrase admits of such latitude, from the slender acquaintance of the ancients with the true geography of the globe, that we are of opinion with Dr. V. that Homer might have meant, by his Ethiopians on the east, the Indian nation; and by those on the west, the inhabitants of Nigritia. His accompanying remarks strengthen the probability of the supposition. Let us pass on to the *fourth* division, on HERODOTUS, who is more correct in marking the characteristic distinctions between the eastern and western Ethiopians, or the Indians with long hair and the woolly-headed Caffre; and, therefore, in some degree, confirms the hypothesis of the former section. Herodotus, treating in different places of his book far more extensively than Homer, concerning the Indians, is commented upon much at large; and though the learned author, on the whole, and for reasons which he assigns, doubts whether the voyage of Scylax was ever performed, as related by the father of Grecian history; yet he by no means attempts to invalidate the general truth of his valuable work, but imputes the objectionable passages to Persian misrepresentation. What was related to him he faithfully detailed; the exact verity or falsehood of every fact related, he had no means of investigating.

The examination of the character and writings of CTESIUS, constitutes the *fifth* general head; and the result of the author's strictures is, that he must still remain classed among the fablers, with whom he is in general numbered. After toiling through these dark periods, as we approach the age of Alexander the horizon begins to brighten; and Dr. V. continues his instructive narration in the following spirited manner: evincing at once his accurate knowledge of the subject, and the decided interest which he takes in whatever relates to the history, character, and commerce of the ancient Indians.

"The few particulars appropriate to India, and consistent with truth, obtained by Ctésias, are almost confined to something resembling a description of the Cochineal plant, the fly, and the beautiful tint obtained from it, with a genuine picture of the monkey and the parrot; the two animals he had doubtless seen in Persia, and flowered cottons emblazoned with the glowing colours of the modern chintz, were probably as much coveted by the fair Persians in the Harams of Susa and Ecbatana, as they still are by the ladies of our own country.

"Ctésias is contemporary with Xenophon, and Xenophon is prior to Alexander by about seventy years; during all which period, little intelligence concerning India was brought into Greece; and if the Macedonian conquests had not penetrated beyond the Indus, it does not appear what other means might have occurred of dispelling the cloud of obscurity in which the eastern world was enveloped.

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“ The Macedonians, as it has been shewn in a former work, obtained a knowledge both of the Indus and the Ganges; they heard that the seat of empire was, where it always has been, on the Ganges, or the Jumna. They acquired intelligence of all the grand and leading features of Indian manners, policy, and religion: they discovered all this by penetrating through countries where possibly no Greek had previously set his foot; and they explored the passage by sea, which first opened the commercial intercourse with India to the Greeks and Romans, through the medium of Egypt and the Red sea; and finally to the Europeans by the Cape of Good Hope.

“ It matters not that the title of fabulists is conferred upon Megasthenes, Nearchus, and Onesicritus, by the ancients; they published more truths than falsehoods, and many of their imputed falsehoods are daily becoming truths, as our knowledge of the country is improved. The progress of information from this origin is materially connected with the object we have proposed, and it cannot be deemed superfluous to pursue it through the chain of authors, who maintain the connection till the discovery of the passage across the ocean by means of the monsoon.

“ Megasthenes and Diamachus had been sent as ambassadors from the kings of Syria to Sandrocottus and his successor Allitrochades; the capital of India was in that time at Palibothra, the situation of which, so long disputed, is finally fixed, by Sir William Jones, at the junction of the Saone and the Ganges. These ambassadors, therefore, were resident at a court in the very heart of India, and it is to Megasthenes in particular that the Greeks are indebted for the best account of that country. But what is most peculiarly remarkable is, that the fables of Ctésias were still retained in his work; the Cynocéphali, the Pigmies, and similar fables were still asserted as truths. It is for this reason that Strabo prefers the testimony of Eratosthenes and Patrocles, though Eratosthenes was resident at Alexandria, and never visited India at all; and though Patrocles never saw any part of that country beyond the Panjeab, still their intelligence he thinks is preferable, because Eratosthenes had the command of all the information treasured in the library of Alexandria; and Patrocles was possessed of the materials which were collected by Alexander himself, and which had been communicated to him by Xeno the keeper of the archives.

“ It is inconceivable how men could live and negotiate in a camp on the Ganges, and bring home impossibilities as truth; how Megasthenes could report that the Hindoos had no use of letters, when Nearchus had previously noticed the beautiful appearance of their writing, and the elegance of character, which we still discover in the Shankreet; but the fabulous accounts of Ctésias were repeated by Megasthenes, professedly from the authority of the Bramins; and whatever reason we have to complain of his judgment or discretion, we ought to acknowledge our obligations to him as the first author who spoke with precision of Indian manners, or gave a true idea of the people.

“ It is not possible to enter into the particulars of all that we derive from this author, but the whole account of India, collected in the fifth book of Strabo, and the introduction to the eighth book of

Arrian, may justly be attributed to him as the principal source of ~~in~~ formation. His picture is, in fact, a faithful representation of the Indian characters and Indian manners; and modern observation contributes to establish the extent of his intelligence, and the fidelity of his report.

“ This source of intelligence, commencing with Alexander and concluding with Megasthenes and Diamachus, may be classed under the title of Macedonian, as derived from Alexander and his successors, and such knowledge of the country as could be acquired by a hasty invasion, by the inspection of travellers and embassadors, or by the voyage down the Indus, the Macedonians seem to have attained with singular attention, and, notwithstanding particular errors, to have conveyed into Europe with much greater accuracy than might have been expected.

“ The voyage of Nearchus opened the passage into India by sea, and obviated the difficulties of penetrating into the east by land, which had previously been an insurmountable barrier to knowledge and communication. But it is to Onesicritus we trace the first mention of Tapróbana, or Ceylon, and what is extraordinary, the dimensions he has assigned to it, are more conformable to truth, than Ptolemy had acquired four hundred years later, and at a time when it was visited annually by the fleets from Egypt; but on this subject more will be said in its proper place.” P. 16.

Under the *sixth* head, the voyage of IAMBULUS to Ceylon is discussed; and the arguments, for and against the probability of its having been actually performed, are stated with impartiality and judgment. On the whole, the Doctor is of opinion, from a variety of circumstances stated in this section, that it never was performed; but gives every credit due to the account, as an ingenious novel, interspersed with many valuable and just remarks on the geography and natural history of that island, and the manners and customs of the inhabitants. It probably contains, under that form, the collective knowledge of the age in which Diodorus, in whose work it is inserted, flourished, in respect to that celebrated country.

The work of AGATHARCHIDES, on the Erythrean Sea, preserved also by Diodorus, is the *seventh* subject of Dr. Vincent's consideration; and its merits are very amply confirmed, and extensively detailed. He was a native of Cnidus, in Caria, and flourished about the year 177 before Christ; he was President of the Alexandrian Library, under Ptolemy Philometor, and consequently had not only the archives of the empire to refer to for information on the subject, but the testimony and experience of living navigators, who then traded along the coast, for confirmation of the facts stated in his concise narrative. Concise as it is, however, Dr. V. has, with his usual acumen, seized on all the material facts which it afforded, to illustrate his subject; has founded upon them arguments,

gments, in relation to the progress of commerce, and the extent of eastern navigation at that particular period; which to us appear incontrovertible. He has also formed such deductions from the whole survey, as must be fully assented to by those who enter into this interesting subject of antiquity with the same exact attention, and unwearied spirit of research. The following extract, from the work of Agatharchides, respecting the trade carried on with the Sabean Arabians, may serve as an ample proof of the preceding observations, and will also convince our readers, that where the severity of geographical detail can be enlivened by elegant description, the graces of style are not neglected by our learned commentator:

“ Sabêa, says Agatharchides, abounds with every production to make life happy in the extreme, its very air is so perfumed with odours, that the natives are obliged to mitigate the fragrance by scents that have an opposite tendency; as if nature could not support even pleasure in the extreme. Myrrh, frankincense, balsam, cinnamon, and casia are here produced from trees of extraordinary magnitude. The king, as he is on the one hand entitled to supreme honour, on the other is obliged to submit to confinement in his palace; but the people are robust, warlike, and able mariners, they sail in very large vessels to the country where the odoriferous commodities are produced, they plant colonies there, and import from thence the larimna, an odour no where else to be found; in fact there is no nation upon earth so wealthy as the Gerrhêi and Sabêi, as being in the centre of all the commerce which passes between Asia and Europe. These are the nations which have enriched the Syria of Ptolemy; these are the nations which furnish the most profitable agencies to the industry of the Phenicians, and a variety of advantages which are incalculable. They possess themselves every profusion of luxury, in articles of plate and sculpture, in furniture of beds, tripods, and other household embellishments, far superior in degree to any thing that is seen in Europe. Their expence of living rivals the magnificence of princes. Their houses are decorated with pillars glistening with gold and silver. Their doors are crowned with vases and beset with jewels; the interior of their houses corresponds with the beauty of their outward appearance, and all the riches of other countries are here exhibited in a variety of profusion. Such a nation; and so abounding in superfluity, owes its independence to its distance from Europe; for their luxurious manners would soon render them a prey to the European sovereigns, who have always troops on foot prepared for any conquest, and who, if they could find the means of invasion, would soon reduce the Sabêans to the condition of their agents and factors, whereas they are now obliged to deal with them as principals.

“ From this narrative, reported almost in the words of the author, a variety of considerations arise, all worthy of attention. It is, as far as I can discover, the first contemporary account of the commerce opened between Egypt and India, by the medium of Arabia; it proves that in the reign of Ptolemy Philométor, in the year 177, A. C. and 146 years after the death of Alexander, the Greek sovereigns in Egypt had



had not yet traded directly to India, but imported the commodities of India from Saba the capital of Yemen; that the port of Berenice was not used for this commerce, but that Myos Hormus, or Arsinoë, was still the emporium. It proves that there was no trade down the coast of Africa (an intercourse afterwards of great importance) except for elephants, and *that* no lower than Ptolemæis Thêrôn. It shews that the voyage down the Arabian coast of the red sea, was still very obscure, and above all it demonstrates incontestably the wealth constantly attendant on all who have monopolised the Indian commerce, and that the monopoly in the author's age was in Sabæa. The Sabæans of Yemen appear connected with the Gerrhæans on the Gulph of Persia; and both appear connected with the Phenicians by means of the Elanitic Gulph, and with the Greeks in Egypt, by Arsinoë and Myos Hormus." P. 34.

Dr. Vincent, with his usual candour, under this seventh head, acknowledges a slight error in not having more frequently attended to the, in many instances, instructive page of this author, when he was employed on the Voyage of Nearchus; but a cursory perusal only, in which the extravagance of some of his relations, and the absurdity of others, unhappily blended with what is valuable and probable, forcibly struck his mind, prevented that attention. He here atones for that neglect, and embraces the opportunity which his subject affords, of corroborating many facts in Nearchus, by those recorded in the work of Agatharchides.

HIPPALUS, and his celebrated discovery of a passage to India, by means of the monsoon, form the *eighth* division of this book. Dr. V. allows, that there are no data for fixing the period of this important event with precision. From facts, however, connected with parts of Roman history, with the age of Pliny, and the dates of the reigns of the early Cæsars, he contends, or rather assumes, that it probably took place, as near as possible to the seventh year of Claudius, or the forty-seventh of the Christian æra; but that point being intimately connected with another, the *age of the Periplus itself*, he proceeds rapidly to the *ninth* head, under which that subject is amply discussed.

The accounts of the navigation and commerce of the Eastern Seas, to be found in Pliny and the Periplus, run so parallel, as to justify a suspicion, not so much that they copied either from the other, as that they are both obliged to some common source of information, which was probably the journal of Hippalus himself. But if, in fact, either did copy from the other, the probability, according to this author's train of argument, to which we must refer our readers, is, that Pliny was that copyist. So minutely particular in description, in many instances, is the author of the Periplus, especially where he  
speaks



speaks of the tides in the Gulph of Cambay, that it is evident he must have been a navigator himself, and an eye-witness of the scenes which his pen describes. In the seventy-ninth year after Christ, Pliny perished in the eruption of Vesuvius; but if the discovery of Hippalus took place, as we have observed is probable, in the year forty-seven, an interval of thirty years had occurred; a period more than sufficient for the intelligence to have reached Rome, either by Roman vessels trading to Egypt, or by the embassy sent by the King of Ceylon to Claudius. Dr. V. we think, successfully combats the arguments of Dodwell, founded on certain passages occurring in the Periplus itself, tending to reduce the age of that work by nearly a century; but we have not room to enter minutely into this investigation.

The *tenth*, and final division, of this preliminary book, is on a subject extremely curious, and no less abstruse; *the intercourse with India antecedent to history.*

Dr. V. in the following paragraphs, commences this remote enquiry; and, after having presented them to the reader, we shall pursue him to his deductions; deductions, which are the result of sound argument and solid judgment, though respecting periods that carry us back to the ages of fable, and involve us in the mazes of doubt.

“ That some Oriental spices came into Egypt has been frequently asserted, from the nature of the aromatics which were employed in embalming the mummies\*; and in the thirtieth chapter of Exodus we find an enumeration of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, which are all the produce either of India or Arabia. Moses speaks of these as precious, and appropriate to religious uses; but at the same time in such quantities†, as to shew they were neither very rare, or very difficult to be obtained. Now it happens that cinnamon and cassia are two species of the same spice‡, and that spice is not to be found nearer Egypt or Palestine, than Ceylon§, or the coast of Malabar. If then they were found in Egypt, they must have been imported; there must have been intermediate carriers, and a communication of some kind or other, even in that age, must have been open between India and Egypt. That the Egyptians themselves might be ignorant of this, is possible; for that the Greeks and Romans, as late as the time of Augustus§, thought cinnamon the produce of Arabia,

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“ \* Mummia, or Mumia, was once a medicine, certainly not on account of the cadaverous but the aromatic substance.

“ + Five hundred shekels of myrrh, five hundred of cassia, two hundred and fifty of cinnamon.

“ † See article Kassia Kasia in the list of articles of commerce.

“ § See Strabo, lib. xvi. passim.”

is manifest from their writings. But it has been proved from Agatharchides, that the merchants of Sabæa traded to India, and that at the time when Egypt possessed the monopoly of this trade in regard to Europe\*, the Sabæans enjoyed a similar advantage in regard to Egypt. Of these circumstances Europe was ignorant, or only imperfectly informed; and if such was the case in so late a period as 200 years before the Christian era, the same circumstances may be supposed in any given age where it may be necessary to place them.

“ There are but two possible means of conveying the commodities of India to the west, one by land through Persia or the provinces on the north, the other by sea; and if by sea, Arabia must in all ages have been the medium through which this commerce passed, whether the Arabians went to Malabar itself, or obtained these articles in Carmania, or at the mouths of the Indus.

“ In order to set this in its proper light, it is necessary to suppose, that the spices in the most southern provinces of India were known in the most northern, and if from the north, they might pass by land; from the south they would certainly pass by sea, if the sea were navigated. But in no age were the Persians†, Indians, or Egyptians, navigators; and if we exclude these, we have no other choice but to fix upon the Arabians, as the only nation which could furnish mariners, carriers, or merchants in the Indian ocean.

“ But let us trace the communication by land on the north: it is only in this one instance that I shall touch upon it; and that only because it relates to an account prior to Moses. Semiramis‡ is said to have erected a column, on which the immensity of her conquests was described, as extending from Ninus or Ninivè, to the Itamenes, (Jōmanes or Jumna,) eastward; and southward, to the country which produced myrrh and frankincense; that is, eastward to the interior of India, and southward to Arabia. Now, fabulous as this pillar may be, and fabulous as the whole history of Semiramis may be, there is still a degree of consistency in the fable; for the tradition is general, that the Assyrians of Ninivè did make an irruption into India; and

“ \* Καὶ γὰρ δὴ καὶ μονοπώλειαν ἔχει. Μόνη γὰρ ἡ Ἀλεξάνδρεια τῶν τοιούτων ὡς ἐπὶ τὸ πολὺ καὶ ὑποδοχέιον ἐστὶ, καὶ χορηγὴ τοῖς ἑτέροις. Alexandria has the whole monopoly to herself. She is the receptacle of all [Indian] goods, and the dispenser of them to all other nations. Strabo, lib. xvii. p. 798.

“ † It is not meant to assert that these nations never used the sea; they certainly did, upon their own coasts, but there are not now, nor does history prove that there ever were, any navigators, properly so called, in the eastern seas, except the Arabians, Malays, and Chinese. The Chinese probably never passed the straits of Malacca, the Malays seem in all ages to have traded with India, and probably with the coast of Africa.

“ ‡ Rochart, tom. i. p. 109. from Diodorus.”

the return of Semiramis\* through Gadosia, by the route which Alexander afterwards pursued, is noticed by all the historians of the Macedonian. If, therefore, there is any truth concealed under this history of Semiramis, the field is open for conceiving a constant intercourse established between India and the Assyrian empire, and a ready communication between that empire and the countries bordering on the Mediterranean. This intercourse would account for the introduction of the gums, drugs, and spices of India into Egypt, as early as the 21st century before the Christian æra, and 476 years antecedent to the age of Moses.

But this is not the leading character in the accounts left us by the Greek historians†; they all tend to Phenicia and Arabia. The Arabians have a sea-coast round three sides of their vast peninsula; they had no prejudices against navigation either from habit or religion. There is no history which treats of them, which does not notice them as pirates or merchants by sea, as robbers or traders by land. We scarcely touch upon them accidentally in any author, without finding that they were the carriers of the Indian ocean.

“ Sabæa, Hadramant, and Oman were the residence of navigators in all ages, from the time that history begins to speak of them; and there is every reason to imagine that they were equally so, before the historians acquired a knowledge of them, as they have since continued down to the present age.

“ It is surely not too much to admit that a nation with these dispositions, in the very earliest ages crossed the Gulph of Persia from Oman to Carmania: the transit in some places is not forty miles; the opposite coast is visible from their own shore‖; and if you once land them

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“ \* When two fables of two different countries agree, there is always reason to suppose that they are founded on truth: the Mahabharat is perhaps as fabulous as the history of Semiramis; but this work (in Col. Dow's account of it,) specifies, upon a variety of occasions, the great attention of the Indian sovereigns to pay their tribute to the western conquerors. I cannot trace this to its causes or consequences, but it always seems to justify the idea, that there had been some conquest of India, by the nations which inhabited those provinces which afterwards composed the Persian empire. It is this conquest in which the Grecian accounts of Semiramis and the Mahabharat agree.

“ † Semiramis, A. C. 2007. Moses in Midian 1531. Blair.

“ ‡ Herodotus, lib. iii. p. 250. reckons up frankincense, myrrh, cassia, cinnamon, ladanum, (a gum,) and storax as the produce of Arabia: these commodities were brought into Greece by the Phenicians. See also p. 252.

“ § Hadramant is the Atromitis of the Greeks; it is nearly central between Sabæa and Oman on the Ocean. Oman is the eastern part of Arabia, towards the Gulph of Persia. Sabæa is Yemen, on the Red Sea, but extends, or did anciently extend, to the ports on the ocean, as Aden, &c.

“ ‖ Strabo, lib. xvi. p. 769. et sec. 99.”

in Carmania, you open a passage to the Indus, and to the western coast of India, as a conclusion which follows of course." P. 57.

After the preceding statement, Dr. V. candidly allows it to be wholly *hypothetical*; but, on the other hand, it cannot be denied, that it is highly probable, and justified by all the remains of antiquity consulted by the old historians, either on sculptured pillars, before the stream of regular history began to flow, or in desultory traditions respecting those very remote æras. The superb ruins of the capitals of Thebes, and Sabea or Yemen, situated nearest to the centre of that vast and ancient commerce, and once rich in all the various treasures of Oriental barter, place, almost beyond doubt, the fact of the Arabians having been the principal, if not the sole, intermediate agents in conducting it. It is also highly probable, that, long before Hippalus, they knew and sailed to India by the monsoon. This important secret they kept among themselves, and, for a series of ages, to the Arabian and Egyptian coast were transported all the rich productions of Persia and of India. When Thebes was ruined, Memphis reared its head with rival grandeur. Alexandria then became the grand depository of the wealth of the whole Eastern world; Cairo, not remote, succeeded to its faded magnificence; and, had not the Portuguese discovered the passage to India by the Cape, would probably have still continued the great mart of the universe. In truth, the Greeks, after Hippalus had discovered the monsoon, only trod in the steps of the Arabians; they became the importers of all the Oriental commodities into Egypt; and, having destroyed their rivals in the Mediterranean, the Phœnicians, their ships wafted them down its shores to every port of the western world. So solid indeed was the footing which the former had obtained in the east, and so wise the policy with which they conducted their naval concerns in Asia, that the Romans were content to leave them in quiet possession of its extensive commerce. Satisfied with the immense revenues which they annually drew from Egypt, and with the sounding title of its conquerors, they permitted the Egyptian Greeks still to enjoy the honour and the danger of exploring the more eastern seas; and the annual fleets of Rome received, at second hand, from the Alexandrian merchants, the rich spices, and the costly gems, in which her luxurious sons took so much delight; but which were only obtained by the naval toil, and more enterprising spirit, of the adventurous Greeks.

*(To be concluded in our next.)*

ART. II. *Fabliaux or Tales, abridged from French Manuscripts of the 12th and 13th Centuries, by M. Le Grand. Selected and translated into English Verse, by the late Gregory Lewis Way, Esq. With a Preface, Notes, and Appendix, by G. Ellis, Esq. In Two Volumes. Vol. II. 8vo. 340 pp. 14s. Faulder. 1800.*

IT is with a pleasure mingled with profound regret, that we take up this second volume of a work highly honourable to the British Muses, to the former portion of which we gave high and well-deserved commendation three years ago\*. Our regret will be shared by every reader of taste, when he shall understand, that in the cause of it is implied, not only the termination of the present elegant and pleasing publication, but even the cessation of hope respecting any new efforts of the same able pen. Mr. Way, who modestly withheld his name when the first volume appeared, is here announced, alas! as *the late*; and this continuation has been prepared for the public eye by the care of the author's congenial, as well as cordial friend, Mr. Geo. Ellis. To this friend, the prior volume owed its very admirable Preface and Notes; and from the same hand proceed, in the book before us, not only notes, but the continuation of some tales left unfinished by Mr. Way, and such an account of the life and disposition of that elegant poet, as does honour at once to his memory, and to the feelings of the writer. As the nature of the work itself, and of the sources from which it is drawn, were sufficiently explained in our former article on this subject, we shall now take advantage of Mr. Ellis's labours, to make our readers more intimately acquainted with the amiable character of Mr. Way. After citing a very beautiful ballad, entitled *the Ivy*, written by that author, in imitation of the antiquated style, the editor thus continues.

“ If the foregoing were considered as an insulated specimen, it would probably be thought an unusual instance of successful imitation; but the reader of the preceding pages will have observed, that this antiquated style was become perfectly familiar to the translator of the *Fabliaux*. The earliest of Mr. Way's compositions, which I have seen, are a description of the *Montem*, written at Eton, and some love-elegies, composed at Oxford; the former a Hudibrastic poem, in imitation of Butler; the latter constructed on the model of Pope, and exhibiting his characteristic elegance of diction, and uniformity of cadence. But the style of the *Fabliaux* may be considered as original;

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\* See Brit. Crit. vol, ix. p. 158—168.

it is not copied from any individual writer, but is evidently the appropriate manner of the author, formed upon a deliberate and attentive comparison of all the best writers who have distinguished the several periods of our literature. Indeed, the peculiarity of Mr. Way's studies suggested the choice of his subjects; his taste led him to poetry, and his indolence to translation; and he found, in translating the publications of M. Le Grand and M. de Tressan, an employment perfectly suited to his favourite and habitual modes of expression.

"Mr. Gray has observed, in one of his letters to Mr. West, that "the language of poetry is never the language of the day;" and his correspondent, without quite acceding to the universality of this axiom, remarks, in his turn, that "old words revived are of excellent use in tales: they add (says he) a certain drollery to the comic, and a romantic gravity to the serious, which are both charming in their kind; and this way of charming Dryden understood very well." This is certainly true: besides which, there are many obvious reasons for endeavouring to preserve such old words as are not quite obsolete and unintelligible, because they are generally simple, often very energetic, and seldom exactly synonymous with their modern substitutes; at all events, though they should be unnecessary for the purpose of giving strength or precision, they have the merit of giving variety to the sentence.

"But the mere adoption of a few antiquated words, is not alone sufficient to constitute an antiquated style. La Fontaine, whom the French consider as a model of elegant simplicity, and whose phraseology is now regarded as almost essential to every humorous composition, has been more solicitous to imitate the construction and grammatical arrangement of Clement Marot, and other poets of the 16th century, than to engraft on modern language a number of words gleaned from obsolete glossaries. He seems to have been aware, that from the mechanism of the present European languages, in which so much is performed by prepositions and auxiliary verbs, their phraseology must, of necessity, become languid and diffuse, in the same proportion as they advance in precision and exactness of meaning; and that the ruder constructions of sentences, in use amongst our ancestors, had a conciseness and rapidity which is scarcely attainable by the more artificial rules of modern composition. At the same time, it was evident that these advantages were balanced, in the works of the early writers, by correspondent defects; that one rich and energetic verse was frequently accompanied by a number of confused and frigid lines, and that this inequality of style, which could only be excused during the infancy of criticism, would not be tolerated by modern readers. This seems to have suggested to him the expedient of adopting that strange kind of measure (which, from his example, is become fashionable in France) in which the duration of the line is regulated only by the meaning, and consists of any number of syllables, from one to ten, that may happen to suit the convenience of the writer.

"Such a contrivance, however, is only a mode of evading the difficulty which Mr. Way wished to overcome. Though he felt that it was impossible to unite, into a consistent and uniform style, the elaborate diction and musical cadences of Pope, with the artless syntax and  
irregular



irregular numbers of Chaucer; yet he conceived that a language of *perfect simplicity* is capable of a great deal of variety, and that it may, by proper gradations, be brought to assume almost any character; and to assimilate with the appropriate diction of every period of our literature. "He that will write well in any tongue (says old Roger Ascham) must follow the counsel of Aristotle; to speak *as the common people do*; to think as wise men do;" and a copious model of this popular style is preserved in the common English translation of the sacred writings. From this, Mr. Way principally formed his vocabulary; to which he has endeavoured to give the colouring of a somewhat higher antiquity, by adopting a number of elliptical phrases; by occasionally throwing the rhyme on an unimportant syllable; and by a few similar imitations of the characteristick negligence of our early versifiers.

"These remarks, compiled from a few hints contained in Mr. Way's papers, are not inserted with any view of conciliating the favour of the reader towards a work, the failure or success of which can no longer either disappoint or gratify the wishes of its author; but for the purpose of recording those opinions which gave a direction to his efforts. A translation of a few obsolete Norman stories can only please by the graces of language and versification; but, where these are found, the reader often feels a degree of interest in exploring the sources from whence his amusement is derived, and in searching, through the history of the author, for those peculiar opinions and habits which modify the effects of general education, and produce the differences of literary character observable in contemporary writers, in the same manner as the infinitely various combinations of similar features distinguish the physical individuals." P. 289.

If any lover of English Literature could possibly be ignorant how well qualified the writer of these remarks is to decide and judge upon the subject, the good sense and sagacity so evident in them would at once satisfy him on that point. Mr. Ellis then gives a sketch of his friend's life; which, besides being too short to require abridgment, is too well written to bear mutilation: we shall, therefore, insert it entire.

"It is a trite observation, that the life of an author is seldom capable of affording much amusement to the reader; and that of Mr. Way was particularly barren of incident: for his biographer would have little to relate, except that he was educated at Eton, from whence he went to Oxford, and afterwards to the Temple; and that having married early in life, he retired almost immediately to a small country seat in Essex, where he died, on the 26th of April, 1799, after a very short illness, in the 43d year of his age. Finding himself possessed of a fortune which seemed to remove the absolute necessity of addicting himself to any profession, though insufficient without strict economy to meet the wants of a growing family, he voluntarily devoted himself to retirement, which was not much interrupted by an annual visit of a month to some near relations in the country, and by a fortnight usually allotted to an old friend in London. Under such circumstances



stances it was scarcely possible that he should fail to contract some peculiarities; because, being neither solicitous for wealth nor power, and having no habitual occupations or amusements which required the assistance of society, he was not likely to imitate, or even to notice the vicissitudes which fashion is daily producing in the dress, and gestures, and manners, and language, and opinions of what is called the world. He conceived that happiness is the only rational object of pursuit; and he believed that the means of happiness are to be found in the practice of religion. The history of that religion therefore, the means by which it was established, the evidence on which it rests, the hopes it holds out, the duties it inculcates, and the opinions of its different sectaries, became the object of his constant studies and daily meditation. His principal amusement was literature, and particularly poetry: and from this choice of occupations and amusements, a choice dictated partly by reflection, and partly, perhaps, by the effects of situation and early habit, he certainly acquired such a constant flow of cheerfulness, as a life of more activity and a greater variety of resource, often fails to produce.

“ It has been remarked, that he had some peculiarities; but they were such as it is not easy to describe, because they were not the result of eccentricity, or of any marked deviation from general habits. There was nothing in them on which ridicule could fasten. His manners were easy and unembarrassed, and his address particularly attractive, from being marked with that best sort of politeness which is the expression of benevolence. But that perfect simplicity of demeanour which borrows nothing from imitation, has certainly a singular appearance in the eyes of those who are only conversant with artificial society: perhaps, indeed, few peculiarities are more striking than a total absence of all affectation.

“ His conversation was very characteristic, and extremely amusing; particularly on those topics which seemed most remote from his usual pursuits, and in which he was led to take an interest only by that kindness of disposition which prevented him from viewing with indifference any amusement of his friends. There are probably few subjects less propitious to the display of literary acquirements than the discussion of a fox-chace, yet I have seen him voluntarily engage even with this untoward argument: and he applied with such taste and sagacity the learning he had acquired from Master Turberville and the Book of St. Albans; his language was so picturesque; and he drew so comical a parallel between the opinions of practitioners in the science in different ages, that the effect was scarcely less striking than if Sir Tristram, or King Arthur, had unexpectedly descended amongst a company of modern sportsmen. On all occasions the Cervantic turn of his humour was singularly heightened by his researches in antiquarian knowledge.

“ It is impossible to consider such a simple and amiable character without lamenting that he neglected to become his own biographer; because no species of writing, perhaps, is more capable of uniting amusement with utility than the genuine unvarnished picture of private life; and certainly no species of writing is so uncommon. Many, indeed, have professed to lay the whole contents of their memory be-  
fore

fore the public, and to expose all their thoughts and actions to its inspection: but in these reports of their conscience, whether under the humble name of "confessions," or the more sincere title of "appeals to posterity," we generally find modes of acting and feeling more remote from common nature, than those of an Amadis or a Cassandra; and are unable to draw any practical lesson from such a delineation, unless it be that much real vice and folly may result from a sickly sensibility and an over-delicate organization.

"An eminent French writer has observed, that even in novels, and other fictitious descriptions of human nature, where the hero and heroine are rewarded by the completion of all their wishes, their happiness is announced, indeed, but never particularized: and that no writer has yet been found, whose confidence in his imagination and powers of amusement, was so sturdy as to cope with the monotony of domestic felicity. If this sarcastic remark be at all just, it must be because the painter of ideal life is in want of real models from which he may copy his delineations. In every other science we find authentic records of experiments, which have been made with caution, and described with minute and circumstantial accuracy; but in the great art of being happy, the experience of every man becomes useless to the rest of the world. Those who are most attached to life, and most desirous of protracting its duration, have probably passed some hours which they would willingly have retrenched from the sum of existence; and have endeavoured, with more or less success, to quicken their passage. It may be presumed, therefore, that the history of a practical moralist, who was forced to construct his scheme of happiness with common materials, and to fight the tediousness of life with weapons which are within every man's reach, would prove neither useless nor unentertaining. Such a moralist was Mr. Way. He was not, like the imaginary Rasselas, a prince, or a traveller; but he found, in the affection of his wife, in the duty of his children, and the hopes afforded by religion, a compensation for all the disappointments and miseries to which life is subject." P. 292.

Having given, in our former critique, a table of the *Fabliaux* imitated in the first volume, with references to the corresponding tales in *Le Grand*, we shall here insert a similar account of the second volume; following the order of their arrangement here.

Lay of Sir Gugemer	- -	<i>Le Grand</i> , vol. iv. p. 110
The Three Knights	- - - - -	i. 168
The Lay of Narcissus	- - - - -	— 196
—— of Aristotle	- - - - -	— 214
Hippocrates	- - - - -	— 232
The Priest and the Mulberries	- - - - -	— 245
The Land of Cokaigne	- - - - -	— 250
The Norman Bachelor	- - - - -	— 293
Huélène and Eglantine.	- - - - -	— 254
K k		Griseledis

Griselidis - - - - -	Le Grand, vol. ii.	231
The Countess of Vergy - - - - -	iv.	49
Carnival and Lent - - - - -	ii.	383
The Road to Paradise - - - - -	—	180

The tales here enumerated were left finished and corrected by Mr. Way. Those which had not yet received his last touches, or were left incomplete, Mr. Ellis has thrown into an Appendix. The references of these to Le Grand's work are the following :

The Crusaders - - - - -	Le Grand, vol. ii. p.	163
The Lay of Beatrice - - - - -	iv.	33
——— of the Gray Palfrey - - - - -	—	195
Paradise of Love - - - - -	ii.	210

In order to exhibit a specimen of the poetical style which prevailed in England at the time when many of the French Fabliaux were composed, Mr. E. has inserted, at the end of the volume, the Lay of Launfal (Lanval\*) translated from Mlle. Marie's French original, by Thomas Chestre, who flourished, he adds, "as our poetical antiquaries suppose, in the reign of Henry VI, and who seems to have given a faithful, as well as spirited version, of this old Breton story." This Poem is carefully transcribed from an original MS. in the Cotton Library, and is illustrated by such glossarial notes as are necessary to make it intelligible to the modern reader.

To speak generally of the present volume, it presents the same elegancies, both of writing and of appearance, which recommended its predecessor ; and must infallibly make its way into every judicious collection of English poetry. The Lay of the Gray Palfrey, which was left unfinished by Mr. Way, has been completed by his editor, whose modesty has delivered on that subject almost the only opinion in the book which will be generally controverted ; namely, that it possesses no merit but that of scrupulous fidelity. That our readers may be enabled to judge on this point, we shall insert a portion of this tale, beginning before the conclusion of Mr. Way's part, and continuing our extract to some extent in the additional lines. The poet describes the preparation made for marrying the beautiful young Nina, to a *very old Friend* of her father.

" To fill the pomp with bride-folk meet,  
All round their spurring lackeys greet

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\* See vol. i, p. 157.

Whome'er lean shanks, and wither'd faces,  
Had kept thus far from death's embraces,  
And bid them—many a tottering guest!  
To sweet sad Nina's nuptial feast.  
Since weddings first were known, I ween  
So quaint a troop no eye had seen;  
Such wrinkled elders, bald and bare,  
They seem'd, as all assembled there,  
To hear one last, "Heaven speed ye," said  
Ere to their long sad home they sped.

Now, while to deck the future bride,  
New coverchiefs and robes are tried;  
And she, with counterfeited cheer,  
Devours each bitter sigh and tear;  
More steeds, 'twas plain, must be purvey'd  
To mount so large a cavalcade;  
So, forth a menial stripling fared  
To borrow all that could be spared.

The lubber, as he went his way,  
Bethought him sure that palfrey gray  
(For size and temper, mould and mien,  
The bravest steed in all Champagne)  
On which Sir William wont to ride,  
Must needs be welcome to the bride!  
Forthwith, aside he turns his beast  
To gain this palfrey for the feast.

Leave we awhile the father old,  
How fared the knight must now be told.

Sir William, in the tourney's fray  
Had borne the choicest prize away,  
And homeward bent, with hope exalted,  
Though bootless on his road he halted  
Before his uncle's gate awhile;  
Yet were his thoughts so free from guile,  
He weens, be sure, his hopes to bliss  
With the first tidings of success.  
His uncle to his hall will come—  
So, joyful hies he to his home;  
And there, to cheat a weary hour,  
He bids a minstrel to his bower,  
And hears sweet songs of blissful love,  
And hopes, ere long, that bliss to prove.

His uncle now, be sure, is near;  
And hark! a bugle strikes his ear.  
Behold him—no!—a menial slave  
From Nina's fire some boon to crave.  
And thus the loon his suit commends,  
"Fair sir! my lord kind greeting sends,  
And fain would borrow, if he may,  
For twice twelve hours, your palfrey gray."  
"Most willingly! and braver steed  
Ne'er bore a knight to valorous deed;

But who the courser shall bestride?"—

"Sweet Nina, sir, your uncle's bride.

To-morrow, ere the dawn of day,

To Medot's towers she takes her way."—

"Nina?"—"Yes sure; her fire's command

To your good uncle gives her hand."

Quite wo-begone, with frantick air,

Hush'd in the silence of despair,

The cruel tale Sir William hears;

And doubts its truth, and blames his fears;

And bids repeat each word again,

And writhes with renovated pain.

Then, staring wild,—“hence! hence away,

Quick from my sight the steed convey!

Let him the perjur'd Nina bear,

And crown her joys with my despair;

To Medot bear th' exulting bride

Array'd in all the nuptial pride!

Yet sure, in spite of her disdain,

When she shall seize that palfrey's rein,

Awhile on me her heart shall rue!—

Ah Nina!—thou!—so wonder true!

Thou too dost weep; thou, lost like me,

Victim of foulest treachery;

Thou lov'st me still: thy ruthless fire

Would vainly force thy free desire;

And, till my being I resign,

This constant heart shall aye be thine!"

Deject, and hopeless, to the hall

Now bids the knight his lieges all,

And thanks them for their service true,

And gives them, with his last adieu,

Such meed as his poor means afford,

And wills them seek some wealthier lord.

"With noblest largess, if I might,

Your duty would I fain requite,

Good friends, he cries, and ere ye part

(Sole offering of a broken heart),

Take my best thanks. Now speed ye hence:

My lot be death or indigence!"

He said, and to his chamber hied.—

The pitying crowd had vainly tried

To soothe their master's troubled sprite;

So, sadly through the live-long night,

Resolv'd his honour'd life to guard,

All, near his bower, keep watch and ward,

And raise to heaven a silent prayer

To shield his soul from fell despair.

Meanwhile, throughout the spacious Keep,

The baron's guests were fast asleep.

Prepar'd, ye wot, at early day,

To ride three leagues of rugged way,

Warn'd that, ere dawn, the porter's bell  
 Shall rouse each sleeper from his cell;  
 Well prim'd with wine, the sapient crew  
 At early hour to rest withdrew.  
 Only sweet Nina sleepless lies;  
 Vain schemes in quick succession rise,  
 Vain hopes of visionary aid:—  
 Alas, the flattering visions fade,  
 No hope of aid or flight appears,  
 Her sole resource, unceasing tears." P. 245.

Among the Fabliaux contained in this volume, the first is by a Lady eminent among the poets of the thirteenth century, distinguished by the name of Mademoiselle Marie. It may be pleasing to the readers of this volume to know, that a full account of this Lady and her works has been collected, by the industry of the Abbé Le Rue, and is inserted in the 13th volume of the *Archæologia*, p. 36. The learned and sagacious Abbé has, for some time, been successfully employed in illustrating the history of the Anglo-Norman poets near that period; and, by his careful examination of various MSS. in the British Museum, and elsewhere, has been enabled to correct many important errors of French and English Literati on this subject: and, among others, of Messrs. Tyrwhitt and Warton. His dissertations on these poets will be found in the *Archæologia*, vol. xii. p. 50 and 301; and vol. xiii. p. 35 and 231.

To take our leave, however reluctantly, of these pleasing Fabliaux, let us not in justice omit to remark, that the notes and illustrations of Mr. E. are by no means inferior to those in the first volume, and give an admirable foretaste of the pleasure and instruction to be expected from the work he has at present in the press, on the *History of English Poetry*.

**ART. III.** *Annals of Medicine for the Year 1799, exhibiting a concise View of the latest, and most important Discoveries in Medicine, and medical Philosophy. By A. Duncan, M. D. Fellow of the Royal College of Physicians, Edinburgh. Vol. IV. 8vo. 380 pp. 8s. Robinsons. 1800.*

**T**HE first part, as usual, contains accounts of the most valuable medical productions of the former year; these, as having been before noticed by us, we pass over, and proceed to the second section, containing original cases, and observations.

The first is a *Case of retroverted Uterus*, which terminated fatally, by the late Dr. Ross, Physician at Hamburg. The complaint

complaint appears to have existed near a month, before the woman applied for assistance. There is an account of the diseased appearances found on dissection; but these are only such as might be expected.

The second contains a *Case of Uterine Hemorrhage*, where the placenta was expelled four hours before the birth of the child, by Mr. John Chapman, Surgeon at Ampthill, Bedfordshire.

It will be sufficient in this case to observe, that the expulsion of the placenta, which was completely effected by the pains, was not attended with any considerable loss of blood; that the pains subsided as soon as the placenta was separated, and did not return until near four hours were expired, when the fœtus was also expelled without assistance. The child we presume was dead, though that circumstance is not mentioned. The woman recovered in the usual time, and without any sinister accident.

### Art. III. *Observations on the Cow-Pox.* By the same.

Dr. Beddoes having published some cases in his *Western Communications*, of persons taking the small-pox, after having passed through the cow-pox, Mr. Chapman, from an examination of the cases, shows that the patients inoculated with vaccine matter, had been only locally affected, that is, they had no febrile indisposition; and in that case, he thinks, they are not freed from future infection. The same thing, he observes, happens in the small-pox. Pustules are sometimes formed over the incisions, which proceed to maturation; but if the inflammation does not extend further on the arm, and no fever be excited, the patient will be still susceptible of the disease.

“ Mr. Dawson inoculated two children with variolous matter. The incisions inflamed till the tenth day, but without fever, or constitutional illness. Nineteen other persons were then inoculated from these children, and every one had the fever and eruptive pustules at the proper time. The two children were inoculated again; they now had the fever, and a considerable number of pustules.”

It is well known, that if you inoculate a person with variolous matter, who has had the small-pox, pustules will frequently arise on the part, the matter from which will communicate the disease.

“ As it is well known,” the author says, “ that the body is not at all times susceptible of infection, I much wish every man that intends making the experiment with the vaccine and variolous matter, would take care to produce the constitutional symptoms in the vaccine disease, previous to the last variolous matter.”

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**Art. IV.** contains some further observations on the *Vaccine Inoculation*, by G. Pearson, M. D. F. R. S. tending to show that persons are unsusceptible of the cow-pox, after having undergone the small-pox, as well as of having the cow-pox more than once. These positions are illustrated and proved by a variety of experiments.

**Art. V.** contains observations on the *Pemphigus Major of Sauvages*. By Dr. R. Hall, Physician, of Jedburgh.

The author, in a paper published in the third volume of the *Medical Annals*, had given his opinion, that Pemphigus was merely a sporadic disease, and not infectious. This opinion has been contested by a gentleman, who, from observing two persons in a family affected with the disease in succession, has concluded that the one received the infection from the other. This, the author justly observes, can by no means be considered as conclusive of the disease being infectious. Contagious diseases must at times become general, or epidemic, which Pemphigus has never been known to be, nearly all the well-attested cases having been solitary. Opportunity has been given to the author to put this doctrine to the test of experiment. One of the patients, whose case he had described in his former paper, has been again affected with the disease; it was ushered in by the usual precursors of fever, head-ach, nausea, coldness and shivering, succeeded by heat. At length a vesicle appeared on the thigh, and soon after five others in different parts of the body. The febrile symptoms gradually abated, and in a few days the patient was restored to health; no second crop of vesicles, as is often the case, in this disease appearing. Through the whole of the disease, a young person slept with the patient, and the author inoculated himself and two other persons with the fluid from the pustules, but none of the parties became infected with the complaint.

**Art. VI.** *Speculations concerning the perspirable Fluids of the Human Body, with the View of ascertaining how far they are sometimes converted to septic or pestilential Matters, adapted to the Case of North American Cities, now of late frequently visited by pestilential Distempers.* By Samuel L. Michel, Professor of Chemistry in New-York.

It has lately been much the fashion to consider the plague, and other malignant fevers, as not infectious; to ridicule the idea of the fomes, or seeds of them, being transported to different countries, by bales of goods brought from the places where the diseases are raging, or even by the apparel, or bedding

ding of the sick, as unfounded; consequently that quarantine, and all the other precautions now adopted in every country in Europe, are nugatory and useless.

"The notion of importation and contagion," our author says, "is derived from merchants, and kept up by mercantile modes of thinking. It is high time," he adds, "such unfounded opinions should be discarded by men of science. The experience of this season has proved quarantine of vessels, in the harbour of New-York, to be useless; in Philadelphia, highly injurious."

One would imagine from hence that the author had given an account of the first appearance of the plague, which ravaged, he says, New-York and Philadelphia in the year 1798, and in the space of three months destroyed upwards of two thousand persons in the first, and three thousand in the latter place. But nothing of the kind appears; the paper, or essay, contains some speculations, ingenious we confess, on the nature of perspirable fluids, and other septic matters, which may be destroyed by alkalies, "the great preventatives, and antidotes, provided by nature for the extermination of such harmful productions." We wish these antidotes to be tried, on board of ships, in military and other hospitals, where malignant fevers happen to be raging, and to have their powers ascertained by experiment, as well as theory, before quarantine be abolished: and the author may assure himself, that the merchants, to whom performing quarantine is a great inconvenience and expence, will be very thankful to him for discovering this antidote.

*Art. VII. History of a Case, terminating successfully, in which an inverted Uterus was extirpated.* By Mr. Alexander Hunter, Surgeon, of Dumbarton.

Cases of extirpation of the uterus are found in the works of several of the writers of the last and preceding centuries; but as anatomy was not so accurately known at that time as at present, and authors were observed to be extremely credulous, and often to relate stories from hearsay, with the same confidence as if they had been witnesses to the facts, little dependence was placed on these accounts. In some cases it was proved, and in all believed, that the operators had mistaken uterine polypi, which had fallen, or been taken off, for human uteri. The following case is, however, well authenticated, and shows that this organ may be extirpated without destroying life, or even preventing the sufferer from enjoying a tolerable share of health and comfort.

Mr. Hunter was sent for to a young woman, whose uterus became gradually inverted, after her first labour. When he first saw

saw her, a part of the uterus only had passed through the orifice, or mouth of that organ, and probably had he happened to have been conversant with the case, might then have been returned. She suffered very little pain or inconvenience, except from the retention of her urine, which was obliged to be drawn off every day, with the catheter. (On the eighth day, the uterus being now completely inverted, descended through the os externum, and from that time, though often put back, returned, when going to stool, or using any effort. In about ten days more, a considerable discharge of sanies, exceedingly fetid, and excoriating, flowed from its surface, and the health of the woman began to decline. All parties agreeing, the author passed a strong ligature round the neck of the uterus close to the os externum; this was suffered to remain about six hours, when finding neither pain, nor any bad symptom to be occasioned by the ligature, he removed the uterus with a scalpel. The woman felt so little pain, the author says, that he believes the operation was over before she was sensible it was begun. At the end of a month she was able to attend her ordinary business. It is about five years since the operation was performed. The woman has not menstruated since, but enjoys good health, and grows very fat.

Art. VIII. *A singular Variety of Chorea Sancti Viti, considerably relieved by the Use of the Argentum Nitratum.* By Dr. Thomas Hall, Physician at East-Retford, Nottinghamshire.

The patient had been afflicted with the disease, on the whole, upwards of five years, but had in that time experienced relief, or had intermissions for the space of five or more months at a time. It was now become more frequent, as well as violent in its attacks. Various medicines had been used, but without procuring any material relief. The author at length gave the argentum nitratum, at first only the sixth part of a grain, at length two grains in the day. The disease seemed to yield to the power of this medicine, the fits soon becoming milder and less frequent. They have now wholly left her for several months.

Art. IX. *History of a Case of Tetanus, cured by the liberal Use of Wine.* By David Hollack, Physician at New-York.

A mulatto woman having stuck a pin into her wrist, was soon affected with inflammation and pain in the part, which by degrees extended to the arm-pit and throat, and at length occasioned a complete immobility of the jaw, attended with spasmodic contraction of the muscles of the back part of the neck,

neck, subfultus tendinum, and coldness of the extremities. The author determined, in this case, to depend on the efficacy of wine alone, without mixing bark, opium, and other medicines of the kind, which are frequently joined with wine, and which, he thinks, by nauseating the stomach, prevent the good effects which might otherwise be produced by the wine. Accordingly, he directed a glass of Madeira to be given every hour. At the end of about 24 hours, she was so much mended, as to be able to eat some oysters. The wine was now intermitted some hours, and the complaint returned with equal violence as at first; but on recurring again to the Madeira, the symptoms were soon appeased, and in five days she was completely freed from the complaint. A caustic had been applied to the wrist, to occasion a discharge from the part, and thence to assist in the cure.

*Art. X. Sequel of the Case of an extra Uterine Fetus, partly voided through an Abscess in the Abdomen. By Mr. John Major Wilson, Surgeon to the Westminster Hospital.*

For the former part, see British Critic, vol. xi, p. 510. This part consists principally of an account of the appearances, observed on dissecting the body of the deceased.

The woman died in September, 1799. Adhesions, and other marks of preceding inflammation, were observed in all the parts contiguous to the uterus. The uterus was in a sound and healthy state, as were the right broad ligament, ovarium, and fallopian tubes; but these parts were on the left side totally obliterated, or rather they had formed the bag in which the foetus had been contained.

*Art. XI. Account of a singular Case of Obstruction to the secretion of Urine; communicated in a Letter to Dr. Duncan, from Mr. D. M. Dickson, Surgeon in his Majesty's Navy.*

This is a case of phymosis, which, being neglected, the end of the prepuce coalesced, so as to prevent egress to the urine. When the man had occasion to make water, he was accustomed to break the skin with a piece of pointed wood. The prepuce became thickened and enlarged, and a quantity of sand, and small calculi collected, or were formed between the prepuce and the glans. After the disease had continued several months, the man was put on board the Phaeton, the surgeon to which ship, the late Mr. Lynd, opened the prepuce, took out the fabulous matter, and in a short time effected a cure.

**Art. XII.** *Observations on the Benefit derived from the Application of Cold Water, in Cases of Scarlatina Cynanchia.* By Dr. George Mossman, Physician at Bradford.

The patient, a boy eight years of age, had all the symptoms indicating a malignant state of the disease. The Doctor saw him on the third day from the attack. The whole surface of his body was covered, he says, with a scarlet eruption. His tongue was parched and black; the fauces tumid, and of a deep red colour; his eyes inflamed; his skin intensely hot; and his pulse beat 135 strokes in a minute. The Doctor had been accustomed to apply cold liquids in the hot fit of fever, and thinks, if it be possible to render the phænomena of fever less formidable, it is to be effected by that means. After obtaining a current of free air through the room, he directed the child to be laid on the floor, and his whole body to be spunged with cold vinegar; and this process was repeated, he says, as often as he was perceived to be very hot, and with the most beneficial effects. This is never to be done when the patient is cold, or in a perspiration. A mixture, with the aqua ammoniac acetatæ, and a gargle, acidulated with nitrous acid, were occasionally given. On the fifth day from the attack, the child was freed from the complaint.

“Seven of the family,” the Doctor says, “were successively seized with the same species of fever. They were all treated in the same manner, and were speedily cured. He afterwards took the disease himself, but effectually checked its progress by using the shower-bath twice a day.”

**Art. XIII.** *The History of a Case, in which a severe Wound of the Tongue, threatening locked Jaw, terminated successfully.* By Dr. G. D. Yeates, Physician at Bedford.

The tongue was slit, longitudinally, about half an inch, and lacerated at the end. The wound was not stitched. After giving a dose of purging physic, a draught with bark was directed to be taken every four hours. The patient was enjoined to keep quiet, particularly to avoid speaking. In four days the wound was completely healed.

**Art. XIV.** *Medical Histories.* By Dr. John Haxby, Physician at Pontefract. 1. A Case of Epilepsy, terminating successfully, under the Use of Musk and Opium. 2. A Case in which the Testicles had not descended into the Scrotum, until the Patient had attained his fourth Year. 3. A Case of Enlargement of one of the spinal Vertebrae, gradually disappearing

ing on an Enlargement of the Trochanter Major of the right Thigh, which was succeeded by Hydrocephalus, terminating fatally.

The titles sufficiently indicate the nature of these cases.

**Art. XV.** *History of a Case of retropulsed Gonorrhœa, succeeded by a severe Affection of the Eyes, terminating favourably.* By Robert Robertson, M. D. Surgeon to the 5th Fencible Regiment.

The gonorrhœa being cured by injections, the patient was soon, or immediately after, affected with inflammation in one of his eyes, which also yielded to the ordinary method of treatment. We see no reason to suspect, that the ophthalmia had the least dependence on the retropulsion, as the author chooses to call it, of the gonorrhœa.

**Art. XVI.** *Examples of the good Effects from the Use of the Hydrargyrus Muria tus Mitis, in Cases of the Cynanche Trachealis, or Croup.* By Mr. James Anderson Senior, Surgeon in Edinburgh.

Calomel was used, in four cases of croup, with eminent advantage.

**Art. XVII.** *The History of Three Cases, with Circumstances somewhat singular, terminating favourably.* By Dr. George Borthwick, Physician at Kilkenny.

A soldier having received a wound, penetrating into the pelvis and the kidney, at first discharged blood, and, at the end of eight days, purulent matter, with his urine. He recovered speedily, under a cooling or antiphlogistic treatment. In the second case, Pack, Surgeon to the County-Hospital, performed the operation for reducing an inguinal hernia: and, in the third, extracted the crystalline lens, successfully.

The third and last section contains, *Articles of Medical News.* Dr. Matthew Guthrie writes, from St. Petersburg, accounts of singular advantages he had seen produced, from the vapour of oil of turpentine, in an obstinate ophthalmia; of the flowers of zinc, administered in very large doses, in a case of epilepsy; and of a singular cure, performed on a peasant, by swallowing every day a table-spoonful of common sand. The man was troubled, we are told, with palpitation of the heart, inflation of the abdomen, with dyspnœa; his legs were also so much swelled, as to incapacitate him from walking. All those complaints were removed by taking this singular remedy, which operated

operated by briskly purging the patient. Dr. G. G. Brown, of Bath, has cured five patients of apoplexia mentalis, or delirium sine febre, by the application of cold water to the heads of the patients. A handkerchief is wrapped round the head, which is kept constantly wetted. Between thirty and fifty hours from its being applied, sobbing and sighing come on, which are the precursors, he says, of returning reason. Dr. Yeates, of Bedford, gives an account of the salutary effects of the nitric vapour, recommended by Dr. C. Smyth, in destroying contagion. The disease which destroyed so many cats in this country, in the year 1797, about the same time made similar ravages among those animals in Philadelphia, New York, and other parts of America. It is thought that the number of cats that died, in the two places mentioned, amounted to more than six thousand. In the same year, we are told, epidemic diseases affected various other animals; "and that the fishes in James's River, and Saratoga Lake, suffered an uncommon mortality."

We shall here conclude our account of this volume, which appears to contain a great variety of useful matter.

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ART. IV. *Memoirs of Mark Hildesley, D. D. Lord Bishop of Sodor and Mann, and Master of Sherburn Hospital; under whose Auspices the Holy Scriptures were translated into the Manks Language. By the Rev. Weeden Butler, Morning Preacher of Charlotte-Street Chapel. 8vo. 8s. Rivingtons. 1799.*

**WE** exceedingly commend the propensity which induces relatives, friends, or descendants, to give authentic anecdotes of those who have been memorable for their talents, their stations, or their virtues. Such publications are certainly among the most agreeable, and, it may be added, not among the least useful, of literary undertakings.

Bishop Hildesley was a contemporary, indeed the school-fellow, of Dr. Jortin; he also enjoyed the friendship of Archbishop Secker, of Drummond Archbishop of York, of Dr. Doddridge, and of other celebrated persons. But what principally entitles him to the claim of a distinct biographical sketch, seems to be the pious wish to afford the inhabitants of the Isle of Mann the opportunity of religious knowledge and instruction, by promoting the translation of the Holy Scriptures into their native language.



The present volume consists of two portions: Memoirs of Bishop Hildesley, which extend to 123 pages; and an Appendix, of various letters to and from the Bishop, with papers illustrative of his character, and more or less honourable to his fame. This part extends to more than 500 pages. Of these last, many might as well have been omitted. The first in particular, which is the mere form of words used on every occasion of an appointment to a chaplaincy, seems to be introduced nobody knows why. The Memoirs of the Bishop's life communicate a plain and satisfactory abstract of his introduction into the world, his progressive preferment, his diligent and amiable discharge of his duty, &c. &c. but contain no facts sufficiently interesting to detain the general reader. We select the following from the Appendix, as an example of the amusement to be expected.

“ To Dr. DRUMMOND, Archbishop of York.

“ On the State of the Church, in the Isle and Diocese of Mann, in the Province of York. Presented to his Grace by the Lord Bishop of Mann, in July 1762.

“ Although I know it is sometimes said, that a person succeeds with disadvantage to an office, which has been filled by a predecessor of remarkably eminent qualities, I must take leave to think the reverse is nearer the truth; at least, with respect to the instance I am about to refer to; viz. my coming after the great and good Dr. Wilson, to this see of Mann: forasmuch as I find many excellent things ready done and established to my hands, in regard to the government of the church; besides the example, which, by the traces he has left, his lordship still lives to shew me. This I endeavour, so far as I am able, to follow; though I am sensible it is, and must be, “ *non passibus æquis.*”

“ Among the sundry good regulations, which my worthy predecessor formed and set forth for the benefit of this church, that was none of the least, which he has noted in a letter respecting the “ Constitutions” passed in convocation by himself and clergy, in the year 1703, which he afterwards got confirmed by a statute law of the land, still in force, and, as nearly as may be, duly observed.

“ With respect to the Clergy, I am happily enabled to give a different account from what bp. Barrow does of those in his time; namely, that I have found them, in general, a very sensible, regular, decent set of men, almost without exception.

“ The parishes, though few in number, viz. only seventeen, are very populous; the island, though of small dimensions,—55 miles long, and 8 or 9 broad,—containing, upon a pretty accurate computation, made since my arrival, very near twenty thousand souls.

“ The adult natives, to a man, I think I may say, are conformists, to the established communion of the church of England; and so exact and punctual, for the most part, in their attendance on the public offices of divine worship, and especially at the sacrament (there being no less than six hundred at the communion in a country parish-church at

Easter) that there is little or no occasion for presentments on this head: and, so remarkably uniform are they in their behaviour at all parts of the divine service, that it is seldom known or seen, that any person, of whatever age or sex, fails of kneeling, where or whenever the rubrick directs it, though it be on the bare, earthen, dirty floor; and that often with such inconvenience to themselves and each other, from the scantiness of room, that scarce a month passes throughout the year, without some one or other being carried out sick, or fainting: kneel, however, they will, be it ever so incommodious. Whether this be owing to ancient custom amongst them, (for custom here in all things carries a powerful sanction) or from the late good bishop's attention to this very article, who had himself, it is well known, a special regard to decency and order,—I cannot say; but so I found it: and it continues to be the practice of the native inhabitants of this isle, to observe a strict uniformity of reverent gesture, in their respective congregations; notwithstanding, as I before noted, the space for their reception and attendance in them is so narrow and confined, as not to contain, in some parishes, above one half, and in most of the rest little more than two thirds of the people; who, from principle, have a desire, and from their parochial assessments have a *right*, they think, to be admitted to perform divine service in them\*.

“ By some benefactions, from the living and the dead, the people have been enabled to rebuild and enlarge three of their parish churches. And there we stop, and must stop, till Providence shall be pleased to raise up more friends, to assist us in so desirable and so charitable a work as this, of erecting places moderately convenient for the reception of a well-disposed people, to attend the offices of religious worship; in a country, where there is no law for *briefs*, for the purpose of rebuilding churches, as in England; and where, if there were any such method appointed, the circumstances of the inhabitants, especially in the country parishes, are far too low, to raise a sum of any significance towards it. This is one of the grievances which the diocese of Mann at present labours under.

“ Another, if possible still worse, is, their having neither *printed Bibles*, nor *Common-Prayer Books*, in the *native language of the country*;—a defect, I believe, which no Protestant church in Christendom feels, where they have established forms, besides the church of Mann: whence the major part of the people are unable to attain any knowledge of the genuine Scriptures, but what they receive from the *off-hand translations* produced by the minister in the desk, out of the English Bibles:

“ \* Bp. Hildesley here adds, by way of note, the following curious copy of a church-warden presentment, from one of the country parishes in the Isle of Mann:

“ The wardens present, that the church is not sufficient to contain the one half of the grown people of the parish; so that, by their scarcity of room, they be made uneasy in the time of Divine Service; and do not enjoy the intended benefit of their church-assessments.—Therefore we beg the court's assistance, to be redressed in this aggrievance.”

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and so, in like manner, of the *Common Prayers*; every portion of which, consequently, must be varied, and more or less exact, according to the judgment, the diligence, and abilities of the officiating reader. How very defectively this part of the office must needs sometimes be performed,—by the junior clergy, at least, at their first taking orders, just after having been for some years versed in English and the learned languages, under an academick tutor bred in England,—any one may readily conceive.

“ This latter, as well as the former, I cannot but look upon as a melancholy circumstance of the Church of Christ established in this land;—a Church, which has the honour of being sixty-nine years older than that of Bangor, in Wales; which is said to be the first bishoprick we read of among the Britons, and one hundred and fourteen years before Austin, the Monk.

“ The Manks people, in general, are naturally shrewd, of quick apprehension, and very apt to learn: and they would be, I am confident, extremely fond of perusing the Scriptures, if they had them, and were taught to read them, in their own tongue, as they are the *English Bibles*; which latter, numbers can do very roundly, whilst they scarce understand the meaning of a single sentence: nay, I might say, I believe, of some, a *single word*!

“ The use of a good book, in the Manks tongue, hath been sufficiently and happily experienced in this land, from the publication of the late bishop, Dr. Wilson's excellent “ *Catechetical Exposition*, together with *Private and Family Prayers*,” which is now reprinting, at the expence of a lady lately deceased in England\*. And if the “ *Christian Monitor*,” a most useful book, now translating in the island into Manks, were to be printed and dispersed through the country parishes, and one, at least, in each family, taught to read it, I am persuaded it would greatly tend to give them a due sense of real religion; and help them to dispel the remains of superstition, which, for want of more such kind of books, still subsists among them. But, how any of these great and good ends are now to be promoted or provided for, God only knows!

“ May the great lover of souls inspire the hearts of those of larger abilities, with a disposition to assist me by a portion of their bounty;—in like manner, though it should not be in equal measure, with what my two superexcellent predecessors have experienced; who, in the great good which they were enabled to do for this church and diocese, were in their times rendered happy, by the success which it pleased God to vouchsafe them, in the applications they made to their friends in England!

“ Something, however, from my superior brethren, the archbishops and bishops, and other dignitaries, I will venture to flatter myself with the hopes of receiving. I would not appear to be an impertinently importunate supplicant; but cannot help being the more earnest in behalf of the poor people of my charge, as I have nothing of any kind

to ask or to wish for myself; except it be, to be enabled to answer the ends of my present important trust.

"A free boon, be it ever so small, will be gratefully accepted, towards carrying on the good purposes for which it is craved; and will be faithfully applied by him; who has the honour to subscribe, my lord, your grace's most respectful and obedient servant,

MARK SODOR and MANN."

The Bishop was also Master of Sherburn Hospital; of which place, a long and circumstantial account will be found in the Appendix. It ought also to be observed, that the translation of the Scriptures into the Manks language, was not only meditated, but actually commenced, by Bishop Hildesley's predecessor, the amiable and excellent Dr. Wilson; to whose character great honour is rendered, in the course of the present publication.

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ART. V. *The Rural Economy of the Southern Counties; comprising Kent, Surrey, Sussex, the Isle of Wight, the Chalk Hills of Wiltshire, Hampshire, &c. and including the Culture and Management of Hops, in the Districts of Maidstone, Canterbury, and Farnham. By Mr. Marshall. In Two Volumes. 8vo. 11. Nicol. 1798.*

IT is scarcely possible to forbear instituting a comparison betwixt the agricultural writings of Mr. Marshall, and those produced by most of the surveyors under the Board of Agriculture. Mr. M. devotes a much greater number of months to the examination of his several districts, than these notable surveyors have devoted weeks; he sees what he relates to us, they give us hearsay and correspondence; he generally contents himself with being a plain husbandman, they aspire to be political economists and legislators; he respects the laws and ancient institutions of his country, they in many instances insult and trample on them; he labours to improve husbandry by experience, they by theories and projects. It is not necessary to extend the comparison further: we shall proceed therefore to justify it, by specimens of the useful knowledge which Mr. M. has here communicated to the public.

"It may be of use to observe, that, in turning over mounds of compost, the Kentish method is improper. The mound is cut down, perpendicularly, with a sharp instrument, part after part, and moved by fork-fulls; instead of being torn down, with pecks or mattocks,

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and the reduced fragments cast, with shovels, over a sloping surface. The first is merely *turning* it, or rather *moving* it : whereas the latter is *mixing* the materials, be they what they may, in a manner as effectual, perhaps, as the operation requires ; and at nearly the same cost, that is bestowed, on the far less effectual method." Vol. i, p. 87.

" *The Wire Worm, or Sod-Worm.*—The depredations, committed by this mischievous reptile, proceed from its feeding on the principal or downward root ; most especially of wheat ; thus cutting off the plants ; generally in plots or stripes ; but, in some years, and in some instances, spreading destruction over the whole field ; so far, at least, as to render what remains unfit to occupy the ground, as a crop. It is not peculiar to ley grounds, though most prevalent in old sward : but is likewise often destructive to wheat, after peas : that is to say, on *free, mellow, absorbent soils*.

" REMARK. Are not these *vermin of the soil* encouraged, by the neglect of SUMMER TILLAGE ? All herbivorous animalcules, which have not the power of flight, but are liable to the circumstances of the plot of ground they are bred in, may surely be extirpated, by keeping the soil they inhabit, free from every thing herbaceous ; especially, during the summer months, when they are in a state of activity, and doubtless require daily support. And it appears to be no more than common prudence, in those who have lands peculiarly infested with this, or any other, slow-moving animalcule, to give them up to UNABATING TILLAGE, the longest time possible, so as not to lose more than one year's crop." P. 94.

" *Farm Yard Management.*—My information on this head is necessarily confined, by reason of my not being resident in the district, during the winter months ; so essential it is to a COMPLETE REGISTER of the practice of any particular district, *to reside in it the year round.*" P. 109.

What will the county surveyors say to this, with their allowance of five weeks for the West Riding of York, and seven weeks for Lincolnshire ?

" It would be a crime not to mention here, though in some part out of place, another most ingenious invention of the same person, A VERMIN TRAP, on a *new* principle, new at least to me.

" It consists of a wooden box, or hutch, resembling the dog hutch or kennel, which is usually provided for the yard dog, to hide and sleep in ; its form being that of the barn. It is divided in the middle by an open wire partition, running from end to end, and reaching from the ridge of the roof to the floor. One side of this partition is again divided, into two parts, or cages ; one of them for a tame rabbit, the other for a live fowl, to allure the vermin. The other half of the hutch being formed into a falling box trap to take them ! Great numbers of weasels, stoats, and polecats (as well as domestic cats) have been caught, in coppices and hedge-rows, by this most simple and ingenious, yet, when known, most obvious device." P. 113.

*"The Growing Crop.*—It is chiefly, by the attention and labor, bestowed on this, the Kentish husbandmen obtain a decided superiority, in the bean culture. In the practice of the higher ranks of professional men, the crop is cleaned, with gardenly care and neatness. The intervals are repeatedly HORSE-HOED, and finally EARTHED UP; and the rows kept perfectly clean, BY HAND. And, in return for such treatment, I have seen every stem, bulky as the rows were, podded down to the very soil. In this part of the culture of beans, the practice of Kent may well be taken as a pattern, for the rest of the Island." P. 129.

"These products, though they arise in some part from the strength of the soils on which they are produced, evince the propriety of growing beans, in DISTANT ROWS; and of using the HORSE-HOE and MOLDING PLOW, in CULTIVATING THE INTERVALS; so as to give them the advantages of *tillage and exposure, during the summer months.*

"And these reflections aptly suggest an IMPROVEMENT, with respect to the culture of beans, as a fallow crop, on rich, absorbent soils, like those of the district of Maidstone: namely, that of continuing it TWO YEARS; cropping the cleaned intervals, and cleaning the rows, of the first year, in the second year's culture. Had TULL confined his HORSE HOEING HUSBANDRY TO PULSE,—TO BEANS AND PEAS, AS FALLOW CROPS, *to clean the soil for corn and herbage*, and recommended it for this purpose only, he would have deserved well of his country." P. 132.

"In the CULTIVATION of this inestimable plant, the most novel idea I met with, in the district under view, was that of MIXING IT WITH CLOVER. In one instance, which I more particularly examined, the clover seemed to be overcoming the sainfoin; but in another, *an older crop*, the sainfoin had gained the ascendancy: the clover was dwindling away; leaving the soil in possession of a beautifully clean, full crop of sainfoin.

"REMARK. What an admirable point of practice! How much preferable to sowing the seeds of sainfoin among couch (see GLOUCESTERSHIRE) to keep down other weeds, and force the roots of the crop downward, to their natural pasture; for here the productiveness of the land receives no check: the first year, a crop of clover; the second, a crop of clover and sainfoin; the third, a full crop of sainfoin, free from weeds! or much less encumbered with them, than it would have been without the valuable supply of clover." P. 156.

*"To secure Hay Stacks from the Weather.*—Two tall poles,—ufers,—fir balks,—are stepped firmly, in two cart wheels; which are laid flat upon the ground, at each end of the stack, and loaded with stones to increase their firmness. Another pole of the same kind, and somewhat longer than the stack, is furnished at each end with an iron ring or hoop, large enough to admit the upright poles, and to pass freely upon them. Near the head of each of the standards is a pulley, over which a rope is passed, from the ring, or end of the horizontal pole; by which it is easily raised or lowered, to suit the given height of the stack.



stack. In the instance observed, the rick was begun with two loads of hay; yet even these two loads were as securely guarded from rain, until more could be got ready, as if they had been housed; for a cloth being thrown over the horizontal pole, and its lower margins loaded with weights, a compleat roof is formed, and exactly fitted to the stack, whether it be high or low, broad or narrow; the *eaves* being always adjusted to the *wall plate*, or upper part of the stem of the stack; thus effectually shooting off rain water; while the internal moisture or steam arising from the fermentation of the hay, escapes freely at either end, as the wind may happen to blow.

“What renders this ingenious contrivance the more valuable, is its being readily put up, or taken away. The poles being light are easily moved from stack to stack, or laid up for another season; and the wheels are as readily removed, or returned to their axles.” P. 167.

“To convey a more accurate idea, than has yet been done, of the quantity of *dung* expended on hop-grounds (a subject which has alarmed all the land proprietors in the kingdom, except those who live in the hop-growing districts.) I will copy from my Journal the following remarks:

“October 27. Mr. ——— is manuring a hopground, with well digested compost, to be spread over the whole ground, in the old way. The quantity set on is exactly forty-four *single horse* cart-loads an acre. Supposing each loadlet to be half a moderate cart load; and that the compost is half of it mold, the quantity of *dung* is ten to twelve loads an acre; and this the overseer of the ground lays it at. Hence the mystery about manure is cleared up. Ten or twelve loads of dung, every three or four years! not more than is usually allowed for ordinary arable crops; and even this, perhaps, more than is requisite. If the *straw* (the stems, branches, and leaves) of hops, as that of grain, were digested, and returned to the ground, in the form of manure, I cannot see how the exhaustion by hops should be more, or even so much, as by beans, wheat, and clover.” P. 206.

“And with respect to what may be called the straw, or halm, of hops,—*the vines and foliage*,—the management is so contrary to reason and common sense, that it is impossible to see it, without disgust, or to write upon it, without censure. For, although they constitute the main bulk of the crop, and are doubtless a principal cause of the exhaustion of the land, they are treated as things of no value; as rubbish that encumbers the ground, and as such are burnt! and their ashes given to winds, or suffered to be washed into the soil, or reduced to mortar, on the spot where they happen to be produced, as the following memoranda will more particularly show.

“October 9. The country, for a few days and nights past, has been kept in a blaze, with the “burning of bine.” Last night the fires were extinguished by a heavy rain; and this morning the ashes are lying abroad as wet as mortar. The quantity is greater than I apprehended. But how much more considerable would the quantity of digested vegetable matter have been, had the same vines been properly reduced, by fermentation, to a state of mucilage? Burning hop vines is like burning dunghills; the ashes of either may be good, but the substance



Substance of either is probably of much more value. But surely the ashes if used as a manure, ought to be evenly incorporated with the soil as lime. Instead of which, no care whatever appears to be taken of them; they are everywhere seen in scattered heaps, as they were burnt; whether the weather happens to be wet or dry: as if the only intention of burning them, was that of getting rid of an incumbrance." P. 255.

Mr. Marshall, not unfrequently, relieves his readers, amidst the dryness of purely agricultural subjects, by lively and well-written descriptions. Probably *our* readers will not object to a little relief of the same kind.

" From this view of the harvesting of hops, some idea of its effects ON RURAL SCENERY may be formed. The rape thrashing lasts but for a day, and is confined to one spot: whereas the hop picking is general to a country, and continues for some weeks. The numerous throngs of work-people, with the attendant swarms of children, which everywhere meet the eye, is peculiarly striking. Whole families, indeed the whole country, may be said to live in the fields, during the busy season of hopping. The country itself, as the picking advances, takes a broken, ragged appearance, disgusting the eye that is set to beautiful objects. But those who stroll through it, and view it in detail, find much that gratifies; and the good humor and garrulity which is heard in every garden, add to the pleasure.

" The hop picking is a sort of jubilee; during which a licence of speech, and relaxation of manners, are authorized by custom; any thing may be said, and many things done, which would not pass uncensured, at another season. What strikes the stranger most, as being himself concerned, is the homage with which he is received, on joining one of those licensed groups. The fairest, or the forwardest, of the female pickers, having selected the finest bunch of hops in her view, approaches him, and with great respect,—and "wipes his shoes"—or rather touches them with it, and then offers it to him.

" Whatever might be the origin of this singular custom, its modern intention is too evident to be mistaken, by those who attract its notice. It is that of collecting silver; which either goes towards the HOP SUPPER, that is always given, on the evening of the last day of picking, or is expended, in fulfilling another custom of the hop harvest, whose origin might be found equally difficult to be traced.

" This may be termed the DECORATION OF HATS. A few days before the picking is completed, by any particular planter, the company of pickers, belonging to such individual, decorate a hat, at their joint expence, with a handkerchief of gaudy hue, and with ribbons and gilded ornaments. This is the hat of the head binman. Another is adorned with ribbons only. This is the carrier's. These hats are exposed to public view, before the day of finishing, are displayed at the hop supper, and afterwards worn in public; each company endeavouring to outvie the other in finery.

" These rustic feasts, and the revelry which attends them, are the more excusable, as they close the labors of the year; and may serve,  
by

by leaving favourable impressions of the past, to alleviate the sufferings of toils to come." P. 258.

The following short extract contains very just and important reflections.

"The spirit of speculation and gambling\*, which at present hovers over the practice, and sheds poison on those who are engaged in it, appears to be its most dangerous attendant. During what may be called the gambling season, the market meetings resemble, in uproar and agitation, the bear baitings, at Jonathan's, rather than the sober meetings of industrious thoughtful husbandmen. Speculation, or gambling (for the terms are become perfectly synonymous) in trade, is its present support, and will probably be its downfall. But husbandry, which has the weight of human existence to sustain, requires a firmer basis. And every precaution should be used, to prevent its sporting in the air, in imitation of modern commerce." P. 290.

"Another evil of this method of grafting occurred to me, in the district under view. It is incident to the CHERRY; being a disease, called the *gum*, which takes place about the crown of the stem, at the parting of the boughs, and affects the head of the tree.

"The cause of this disorder is evident. The cultivated varieties are grafted on the wild cherry; the wood of the grafts is of course freer, swells faster, than that of the stock. The boughs grow too large for the stem; they want freedom to swell to their natural size; the circulation is checked; and the gum breaks out. This theory is confirmed by a discovery, which has recently been made, to *cure* the gum, by cutting deep notches or clefts between the boughs; and this gives temporary relief, by giving the freedom required. But so soon as the chasm is closed, or the boughs again join in the conflict, the disorder returns.

"I had an opportunity of seeing these effects, in the grounds of Mr. RANDAL of Maidstone,—a spirited and ingenious nurseryman,—who has paid singular attention to the disorders of trees; though he had not discovered the cause of the disorder under notice; a disease which might with certainty be avoided, by *grafting the boughs*. By inserting the grafts, in the stumps of three or more boughs, pointing in different directions (instead of cutting off the crown, and therewith the natural bond and union of the branches!!) not only the gum (here spoken of) but the splitting of the stems (noticed in Gloucestershire) may be prevented." P. 310.

A very pleasant article of intelligence occurs at p. 318.

"\* By making forehand bargains; and by betting on the productiveness of the growing crop; the wagers (frequently of high amount) to be decided by the amount of the duty, which government will receive, for hops grown in that year; either in "Kent," or "all England."

"Before

“ Before I dispatch this short notice, of the fruit liquors of the district of Maidstone, it might be wrong not to mention one of a peculiar kind, which I was favored with an opportunity of tasting, under the name of GAZLE WINE\* ; which, in color and flavor, and perhaps in wholesomeness, approaches nearer to red port, than any other wine I have met with, of the manufacture of this Island.

“ This species of fruit may be grown, and readily collected, in any quantity in this country ; and seeing, or rather feeling, as many a man needs must, the melancholy price, which port wine has been lately made to bear ; a fit substitute for it would, doubtless, be acceptable, to most men, and might be a valuable boon to the country.

“ The process of manufacture, I understand, is merely that of macerating the fruit, in an equal quantity of cold water, two or three days ; then boiling the whole, slowly, until the fruit is dissolved, when the liquor is strained off. Reboil the liquor, gently, a short time, and add a quantity of sugar, proportioned to the given richness of the fruit. Ferment, and lay up, agreeably to the methods practised, with other fruit liquors.”

A note, at p. 326, contains some hints very deserving of attention, on the natural food of sheep.

“ An incident occurred to me in this district, which shows, that a partiality for the foliage of shrubs is deeply implanted in their nature. A flock of lambs, just come up from the Marshes, where they had never tasted nor seen a shrub, nor had their dams, probably, from the time of their conception, on being turned into a field of young clover (which had risen after the barley crop had been harvested) left this delicious pasturage, for a hedge border that had been recently cut, on whose foliage they fed with the greatest voracity.

“ The sheep is a mountain animal, and, in a state of nature, the foliage of shrubs must have been its chief support. And may it not be conducive to its health, in a state of cultivation ? May not some of the fatal disorders of sheep arise, from a want of this part of their natural food ? Might not even the Rot be cured, or prevented, by a free access to the foliage of warm aromatic shrubs ? This, however, by way of intimation.”

In the *list of rates*, in the district of Maidstone, we find, with surprise, “ day-wages in harvest, 2s. with beer and ale, no board.” Some of these labourers would do well to travel into the fens of Lincolnshire ; where trampers (as they are called) from the northern parts of Great Britain, and from Ireland, earn from 5s. to 8s. a day, with a quart of ale to each shilling, the customary stipulation. Those of them who come far north, had formerly an ingenious device, of making themselves vagrants, after harvest, and thus being conveyed home at

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“ \* GAZLE” is the provincial name of *RIBES nigrum*, OR BLACK CURRANT.”

the public expence, with all their earnings in their pockets. But the device being practised too freely, a magistrate caused one of them to be searched; and finding a few guineas concealed betwixt the sole of his foot and his stockings, directed him to be conveyed beyond the Tweed, vagrant-like indeed, but at his own expence. "Size of the bushel, 8 gallons, 3 pints." P. 332. If the farmer has not a proportionate *price* for his corn, he gives away, by this excess of measure, nearly 5 per cent. upon all that he sells.

"Although there may be no regular succession of crops, in the Thanet husbandry, there is a PRINCIPLE OF MANAGEMENT evidently observed here, which is much wanted, in the central parts of the county; and, more or less, in every district of the kingdom; namely, that of *cleaning the land, for spring corn and ley grasses, rather than for wheat*; a principle which cannot be too frequently, or too strongly urged; as the superiority of MODERN HUSBANDRY, over the old common field practice, hinges almost wholly upon it." Vol. ii. p. 12.

"*General Remarks on the Drill Husbandry.*—If it be necessary, or proper, to sow corn, on land that is too foul, to permit the crop to rise, with advantage, by reason of weeds, or the seeds of weeds, in the soil; at the time of sowing, it becomes prudent, to put in the seed in such a manner, as to be able to check the growth of the weeds, without destroying the crop: and, in this point of view, the practice of the Margate farmers is preferable to that of the garden-ground men, in the neighbourhood of London. But what farmer, in the *country*, who has nothing but his skill and industry to depend upon, would wittingly, and in pursuance of a constant practice, sow (no matter how) *clean* corn on a bed of weeds? For who would not as soon mix corn and weeds together, in the *seed box*, as in the *soil*?

"If (to use the common language of slovens) a soil were so "given to weeds," as to be altogether irreclaimable, a good excuse would be had, for crowding the roots of corn together, in rows, and cropping the ground, partially. But what man would voluntarily mix the seeds of corn crops with those of weeds? at least, until he had been as anxious to clean his *soil*, as his *seed corn*? Who, seeing a farmer mixing the seeds of thistles, docks, poppies, charlock, and cleavers, among his seed corn, would not take him for an idiot, or a maniac? But is it not equally devoid of reason, to mix seed corn, among weed seeds, of the same description? Yet true it is, that not only drillists, but plain professional men, and even those who rank high in the profession, will winnow, screen, sift, and perhaps cast, their seed corn, with the greatest anxiety, until not a weed seed is discernible; and immediately throw it over lands, which contain three times, ten times, perhaps an hundred times, the quantity, of the very same seeds, as those they had just been separating, with so much solicitude!

"With respect to the advantage of HOING, we have seen, in the culture of hops, that forcing the bine, in the early stages of its growth,

has probably a bad effect; by throwing the vigor of the soil into stem and foliage, instead of fruit: and, it is possible, a similar effect may be produced, by stimulating the *straw* of corn, without being able, when every exertion is wanted, to mature the *grain*, to render it further assistance. It is true, that where there is a great strength of soil, and when, added to this, a favourable season happens, extraordinary crops of corn, as well as of hops, are grown, under this treatment: and these incidents, well set forth, give eclat to the practice. But, in soils less powerful, and in seasons less prolific, we have seen the hop dwindle, without any apparent cause; and the "loss of crop," which has, probably, terminated the career of the drillist, from the day of Tull to the present time, cannot perhaps be accounted for, in a more satisfactory manner." P. 16.

"It is nevertheless true, that, in the Isle of Thanet, I observed several instances, in which the crops were ample, and the soil clean, after the drill and hoe. But in these cases, the land had evidently been *fallowed*, for the crop; and had it been *evenly seeded*, and left undisturbed, in the early stages of its growth, the produce would, it is possible, have been still more ample: the *sowing of seed*, and depositing that which is sown, at an *equal depth*, being, in my mind, the only *rational* motives, for drilling corn in clean fallowed ground.

"Judging from the experience I have had, and the observations I have made, in different parts of this island; and, particularly, from the attentions I have bestowed on the semination and growth of the ordinary crops in English husbandry, I am clearly of opinion, that culmiferous plants, that CORN—namely, WHEAT, BARLEY, and OATS, which bear their fructifications and seeds, on the tops of the stems, should *cover the ground*: that the soil should be *wholly*, and *evenly*, occupied by the crop: that the roots of the plants should grow *distinct* from each other; in order that each of them may enjoy, as much as may be, its *separate field of pasturage*,—as the roots of grasses, in a meadow, or of trees, in a forest; and that they ought not to be matted together in rows, and be placed, from their earliest infancy, in a state of conflict with each other.

"If these positions are right, it follows of course, that the plants of corn should stand in triangles, or regularly a quincunx, as trees in a well-planted orchard. And a machine, or implement, to distribute their seeds in that manner, would be a valuable acquisition to agriculture.

"Dibbling in the seed, in the Norfolk manner, comes the nearest, of any established practice, to this desired mode of distribution; and, for unbroken ground, a better method will not, perhaps, be readily invented.

"What is wanted, for broken ground, for barley most particularly, is a machine that will distribute the seed, *sufficiently regular*, and at an *even depth*, (as one, two, or three inches, according to the species of grain, the nature of the soil, and the season of sowing) as the nurseryman sows his tree seeds, and agreeably to the Norfolk practice of two-furrowing; so that *no seed shall be wasted*; and in order that *the whole may vegetate at the same time, and rise in one crop*.

"On

"On the contrary, PULSE; namely, the PEA and the BEAN, which throw out their fructifications, laterally, or from the sides of the stems, and down to the ground, if not obstructed, require *wide free interspaces*." P. 19.

"In fine, there is not, perhaps, any two classes of plants, in nature, less analogous, in their structures and habits, than those of corn and pulse. And to attempt to subject them to one and the same mode of culture, or to reason implicitly, and *indiscriminately*, on the culture of the one from that of the other, can only tend to involve the general subject of cultivation, still more obscurely than it already is, in the clouds of ignorance and error, under which agriculture has been too long groping its way; and it is more than time that the lights of science and natural knowledge, which have rapidly increased of late, should be brought to its assistance; in order to enable the practitioner to *distinguish* the different paths of his profession." P. 23.

At p. 24, Mr. Marshall speaks of taking *tithe in kind* with some disapprobation; but not with that vulgar and mischievous rancour, with which the question has been often agitated by the Bath Society, and the County Surveyors. We would inhibit all declamation on this subject, except to those writers, who endeavour to suggest a compensation, durably adequate, and voluntary on *both* sides. In a provincial newspaper we lately read, with satisfaction, the resolutions of the magistrates for the division of Holland, in the county of Lincoln, on their taking into consideration the resolutions of the Grand Jury of Yorkshire, transmitted to them by the President of the Board of Agriculture. These gentlemen did not content themselves (as some have done) with echoing the notions suggested to them. They thought and spoke for themselves; and, among other things, they delivered an opinion, as soundly judicious, we think, as it is unquestionably equitable. The Yorkshire improvers of agriculture had recommended "a fair and adequate commutation for tithes"; the Lincolnshire magistrates said, with a spirit becoming the dispensers of justice, "On the very important question, of a general compensation in lieu of tithes in kind; resolved, that such a measure would conduce most highly to the improvement of agriculture, and probably to the satisfaction and benefit of all persons concerned therein; but that such compensation ought not to take place, without *the free consent, in each case*, as well of the party entitled by law to receive, as of the party liable to pay tithes."

It is possible, that this singular emendation of the original resolution may be *overlooked* by the President and Secretary; or that they may not be very industrious in making it generally known. We are happy therefore in this opportunity of giving additional publicity to an opinion, which will find (we trust  
many

many supporters in Parliament, whenever a general commutation of tithes shall be there proposed and discussed.

“ It only remains to notice a peculiarity, respecting the BANDS, made use of for barley ; especially when the straw is short. In this case, the plants are drawn up with the roots ; and the corn and dirt being thrashed off, the straw is made at leisure times into bands, to be distributed by children in the manner above described. The advantages gained by this practice, are the additional length of band, and the preventing of a waste of corn ; in making and using the bands ; or by their growing, in wet weather.” P. 27.

“ In one or more instances, I observed the oat crop IN ROWS, with hoed intervals ! Surely a crop, which requires so large a proportion of seed ; which does not spread as wheat or barley ; and which, to have a full return, requires that the stems should nearly touch each other, is ill-adapted to the drill husbandry.” P. 28.

Mr. M. is not the only writer, who may remonstrate in the following strain :

“ Any one, who had been long striving with a difficult work, that too a public work, and with the knowledge of numbers, who were capable of forwarding his design, yet without furnishing the least assistance, would naturally feel superior gratification, when at length he found a man, to whom no court had been offered, nor any interest made, and this man of the first rank, and highest character, coming forward and offering his assistance.

“ Such has been the liberal conduct of the EARL OF EGREMONT, towards the work I am executing.” P. 45.

At p. 88, the value of the Larch, as a timber tree, is highly, and we believe justly, extolled.

“ *The method of applying* this far-fetched, and, in many situations, very costly manure [*lime*] is disgraceful to the husbandry of the Weald. The ordinary practice, in the summer months, is to set it across the field, in load heaps, and there to let it remain naked, as it is thrown down, for weeks, perhaps months ; until their surfaces, at least, have returned to the very state of chalk, in which it was painfully fetched from the distant hills. And, in autumn, presently before wheat seed-time, the practice is yet worse. It is then set on the land in small heaps ; which, having lain naked until the lumps have fallen down into checkers, are spread over the surface among the clods, where it lies for days, or weeks perhaps, until it has returned to its natural state, without attempting to profit by the only advantage obtained in burning it ; namely, that of *incorporating it with the soil, in a state of lime in fine powder.*” P. 144.

“ To do equal justice to the several species [*of herbage*] the manures, which are used for young herbage, should either be spread on the surface, or be mixed evenly with the soil ; and ought not to be buried with the last plowing for the crop. For, in this case, the strong, deep-rooting plants gain an advantage : and a great art, in producing  
perennial,



perennial herbage, is to encourage the finer grasses; without which a close turf cannot be obtained.

“ With the same view, the young plants should be kept *closely pastured*, until the tender species are fully established. One crop of hay, by encouraging the strong plants, and smothering or checking the weaker species, is capable of doing irreparable injury for years to come; according to the size of the crop, and the age at which it is cut. Pasturing close with sheep, from the time of the first shoot in early spring, and with the same, or heavier stock, (after the land will bear them) throughout the summer, during the first three years, appears to me, from many instances of experience, and numberless of observation, essential to common good management.” P. 160.

“ An instance of sowing WHEAT, after turneps, *without ploughing*! This instance occurred in the practice of one of the principal farmers of the district. Part of a piece of turnep ground was plowed, and sowed, in the usual way; the rest was only harrowed, or “dragged,” the seed sown, and covered with fine harrows. The consequence, as related, was a fine crop, and free from smut; while the part plowed was not only an inferior crop, but was smutty.

“ This loosely reported incident, however, only suggests the idea, that *light* and *absorbent* soils, which are *already in a state of cleanness and tilth*, may be injured by a seed ploughing, especially in a dry season.

“ Another instance of practice, however, is well deserving of notice. I saw a very good crop of WHEAT, growing on *very light land*. It was sown in September, the surface immediately dunged, the dung harrowed in as a top dressing, and afterwards incorporated still more effectually with the soil by treading it in with sheep, which not only *fixed* the manure, but assisted in giving the desired texture to the soil, besides being serviceable in checking the ravages of the sodworm.

“ If it be right to grow wheat on very light land, these appear to be eligible means for obtaining a crop.” P. 187.

“ *Grass Pork.*—I must not omit to mention here an interesting experiment, made by my Lord Egremont, on fattening porkers at grass. This experiment was made with the “white Chinese,” a neat small breed of pigs. They were put, at six or seven months old, into a suit of sitting deer paddocks, in the month of May, and remained there until October, when the pork was *firm*, finely flavored, and the colour peculiarly delicate. This experiment suggests the idea, that, by allowing grazing hogs a small quantity of corn, to give the flesh the requisite *mellowness*, pork of a superior quality, and of singular *purity*, may be produced.” P. 205, note.

“ A practice of cottagers in this part of the island, with respect to the animal under notice, is well entitled to attention in every other. During the spring and summer months every labourer, who has industry, frugality, and conveniency sufficient to keep a pig, is seen carrying home, in the evening, as he returns from his labor, a bundle of “HOG WEED,” namely, the *heracleum sphondylium*, or cow parsnep; which is here well known to be a nutritive food of swine. Children too are sent out to collect it, in by-roads, and on hedge-banks. And there

there may be other *weeds*, if trial were made, that might be found equally nutritious\*." P. 206.

*" Tide Mills.*—The inlets and creeks, with which the western quarter of the district in particular abounds, are frequently turned to a valuable purpose; by which innumerable situations, of a similar kind, on every coast of the kingdom, might profit. Yet the tides continue to flow into them in vain, while *river mills* are suffered to destroy or injure land of the first quality, and prevent the improvement of still more, that might be made highly valuable to society. On the contrary, tide mills, instead of wasting land, tend to create it.

" The method of obtaining a tide mill, is merely that of running a dam across the branch of an inlet or estuary; leaving a narrow passage, generally near one end, and at this gap or opening to place the mill. A quantity of water being forced, by the tide, to the upper side of the dam, through valved sluices made for this purpose, a mill pool is formed; and, with the water thus pent up the mill is worked, until the return of the tide; when the pool, in a few hours, is again replenished.

" The foul water, forced up by the tide, being kept long in a stagnant state, has time to deposit its foulness; and thus tends, eventually, to convert the mill pool into a marsh or meadow ground." P. 228.

" I cannot refrain from noticing here, with some concern, the evident jealousies, and a degree of contention, which exist between the SOUTHDOWN and the ROMNEY MARSH breeders; as if each were contending for the whole country; whereas, these two breeds, in their present states, are calculated for two opposite descriptions of soils and situations. The South Downs, for upland arable districts, to grow fine wool, and fill the fold, in situations which require it. The Romney Marsh, for rich low lands, to produce long wool, and to throw into the market the greatest quantity of mutton, with the least bone and other offal, without regard to activity or strength of frame. And it is to be feared, that, by endeavouring to accommodate their flocks to both these descriptions of country, they will render them improper for either." P. 375.

Here we must close our extracts; which already may be thought too far extended, by those among our readers who, without undervaluing the importance of agriculture, yet apprehend that it now engrosses more than its due share of attention; and that our men of learning, men of rank, and even our statesmen, are in danger of degenerating into mere farmers.

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" \* The early and rapid growth of this plant has, long ago, and frequently, struck me. Not only swine, but sheep and rabbits, are partial to it. Surely its cultivation should be attempted. Its seeds are most easily collected. As green forage, for hogs, it could not fail of being profitable."

ART. VI. *Pictures of Poetry; Historical, Biographical, and Critical.* By Alexander Thomson, Esq. Author of *Whist*; and *the Paradise of Taste*. 12mo. 6s. Wright. 1799.

MR. THOMSON has obtained considerable reputation by the two Poems which are mentioned in the title-page of this work. Of the latter, in particular, we spoke in terms of commendation, in the tenth volume of the *British Critic*, p. 658. In the Preface to the *Paradise of Taste*, the reader was informed, that he might expect a work of a much more extensive poetical plan, to which that was to be considered merely as an introduction. This plan was a view of the progress of polite literature, from the remotest period to the present times.

These "*Pictures of Poetry*," the author informs us, in his Preface, compose about one fourth part of this great plan. It includes a period of eight hundred years, beginning with a sketch of the Court of Solomon, and ending with that of Ptolemy Philadelphus.

Such is the account which Mr. Thomson gives of his design; which, as far as respects this volume, is executed with various degrees of success, as well as of versification. Some portions are in rhyme, some in blank verse, and others are lyric: We subjoin a short specimen of each.

" EPODE II.

When now Bathsheba's son  
His fancy's course had run,  
With loud acclaim the vaulted arches rung;  
And Sheba's royal dame,  
Whose praise was more than fame,  
Exoll'd his tuneful skill with honied tongue:  
Then from her seat she graceful rose,  
And that bright hour of triumph chose,  
Once more that Wisdom's sea to sound,  
Whose depth she never yet had found;  
In either hand a flow'r wreath she bore,  
Spontaneous one in Nature's garden grew,  
And one by mimic Art's deceitful lore,  
In all was form'd alike of shape and hue.  
" Great King," she said, " call forth thy judgment's power,  
And tell me which is Art's, and which is Nature's flower."

" STROPHE III.

The judge renown'd, whose threat'ning sword  
A mother to her child restor'd,  
Now felt his heart begin to fail,  
And turn'd with rage and terror pale;

He

He look'd and look'd again,  
But all he found in vain,  
So well could Art her garland weave,  
As might the keenest glance deceive.  
'Till Vision, after many an effort vain,  
In deep despair the fruitless task resign'd,  
And Doubt, fell tyrant of the troubled brain,  
Took full possession of the monarch's mind,  
Plung'd in a shoreless sea of thought profound,  
And seiz'd his wandering eyes, and nail'd them to the ground.

## " ANTISTROPHE III.

His peers beheld th' approaching shame,  
And trembled for their master's fame;  
Each bent on him a mournful look,  
And each his beard with terror shook.  
'Twas hard that he who knew  
Each plant on ground that grew,  
From the low hyssop on the wall,  
To lofty Leb'non's cedar tail;  
'Twas hard that Wisdom's pride should thus be stain'd,  
Be humbled thus, and by a female too;  
That him, whose judgment had such triumphs gain'd,  
So weak a trifle should at last subdue.  
Arabia's Queen with secret pleasure smil'd,  
And thought at length, indeed, this mighty sage is foil'd.

## " EPODE III.

But now the monarch tries  
Again to lift his eyes,  
And on the window darts a transient glance;  
A band of busy bees  
He there with rapture sees,  
For wisdom well can use the gifts of chance.  
With instant voice he gives command,  
That one of those who nearest stand,  
The casement straight should open wide,  
And leave these insects to decide.  
He spoke, and it was done; the copious swarm,  
With buzzing murmurs, fill'd the spacious hall;  
And led by instinct's sure unerring charm,  
Upon the flower of Nature settled all.  
The admiring crowd resum'd his praise again,  
And cried, that such a Prince o'er all the world should reign."

This story of Solomon is to be found in the *Curiosities of Literature*, vol. i. p. 453; but its original is in the Talmud, or Gemara. It is however a singular subject for an ode, and there are many passages in this versification, at which the gravest reader must smile.

The exquisite fragment of Simonides, which follows, is preserved by Dionysius of Halicarnassus.

" And

“ And now, at last, uprose Simonides,  
 With whom it rested to conclude the day.  
 No outward grace augmented the effect  
 Of his performance : many a wrinkle now  
 Deform'd that face which never had been fair.  
 But what of that ? his talents soon produc'd  
 Oblivion of his features, while his hand  
 Touch'd the soft lute, and Danaë was his theme,  
 Whom Jove, descending in a shower of gold,  
 A mother made ; and whom her ruthless fire  
 Shut with her infant in a slender chest,  
 And cast upon the mercy of the deep.

## I.

When on the ark, of texture frail,  
 The furious winds began to blow ;  
 And, swell'd by the tempestuous gale,  
 The rough waves threaten'd from below.

## II.

Each moment farther off from land,  
 Upon her Perseus' infant head,  
 She fondly laid her trembling hand,  
 And thus the weeping victim said :

## III.

What pangs, my child, do I endure,  
 While thou, within this dreary cell,  
 Where darkness reigns, canst sleep secure,  
 Unconscious, as if all were well !

## IV.

Wrapt in thy purple mantle round,  
 Thou dost not heed the dashing brine ;  
 Thou dost not heed the tempest's sound,  
 Nor dost thou hear these sighs of mine.

## V.

If thou, like me, this fate severe  
 Could'st feel, sweet stranger yet to care ;  
 I'd bid thee lend thy little ear,  
 And in a mother's sorrow share.

## VI.

But, no ! I'll bid thee sleep, my child,  
 And sleep I'll bid the roaring deep ;  
 And, oh ! that all my terrors wild,  
 And all my woe, might also sleep.”

The last specimen we shall give is taken from the eleventh Picture, and we think this the most agreeable and most poetical portion of the work.

“ But after tribute such to friendship paid,  
 Thou too, oh Mason ; thou art lowly laid,

Who

Who now to thee shall that kind office pay,  
Which thou hast rendered to thy darling Gray?  
Oh! did I but possess that flow divine,  
That force of tuneful phrase which once was thine,  
Then equal to the task, this eager brain,  
Might, like thy own Musæus, weave the strain  
And paint thy excellence in colors strong,  
In tragic, lyric, and didactic song.  
Elfrida, faithful to a perjur'd mate;  
And great Caractacus, who stands state,  
And braves unconquer'd all the frowns of fate:  
The date sublime of Truth's immortal reign,  
And the drear sound of death's terrific strain.  
That simple garden, and those genuine groves,  
Through which Alcander with Nerina roves.  
Nor should thine Elegies forgotten be,  
In which thy Friend is almost match'd by thee!  
That solemn dirge for Coventry the gay,  
Where Grief's dark cloud emits Religion's ray,  
And those delightful tears thy fancy show'rs  
On Cambria's church-yard, strew'd with sorrow's flow'rs:  
Nor that dramatic tale, so long conceal'd,  
And now at last to Rapture's gaze reveal'd;  
Which blends the lofty look, and sportive smile,  
And weds young Curan to his Hègentile.

This, if I could, how glad I would essay;  
Lamented bard! thy talents to pourtray;  
And call to mem'ry what thyself hast said;  
On tuneful notes to tuneful heroes paid:  
"No theme can yield such acceptable lays,  
"As the warm wish to sound a Brother's praise."

Mr. Thomson had in contemplation, to form his work in resemblance of the *Metamorphoses* of Ovid; and, by an artful disposition of his Pictures, to exhibit one perfect and consistent whole. This, however, a very short deliberation proved to be wholly impracticable. He hoped, however, by dividing his work into distinct portions, to make each portion a consistent whole. But neither has he accomplished this; for what affinity can possibly be imagined between the Court of Solomon and the story of Sheba, in the first Picture; the triumph of female genius in the fourth, in which are introduced Mrs. Montague, Charlotte Smith, Mrs. Radcliffe, and other females of the present period; and, finally, with the Alexandrian Library, in the fourteenth and last Picture? The reader will, however, find a considerable degree of amusement in the volume altogether; but we do not think that it will increase Mr. Thomson's reputation as a poet. We were surprised with

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a number

a number of heavy, languid, and prosaic lines, like those which follow :

## I.

For me, I own I should not like a wife  
On astronomic wings aloft to soar ;  
To chase the phantoms of poetic strife,  
Or still on geometric problems pore.

## II.

Yet this for argument, which was not brought,  
But proves the bent of my peculiar mind,  
Where Taste so wholly fills the range of thought,  
It ne'er in science could attraction find.

## III.

Of female minds the culture to controul,  
Base ignorance alone a wish could show ;  
For still the more enlarg'd a husband's soul,  
The more he must desire a wife to know.

Whoever undertakes the office of criticism, must have frequent and painful occasion to remark the inequalities, even of acknowledged taste and genius. The author of this work has obtained, and indeed deserved, considerable reputation ; which, if he means hereafter to support, he must pay much more attention to the rules of composition, and the elegancies of style, than the foregoing example, and many others, which we forbear to produce, will be found to exhibit.

ART. VII. *A Treatise on the Commerce and Police of the River Thames, containing an historical View of the Port of London, and suggesting Means for preventing the Depredations therein, by a Legislative System of Police ; with an Account of the Functions of the various Magistrates and Corporations exercising Jurisdiction on the River ; and a general View of the Penal and Remedial Statutes connected with the Subject. By P. Colquhoun, LL. D. 8vo. 10s. 6d. Mawman. 1800.*

THE former work of this active and excellent magistrate, on the Police of the City of London, has been received by the public with an attention almost without example. In no long period of time it has passed through ten editions ; a circumstance, which at once denotes the importance of the subject, the acuteness and intelligence of the author, and the value and usefulness of the facts communicated. With respect to the present work, it would perhaps be sufficient commendation to



to say, that the author's suggestions have not only been approved by Government, but that the system he recommends has had the sanction of Parliament in its fullest extent. A Police, of which Mr. Colquhoun may be considered as the parent, and which has for its object the protection of the trade of the River Thames, has been established, and is at this time prosecuting its operations with extraordinary vigour and success.

It is our duty to point out to our readers the leading features of this interesting work. These are, the magnitude of the commerce of the Port of London, and the immense, almost incredible, revenue which it yields; the progressive increase of depredations on the river; the inefficacy of all attempts to suppress this enormous evil, without the interposition of a Marine Police; the success of this interposition; the benefits resulting from it to the commerce and revenue of the Port of London; the measures which, in the opinion of the author, are essential to give full efficacy to the Police System, the whole of which have recently been recognized and sanctioned by the authority of the Legislature; the advantages of a system thus developed, explained, and sanctioned, to all the great commercial ports, not only in the British dominions, but through the whole of Europe. It is moreover not only argued, but proved, that the establishment of the new docks will render a Marine Police even more necessary than ever, and this is fully and satisfactorily exemplified in the case of Hull, Liverpool, &c. &c.

Such are the subjects which the reader will find methodically detailed, and ably discussed in these pages. The work is divided into chapters, the first of which represents the unexampled magnitude of the navigation and commerce of the Port of London. The second, third, and fourth chapters are employed in giving an account of the nature and extent of the depredations and injuries which are constantly perpetrated, and from this part we shall take a specimen. The number of river pirates, and their impudence and atrocity, exceed all bounds, and almost surpass belief. The following is an account of some of these villains.

#### “ GAME LIGHTERMEN.

“ This class of aquatic labourers are styled *Journey-men*.—They comprise a very large body of men, part of whom it is to be hoped, are not of the criminal fraternity\*.

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“ \* The whole probable amount of their number, and the proportion of Delinquents among them, is more fully stated in the 8th Division of the 4th Chapter.”

“ In addition to the Pillage which these Journeymen Lightermen were accustomed to obtain in the Lighters, in their passage from the Ships to the Quays, and afterwards while they lay for their turn to discharge, they were in the habit of acting as auxiliaries to the Mates, Lunpers, and others, by concealing in their Lockers, *Sugar, Coffee, and other articles*, comprising part of the general Pillage, which they conveyed on shore, in consequence of a previous agreement to receive a certain share of the booty.—The capacity of the Lockers, which are generally about five feet long, and from three to four feet wide, and calculated to hold considerable quantities of goods, not only enables these Lightermen to remove bulky and valuable articles, whether stolen or smuggled, but also to conceal them instantly from public view; by which means whole bags of *Coffee, Ginger, Pimento*, and other articles, including large quantities of *Sugar*, have been frequently conveyed unnoticed from West-India Ships. The stolen property which was thus concealed and locked up, generally remained until the Lighter was discharged of her Cargo, and afterwards until removed to the usual station for empty Craft, off the Custom-House Quay. Suspicion being then at rest, means were found by the assistance of Skiffs to land the Goods, and convey them to the houses of the Receivers.

“ A respectable Officer of the Customs confirmed what is thus stated to have been the practice. In 1795, he seized 109lb. of Sugar and a bag of Coffee, in the act of being removed from a Lighter by means of a Skiff.—In the same year he seized another bag of Coffee in a similar situation, weighing 78lb. and a bag of Sugar, weighing 58lb.

“ In addition however to these Partnership Concerns, the Game Lightermen traded to a considerable extent on their own account, and seldom failed to avail themselves of every opportunity that offered, whereby they could abstract a part of the Cargo under their charge; for which purpose they resorted to those various devices in which the minds of men, in a course of Criminal Turpitude, are but too fertile.

“ Among other contrivances when the Cargo is trust, and other circumstances (such as a good understanding with the Revenue Officer) offer a resource for Plunder, measures are taken for the purpose of losing the tide, that time may be given to effect the object in view. The Lighter is removed to a convenient situation. Casks and packages are opened, and a Skiff attends for the purpose of conveying on shore, in the night, the Plunder which is obtained.

“ A Lighter having taken on board a cargo of Oil from a Vessel, which had arrived from the British Colonies in America, the Lightermen who had her in charge, wilfully contrived to lose the tide in her way up the River. Having thus obtained time for the nefarious design which they had meditated, they employed it in turning all the Casks with the bungs downwards, with a view to profit by the Leakage which should run into the hold of the Lighter, and under the Ceiling. Fortunately the Proprietor, who had suffered much by unaccountable deficiencies on former occasions, was upon his guard.—He attended upon the Quay, while the Lighter was discharged, and his suspicion being excited by the Casks appearing to have been removed from their original position, and discovering a deficiency, his attention was directed  
to

to the hold of the Lighter, where perceiving a vast leakage of Oil, he ordered a part of the Ceiling to be taking up, and filled no less than 15 Casks with the Oil which had thus been purposely abstracted. The Lightermen had the effrontery to claim it as their perquisite, and seemed highly offended at being deprived of it. This discovery however, clearly explained by what means he had been plundered on former occasions.

“ When Sugars, Coffee, Pimento, and Ginger are thus circumstanced, not a few of the Casks and Packages are reduced considerably in their contents before they reach the Quay, where they are to be discharged.—Of this species of Pillage many instances have occurred, and it has generally been felt as a very serious evil:—not confined to the West-India Trade alone, but *pervading the whole Commerce of the River*:—even Staves and Timber of different kinds have been purloined in this manner.

“ A case occurred about four years ago, where a quantity of American Staves were stolen from the Cargo of the Lighter, concealed in one of those Lockers, and afterwards disposed of clandestinely at an under price. Logwood and Fustic, and all Dye-woods, have been generally subject to excessive Plunder, both in the Lighters and on the Wharfs, from the ease with which they can be removed. It is not uncommon to throw Logwood and Fustic overboard, for the purpose of picking it up when the tide ebbs.

“ The truth in fact is, that nothing escapes the rapacious grasp of these aquatic Carriers; and their ingenuity has ever been on the stretch to devise the means of converting *Pillage* into *Perquisites*.

“ In spite of the greatest attention on the part of the Master Lightermen, who are generally very respectable, it has been found impossible to control their Journeymen, or to keep them within the bounds of honesty.

“ While their Lighters are at the Quays, instances have occurred, where the Journeymen have entered into a conspiracy with the Watchman (who, on many occasions, in the throng of the Season, is said to be a man of their own appointment) to plunder their own Lighters for several nights successively, which is the more easily effected, as pretences can never be wanting to go on board at all hours of the night, without exciting the least suspicion, inasmuch as these men belong to the Lighter, and are supposed to be on board for an useful purpose, to watch the tides, when, in point of fact, these visits are actually to commit depredations.

“ Having thus traced Commercial Property through all its stages of danger, while moving in transit on the River Thames, it remains now to follow it to the Landing Place: here it is discovered to be again assailed by an assemblage of banditti, who pass by the name of

#### SCUFFLE-HUNTERS.

“ These are literally composed of that lowest class of the community, who are vulgarly denominated the *Tag rag* and *Bobtail*.

“ When goods are shipping or landing upon the Quays, they are ever ready to offer their assistance to work as porters by the day or the hour, and they generally come prepared with long aprons, not so much as a convenient habiliment to enable them the better to perform their labour,

labour, as to furnish them with the means of suddenly concealing what they pilfer, with which, when obtained, they generally disappear. The number of these miscreants, who are annually punished by the Lord-Mayor, for pillage upon the Quays, sufficiently demonstrates the extent of the evil; especially when it is recollected, that, previous to the establishment of the Quay Guards by the Marine Police, and during the total want of a competent force upon the Wharfs, not one in fifty who committed acts of delinquency was punished. The fact is, that the pillage they committed on the Quays was *excessive*, and it will cease to be a matter of wonder, since the general answer of most vagabonds, to the interrogatory of Magistrates as to their means of subsistence, is, that they *work at the water-side*.

“ It is to be lamented, that in developing this wide-extended system of pillage, the delinquency which attaches to Commercial Property, must be still farther followed, even to

#### THE WAREHOUSES.

“ In these receptacles it might reasonably have been expected, that the danger would have ceased. But here too the evil appears to be equally prominent, and the effect it produces even more severe, as it applies to Commercial Property; since the loss not only comprises the original value of the property purloined, but also the Revenue of the Crown, either paid or secured, upon all merchandise thus deposited.

“ If the universal admission of all persons engaged in the trade of the River Thames, as to the deficiencies which are uniformly experienced, far beyond what can arise from natural waste or shrinkage, should not be considered as a sufficient proof of the evil practices which prevail in the Warehouses, recourse might be had to the evidence given before the Committee of the House of Commons, and to the Records of the Courts of Criminal Justice, as an indisputable confirmation of the existence of the evil to a very great extent.

“ In addition to the evidence which these documents furnish, specific details have been given upon oath, by persons who have long worked as Labourers in the different Warehouses, which tend in a very eminent degree to develop the cause of the uniform deficiencies which are discovered, particularly in the article of Sugar.

“ These details state, that the plunder in the Warehouses is carried on to a very great extent, and that the chief instruments are the Journeyman Coopers, and, in some instances, the Gangmen: that as often as these Coopers attend for the purpose of drawing Samples, they are followed by a person who is called a Sweeper, whose duty it is to sweep the Sugar from the top of each hoghead, from which samples have been drawn: each sample generally consists of four or five pounds of Sugar, which is carried off by the Journeyman, supposed to the house of his Master\*, while nearly an equal quantity generally remains on the

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“ \* By the 13th Regulation of the West-India Merchants, at a General Meeting, held on the 27th of April 1790, it is recommended, that Sugars be drawn only once, *and then for Lotting*; and that the quantity

the head of each hoghead, from which samples have been drawn: this is swept into a basket, and when full conveyed into a general Receiving Hoghead, called a *Devil*, which is placed for that purpose in one corner of the Warehouse, and to which every hoghead and cask deposited in the Warehouse is said to contribute more or less.—When full, this Devil-Hoghead is removed to the purchaser, and replaced by another.—There is said to be generally one, and sometimes two, of these Receiving Hogheads in each Warehouse.—If it be discovered that any one or more hogheads weigh one quarter or half an hundred above the standing weight, the overplus is taken out and deposited in the Devil-Hoghead. It is asserted to be the practice of the Labourers who work under the Gangsmen, to draw from four to ten pounds of Sugar, from as many hogheads as are accessible, taking care to attend to the moist or dry state of the Sugar, so as not to occasion a deficiency, for which the Wharfinger can be rendered accountable. By these various systems of pillage, a great aggregate loss is sustained by the West-India Planters and Merchants; which, including the plunder of the inferior Labourers and Scuffle-hunters, who are occasionally employed in these Warehouses, has been estimated to average, exclusive of the pound and a half allowed for two samples, to sixteen pound weight a hoghead, which, upon a medium importation of 130,000 hogheads of sugar, at the present price of sugars, would amount to about seventy thousand pounds sterling a year! and this, independent of the pillage on other articles of the growth and produce of the West-India Islands.

“According to the evidence of a respectable Revenue Officer, the plunder of the Warehouses by Journeymen Coopers, under the pretence of taking samples, is very enormous. He has traced them frequently to the shops of known Receivers, particularly a noted one in St. Mary's Hill, but has been discouraged from following up these detections, from the circumstance of his having found upon one occasion, when directed by the Board of Customs to prosecute a Journeyman Cooper, that he was protected by his master.

“There are several Public-Houses in the neighbourhood of Thames Street, to which the Journeymen Coopers resort with their Boards of Sugar.—In these receptacles a kind of market is held, where the small Grocers attend, and by means of fictitious bills of parcels cover the stolen property to their respective houses. A vast deal of Sugar plundered in the Warehouses, and also double Samples of Rum, are sold in these houses.—The parties who form this criminal confederacy, are said to be great adepts in eluding Justice.—They have established a principle with regard to judicial oaths, affecting the security or tending to the acquittal of their companions in iniquity.—Oaths, by which public justice may be defeated, are called *Non-compulsive Oaths*, which, although false, are not considered to be of a criminal nature.” P. 70.

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quantity then taken be only one pound and a half, in order to furnish two Lotting Samples.—One for the seller and one for the buyer. By the 15th article, the Wharfingers are desired to inspect the samples occasionally, and to stop all Coopers conveying away samples, exceeding the weight which is thus allowed, or the number contained in the order for that purpose.”

The remedies which Mr. Colquhoun thinks should be applied to these evils; and an account of an experiment attempted under various disadvantages, will be found in the fifth and sixth chapters. The seventh chapter informs us, that the injuries arising from these systematic plunderers, are not confined to the Port of London, but extend far and wide wherever commerce is carried on. The eighth and ninth chapters explain the Legislative System proposed by the author, and since sanctioned by Parliament, to prevent these piracies. From the tenth to the fifteenth chapter, the reader will be amused by a series of general information, respecting the various authorities under whose jurisdiction the police of the river is conducted; together with an account of the penal laws which attach to maritime offences, and local injuries, as they relate to the Thames, both above and below London-Bridge. An abridged view of the statutes, applicable to these matters, is exhibited in the fifteenth and sixteenth chapters.

The general laws and regulations of the Port of London are comprised in the seventeenth chapter; and as this compendium has never before been published, we shall extract from it the Bye-Laws of the Trinity House.

“ SECT. XVI.—BYE-LAWS of the TRINITY-HOUSE.

“ Of the Bye-Laws of the Trinity Corporation as they apply to the River Thames, those following are not superseded by Acts of Parliament, or rendered obsolete by the change which has taken place in the state of society.

“ 1. Ship masters discharging goods in the River, who shall permit Bum-boats to come on board their ships at unreasonable hours, or who shall suffer the dirt of their ships to be put into their own boats at unreasonable hours, shall forfeit Twenty Shillings.

“ *Respecting Bread-Rooms.*

“ 2. Every Ship-master or Mate, drying or permitting Bread-Rooms to be dried in the night, or keeping any fire therein in the night, to forfeit Five Pounds.

“ *Rule to be observed in lading and discharging.*

“ 3. Every Ship-master, &c. who shall suffer goods to be taken in or heaved out of his ship, without having a Sail nailed to the Sill of the Port, or (if a small vessel) to the Gunnel, to overhang the side of the Lighter, shall forfeit Twenty Shillings.

“ *Obligations on Seamen respecting good Behaviour and moral Conduct.*

“ 4. Every Mariner who shall swear, curse, or blaspheme while on ship-board, shall forfeit One Shilling to the poor's-box.—Every Mariner who shall get drunk shall in like manner forfeit One Shilling to the poor's box.—Every Mariner who shall be obstinate and stubborn, and shall not obey the Master's lawful commands, or the Mate's or

Boat-



Boatwain's in his absence, shall forfeit half his month's pay to the poor of the corporation.

*“ General Obligations on all Seamen respecting good Behaviour and moral Conduct, by the Statute Law.*

“ 5. And further by the Act of the 2d Geo. II. cap. 36.—If any Seamen shall desert or refuse to proceed on the Voyage, after having signed the contract directed by law, he shall forfeit all the Wages due to him.—Extended to the West-India Trade by 37 Geo. III. cap. 73.

“ Any Seaman thus engaged by signing the contract, who shall desert or absent himself, may be apprehended by the warrant of a Justice of the Peace; and if he still refuses to proceed on the Voyage, he may be committed to the House of Correction, not exceeding 30 nor less than 15 days.

“ Seamen who absent themselves from the Vessels they belong without leave of the Master, shall, for every day's absence, forfeit two days' pay, to be deducted by the Master at the time of paying the Seaman his wages.

“ Seamen (not entering into the King's service) leaving the Vessel to which they belong before they shall have a discharge in writing from the Master, shall forfeit One Month's Pay.

*“ Criminal Offences committed by Seamen.*

“ By the Statute 22 Charles II. cap. 11. any Mariner or inferior Officer of any Merchant Ship who shall refuse to defend the ship, or utter words to discourage others from doing so, forfeits all his Wages, and all the goods he has in the ship, and shall moreover suffer six months' imprisonment:—and every Mariner who shall lay violent hands on his Commander, to hinder him from fighting in defence of his ship and goods, shall suffer Death.

“ Seamen concerned in burning, destroying, or casting away any ship, shall in like manner suffer Death, by the Act of the 1st of Anne, Stat. 2. cap. 9.

“ Seamen or others maliciously burning or setting fire to any ship, keel, or other vessel, by the 33 Geo. III. cap. 67. shall suffer Death.

“ Seamen or others wilfully damaging or destroying any Vessel, shall by the same Act suffer the punishment of Transportation.

“ Seamen or others who shall riotously prevent their fellows from working, or who shall obstruct the lading or unlading, or the sailing of any ship, keel, or vessel, or forcibly board any ship for that purpose, shall suffer not less than Six, nor more than Twelve Months' imprisonment.—The second offence is Transportation.

*“ Embezzling Goods in Prize Vessels.*

“ By the 33d Geo. III. cap. 66. any Officer, Seaman, Mariner, or other person, who shall break bulk on board, or embezzle any money, jewels, goods, merchandise, tackle, apparel, or furniture, *belonging to any Prize*, shall forfeit his whole share to Greenwich Hospital, and treble the value of the property embezzled.

*“ Stealing in General from Ships on Navigable Rivers.*

“ By the Act of the 24th Geo. II. cap. 25, all persons who shall feloniously steal any Goods or Merchandize from any Ship or Vessel, Craft



Craft or Boat, in any navigable river, or from any Wharf or Quay adjacent, above the value of Forty Shillings, or shall be present and assisting therein, shall suffer Death.

“ For Goods of a less value they will suffer as in cases of single felony and larceny.

“ *Obligations on Ship-Masters respecting their Agreements with Seamen.*

“ And further, by the Act of 2 Geo. II. cap. 36. every Seaman shipping himself on board any Merchant Vessel, in Foreign Trade, shall, within three days (and in the Coasting Trade upon his entering) sign an agreement, declaring the wages and the voyage (except Apprentices) or, in default, the Master shall forfeit 5l. per man to Greenwich Hospital; and on the arrival of any vessel from beyond seas in the Thames (or in any part of Great Britain) the Master shall pay the Seamen their wages within thirty days (and within five days in the Coasting Trade) after the vessel is entered at the Custom-House (excepting there is a previous agreement to the contrary) or at the time of the discharge, deducting all such penalties as may be due from them for breach of laws.—Penalty to the Master Twenty Shillings above the wages.

“ By the Act of 37 Geo. III. cap. 37. for preventing desertion of Seamen in the West-India Trade; Ship-masters, hiring Seamen who have deserted from any other ship, incur a penalty of 100l. They are also prohibited from hiring Seamen in the West-Indies, at more than double wages, unless by licence of the Governor of the place, under a like penalty of 100l. Every Trading Ship to the West-Indies is to have an Apprentice under 17 years of age, for every hundred tons burden, and such apprentice to be inrolled at the Custom-House, where the Ship clears out, under a penalty of 10l.

“ Within ten days after her arrival out, and home, the Ship-Master is to deliver to the Collector of the Port, a List of the Crew on board at the time of clearing out from the Thames, or any Port in Great-Britain, and at the time of the Ship's arrival abroad, of all who have deserted or died, and the wages due at their death, under a penalty of 50l.—And Ship-Masters also incur a penalty of 10l. for refusing to grant a Seaman a Certificate of discharge.

“ For the purpose of inducing Sailors to return in Ships from Foreign Parts, and to prevent their turning Pirates, the Act of 8 Geo. I. cap. 24, prohibits Masters or Owners of Merchant Ships from paying to any Seaman beyond Seas, in money or effects, more than one moiety of the wages due at the time of such payment, till such Ship return to Great-Britain, or Ireland, on penalty of double the money paid.”  
P. 576.

An Appendix is added, consisting of eight articles, the principal part of which relates to the new Marine Police Institution; and contains general instructions to the marine police officers and surveyors.

This volume cannot fail to be, in all respects, highly acceptable to the public. The account given of the various authorities heretofore entitled to exercise jurisdiction on the  
River

River Thames, is in many respects new ; and, as we are informed, very little known or understood by the oldest merchants.

The compendium of the laws relative to coals, fish, &c. must be useful to every inhabitant of London ; but to nautical people in particular, it must be both valuable and interesting. A Map of the Port of London and the River Thames, from London-Bridge to Shyerness, is prefixed.

ART. VIII. *General Zoology, or systematic Natural History.* By George Shaw, M. D. F. R. S. &c. With Plates, from the first Authorities and most select Specimens, engraved principally by Mr. Heath. Volume 1. In Two Parts. 552 pp. with 120 Plates. 1l. 11s. 6d. Large Paper 2l. 12s. 6d. Kearsley. 1800.

**I**N the present extended state of Natural History, the objects of which have been nearly doubled within the memory of persons living, to compile a general system of Zoology, with descriptions sufficiently ample to serve for popular use, is an undertaking of great magnitude. The verbosity of a Buffon would extend it beyond the reach of purchase or perusal ; even the systematic brevity of Linnæus, though too dry for any but philosophers, cannot confine it within a very narrow compass. Something of more interest than the one, and less bulk than the other, and at the same time strictly systematic, seems to be required for general information ; and this deficiency Dr. Shaw has undertaken to supply. That he is well qualified for the work has long been known, from his elegant publication, *the Naturalist's Miscellany*, which amounts at present to more than eleven volumes.

Our countrymen have long been distinguished for the cultivation of Natural History. Some of the most splendid, and some of the most useful works in that science, that the world has seen, have been produced in England. The names of Edwards, Catesby, Drury, and many others, bear witness to the former part of the assertion ; while, among more modern writers, Pennant and Latham bear away the palm for judicious and systematic compilation. Pennant had done much for the history of quadrupeds, and Latham for that of birds ; but still a general system was wanting, to which the student or unlearned enquirer might refer for any information he might wish to obtain ;

obtain ; or might be enabled to acquire an equal knowledge of the animated creation, in every subdivision of the whole. We do not know that such a work has hitherto been produced in any language ; and we are happy to see the example set in our own country, in a style of elegance, as well as accuracy, that does honour at once to art and science. The descriptions here given, are sufficiently extended to convey the clearest ideas ; and the plates, which are executed by Heath, and other able artists, have been corrected by the author with the most minute attention.

A short Advertisement, prefixed to the work, marks at once the extent of the design, and gives some notion of the magnitude of the publication necessary to comprehend it.

“ In the course of this work,” it is said, “ will be comprised the whole of what is termed ZOOLOGY, or the history of the animal world. It will commence with Quadrupeds, and will proceed, in systematic order, through all the remaining branches, viz. *Birds, Amphibia, Fishes, Insects, Vermes, Testaceous Animals, Zoophytes, &c.* The number of volumes will probably amount to ten or twelve.”

The author professes to adhere in general to the Linnean arrangement, though he mentions some occasional variations ; of these, some will be found to occur in the volume already published, and others, of perhaps greater magnitude, may occasionally be expected. We are assured, however, that the author does not often mean to recede very far from the steps of his great master. The volume now published is so swelled by the number of plates, that it has been thought convenient to divide it into two parts.

The generic and specific characters are given both in Latin and English, and are often either enlarged or abbreviated, according to the necessity of the one or the other. Specific characters are also given of all the newly discovered quadrupeds, and of such as had not before made their appearance in any systematic work ; and this constitutes an important part of the present publication, which, in point of number of species, will of course be found much richer, than even the latest edition of the *Systema Naturæ*.

We must now give specimens of the work, and this we shall do by taking, without much selection, that which happens to occur on opening the volume.

“ MYRMECOPHAGA. ANT-EATER.—*Generic Character.*

*Dentes nulli.*

*Lingua teres, extensilis,*

*Os angustatum in rostrum.*

*Corpus pilis tectum.*

*Teeth, none.*

*Tongue cylindric, extensile.*

*Mouth lengthened into a somewhat tubular form.*

*Body covered with hair.*

“ The

The animals of this genus live entirely on insects, more particularly on the various kinds of Ants; in order to obtain which, they extend their tongue, which is of a very great length, and of a roundish or worm-like form, into the nests of those insects, and when, by means of the viscid moisture with which it is covered, a sufficient number are secured, they retract it suddenly into the mouth and swallow them. A part of the generic character of the *Myrmecophaga* is the total want of teeth, in which particularity it resembles no other animals except those of the genus *Manis*, in which the same circumstance takes place. There are, however, in the Ant-Eaters according to the observations of Mons. Broussonet, certain bones or processes not unlike teeth, situated deep at the entrance of the gullet or œsophagus; or rather, according to the celebrated Camper, at the lower end of the jaws. The species of Ant-Eaters are not numerous.

#### “ GREAT ANT-EATER.

“ *Myrmecophaga Jubata. M. palmis tetradactylis, plantis pentadactylis cauda jubata. Lin. Syst. Nat. p. 52.*

Grey-brown Ant-Eater, with four toes on the fore feet, five on the hind, long snout; and very long bushy tail.

Tamanoir, *Buff. 10. p. 141. pl. 29.*

Great Ant-Eater, *Pennant Quadr. 2. p. 256.*

*Museum Leverianum, vol. 1. p. 99. pl. 12.*

“ This is by far the largest of the Ant-Eaters, being upwards of seven feet in length, from the tip of the nose to the end of the tail; but if measured to the origin of the tail, it is no more than about five feet and a half. It is an animal of an uncouth appearance: the head is small: the snout very long: the eyes small: the ears short and round: the shoulders thick and muscular, from whence the body tapers towards the tail; but the thighs are thick and stout: the colour of the animal is a deep grey, with a very broad band of black running from the neck downwards on each side of the body, growing gradually narrower as it passes down; this black band is accompanied on the upper part by a streak of white; the fore legs are of a lighter cast than the hinder; and have a patch or spot of black in front not much above the foot: the tail is black, extremely long and bushy: the hair on the whole body, but especially on the tail, is very harsh and coarse: there are four toes on the fore feet, and five on the hind; the two middle claws of the fore feet are extremely large and strong; which render this creature, though destitute of teeth, a very formidable adversary; since it has been known to destroy animals of much greater apparent strength than itself; fixing its claws upon them, and exerting such powerful strength as to kill them by continued laceration and pressure. It is a native of Brasil and Guiana: it is chiefly a nocturnal animal, and is said to sleep during the greatest part of the day in retired places. Its pace is somewhat slow, and its manners dull and heavy. It is said to swim with ease; at which time it flings its tail over its back. A living specimen was some years ago brought into Spain, and kept in the Royal Menagerie at Madrid: in this state of confinement it would readily eat raw meat cut small, and was said to swallow

swallow four or five pounds in a day. Its length was six feet, from the nose to the end of the tail, and its height was two feet. The specimen in the Leverian Museum is of superior size, and is commemorated by Mr. Pennant, in his History of Quadrupeds, as being the largest specimen he ever heard of. Its dimensions, however, do not seem to exceed those of a skin preserved in the British Museum, and which once belonged to that of the Royal Society. A beautiful figure of the Leverian specimen is given in No. 2. of the Museum Leverianum, and is copied in the present work." P. 166.

The several remaining species of this curious genus next follow; among which, none are more remarkable than the newly-discovered Aculeated Ant-Eater from New-Holland.

" ACULEATED ANT-EATER.

" *Myrmecophaga Aculeata. M. aculeata, cauda brevissima. Vivarium Naturæ, tab. 109.*

Spiny Ant-Eater, with very short tail.

Porcupine Ant-Eater. *Naturalist's Miscellany, pl. 109.*

Aculeated Ant-Eater. *Pennant Quadr. 2. p. 262.*

" The Aculeated Ant-Eater is one of those curious animals which have been lately discovered in the vast island, or rather continent, of Australasia or New Holland; and is a striking instance of that beautiful gradation, so frequently observed in the animal kingdom, by which creatures of one tribe or genus approach to those of a very different one. It forms a connecting link between the very distant Linnean genera of *Hystrix* (Porcupine) and *Myrmecophaga* (Ant-Eater), having the external coating and general appearance of the one, with the mouth and peculiar generic characters of the other. This animal, so far as may be judged from the specimens hitherto imported, is about a foot in length. The whole upper parts of the body and tail are thickly coated with strong and very sharp spines, of a considerable length, and perfectly resembling those of a Porcupine, except that they are thicker in proportion to their length; and that, instead of being encircled or annulated with several alternate rings of black and white, as in that animal, they are mostly of a yellowish white with black tips; the colour running down to some little distance on the quill, and being separated from the white part by a circle of dull orange: others have but a very slight appearance of black towards the tips. The heads, legs, and whole under parts of the body, are of a deep brown, or sable, and are thickly coated with strong, close-set, bristly hair. The tail is extremely short, slightly flattened at the tip, and coated on the upper part of the base with spines, at least equal in length to those of the back, and pointing perpendicularly upwards. The snout is long and tubular, and perfectly resembles in structure that of the *M. jubata*, or Great Ant-Eater; having only a very small rictus or opening at the tip, from whence is protruded a long lumbriciform tongue, as in other Ant-Eaters. The nostrils are small, and seated at the extremity of the snout. The eyes are very small and black, with a pale blue iris. The legs are very short and thick; and are each furnished with five rounded, broad toes: on the fore feet are five very strong, long, and blunt claws,

claws, of a black colour: on the hind feet are only four claws; the thumb, which is broader than the rest of the toes, being destitute of a claw: the first claw on the hind feet is extremely long, somewhat curved, and sharp-pointed; the next rather shorter, but of similar appearance; the two remaining ones far shorter, very slightly curved, and not sharp-pointed. In its mode of life this animal resembles the rest of the Ant-Eaters, being generally found in the midst of some large ant-hill: it burrows with great strength and celerity under ground, when disturbed; its feet and legs being most excessively strong, and short, and wonderfully adapted to this purpose. It will even burrow under a pretty strong pavement, removing the stones with its claws; or under the bottom of a wall. During these exertions its body is stretched or lengthened to an uncommon degree, and appears very different from the short or plump aspect which it bears in its undisturbed state.

“ It cannot escape the observation of every scientific naturalist, that, in consequence of the discovery of this curious animal, the Linnæan character of *Myrmecophaga* is, in part, rendered inapplicable. Since, therefore, the genera of *Manis* and *Myrmecophaga* differ only in the external covering, the former being coated with scales, and the latter with hair, it would, perhaps, be not improper to conjoin the two genera, to add this as a new species, and to give as part of the generic character, *Corpus pilis, squamis, vel aculeis testum*. Or it might even constitute a new genus, which would differ from those of *Manis* and *Myrmecophaga*, in having the body covered with spines.” P. 175.

From the above specimens, our readers may have some general idea of the manner in which this scientific and useful publication is conducted.

The present volume contains the three first orders of Quadrupeds, *Primates*, *Bruta*, *Feræ*; those that remain are *Glires*, *Pecora*, *Belluæ*, and *Cete*; and the volume comprising these, is expected to appear at Christmas.

ART. IX. *Bibliothèque Portative des Ecrivains François ou choix des meilleurs Morceaux Extraits de leurs ouvrages. Par M. Moyfant, Professeur Emerite de Rhétorique, ancien Bibliothécaire de l'Université de Caen, &c. &c. Two Volumes. 8vo. 1l. 4s. Dubou. 1800.*

THIS compilation is obviously formed upon the plan of our English Elegant Extracts, and as it is the production of a man of taste and learning, it may naturally be presumed to contain a great number of the most excellent pieces in prose and verse, which are to be found in the French language. It is

is certainly an agreeable and interesting publication, and may be considered, with respect to young students of French, as a valuable portable library. The original pieces are few in number, and have principally been contributed by the Abbé de Lille. From one of these we make an extract, which cannot fail of being acceptable.

“ LES MALHEURS DE LA MEFIANCE.

*Fragment d'un Poème manuscrit, sur l'Imagination.*

Vois-tu ce malheureux, qu'un tyran de Sicile  
 Appelle à son festin ? Pâle et tout effrayé  
 De cette menaçante et sinistre amitié,  
 Il effleure en tremblant de ses lèvres livides  
 Ces breuvages suspects, et ces mets homicides ;  
 Vers les lambris dorés lève un œil éperdu  
 Et croit voir sur son front le glaive suspendu,  
 Telle est la défiance au banquet de la vie.  
 Que dis-je ? son poison en corrompt l'ambrosie ;  
 Elle même contre elle aiguise le poignard,  
 Donne aux ombres un corps, un projet au hasard,  
 Charge un mot innocent d'un crime imaginaire,  
 Et s'effraie à plaisir de sa propre chimère :  
 Ainsi, dans leurs forêts, les crédules humains  
 Craignoient ces dieux affreux qu'avoient forgés leurs mains.  
 Quel besoin plus pressant nous donna la nature  
 Que de communiquer les chagrins qu'on endure,  
 De faire partager sa joie et sa douleur,  
 Et dans un cœur ami de repandre son cœur ?  
 Toi seul, triste martyr de ta sombre prudence,  
 Toi seul, ne connois pas la douce confiance.  
 En vain de ton secret tu te sens opprimer  
 Au sein de quels amis l'oseras-tu verser ?  
 Des amis ! crains-d'aimer : les plus pures délicés  
 Dans ton cœur soupçonneux se changent en supplices,  
 Des plus mortels poisons l'abeille fait son miel ;  
 Toi, du plus doux objet tu composes ton fiel ;  
 Ton cœur, dans l'amitié, prévoit déjà la haine ;  
 De soupçons en soupçons, l'amour jaloux te traîne ;  
 Un génie ennemi brise tous tes liens,  
 Tu n'as plus de parens, plus de concitoyens :  
 Te voilà seul ; vas, fuis loin des races vivantes ;  
 Habite avec les rocs, les arbres et les plantes,  
 Dans quelque coin désert, dans quelque horrible lieu,  
 Où tu ne pourras plus calomnier que Dieu ;  
 Où la voix des torrens se fasse seule entendre,  
 Mais à voir les humains tu ne dois plus prétendre.  
 Ton âme morte à tout ne vit que par l'effroi ;  
 Les morts sont aux vivans moins étrangers que toi :  
 Le regret les unit : et toi, tout t'en sépare.  
 Hélas ! il le connut ce supplice bizarre,

*L'écrivain*



L'écrivain qui nous fit entendre tout à tour  
La voix de la raison et celle de l'amour.  
Quel sublime talent ! souvent quelle sagesse !  
Mais combien d'injustice, et combien de faiblesse !  
La crainte le reçut au sortir du berceau,  
La crainte le suivra jusqu'aux bords du tombeau.  
Vous qui de ses écrits savez goûter les charmes,  
Vous tous qui lui devez des leçons et des larmes,  
Pour prix de ces leçons et de ces pleurs si doux  
Cœurs sensibles, venez, je le confie à vous.  
Il n'est pas importun : plein de sa défiance  
Rarement des mortels il souffre la présence ;  
Ami des champs, ami des asiles secrets,  
Sa triste indépendance habite les forêts :  
Là haut, sur la colline, il est assis peut-être,  
Pour saisir le premier le rayon qui va naître ;  
Peut-être au bord des eaux, par ses rêves conduit,  
De leur chute écumante il écoute le bruit ;  
Où, fier d'être ignoré, d'échapper à sa gloire,  
Du pâtre qui raconte il écoute l'histoire ;  
Il écoute, et s'enfuit ; et sans soins, sans délirs,  
Cache aux hommes qu'il craint ses sauvages plaisirs.  
Mais s'il se montre à vous, au nom de la nature,  
Dont sa plume éloquente a tracé la peinture,  
Ne l'effarouchez pas, respectez son malheur ;  
Par des mots caressans apprivoisez son cœur :  
Hélas ! ce cœur brûlant, fougueux dans ses caprices,  
S'il a fait ses tourmens, il a fait vos délices.  
Soignez donc son bonheur, et charmez son ennui ;  
Consolez-le du sort, des hommes, et de lui.  
Vains discours ! rien ne peut adoucir sa blessure ;  
Contre lui, ses soupçons ont armé la nature ;  
L'étranger dont les yeux ne l'avoient vu jamais,  
Qui chérit ses écrits, sans connoître ses traits ;  
Le vieillard qui s'éteint, l'enfant simple et timide,  
Qui ne fait pas encore ce que c'est qu'un perfide,  
Son hôte, son parent, son ami lui font peur ;  
Tout son cœur s'épouvante au nom de bienfaiteur.  
Est-il quelque mortel, à son heure suprême,  
Qui n'expire appuyé sur le mortel qu'il aime ;  
Qui ne trouve des pleurs dans les yeux attendris,  
D'un frère ou d'une sœur, d'une épouse ou d'un fils ?  
L'intortuné qu'il est ! à son heure dernière ;  
Souffre à peine une main qui ferme sa paupière ;  
Pas un ancien ami qu'il cherche encore des yeux !  
Et le soleil lui seul a reçu ses adieux.—  
Malheureux ! le trépas est donc ton seul asile !  
Ah ! dans la tombe au moins repose enfin tranquille.  
Ce beau lac, ces flots purs, ces fleurs, ces gazons frais,  
Ces pâles penpliers, tout t'invite à la paix

N n

Respire

Respire donc enfin de tes tristes chimères ;  
 Vois accourir vers toi les époux et les mères  
 Regarde ces amans, qui viennent chaque jour  
 Verser sur ton cercueil les larmes de l'amour ;  
 Vois ces groupes d'enfans se jouant sous l'ombrage,  
 Qui de leur liberté viennent te rendre hommage ;  
 Et dis, en contemplant ce spectacle enchanteur :  
 " Je ne suis point heureux, mais j'ai fait leur bonheur."

L'ABBE DE LILLE."

It is highly to the credit of this work, that the strictest regard has every where been paid to delicacy, and that it may be recommended to readers of every age and either sex, without the smallest scruple. . It is an act of justice to observe, that the more recent pieces of the Abbé de Lille, are here alone to be accurately found. They have made their way in a mutilated form into various public journals; but we understand that they were communicated by the Abbé himself to M. Moyfant, for the benefit of this publication. We entertain not the smallest doubt of its meeting with an extensive circulation.

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**ART. X.** *Specimens and Parts; containing a History of the County of Kent, and a Dissertation on the Laws, from the Reign of Edward the Confessor, to Edward the First; of a topographical, commercial, civil, and nautical History of South Britain, with its gradual and comparative Progress in Trade; also, Polity, Population, and Shipping, from authentic Documents. By Samuel Henshall, Clerk, M. A. Fellow of Brazen-Nose College, Oxford. 4to. 144 pp. Faulder. 1798.*

**ART. XI.** *The Saxon and English Languages reciprocally illustrative of each other, and the Impracticability of acquiring an accurate Knowledge of Saxon Literature, through the Medium of Latin Phraseology exemplified in the Errors of Hickes, Wilkins, Gibson, and other Scholars; and a new Mode suggested of radically studying the Saxon and English Languages. By Samuel Henshall, M. A. Fellow of Brazen-Nose College, Oxford, &c. 4to. 60 pp. 5s. Nicol. 1798.*

**BOOKS** are sometimes forgotten, mislaid, or overlooked, amidst the multiplicity of those which present themselves for notice. Such has not been the fate of the present works. They have been laid by, and judgment on them has been suspended, for a very different reason. The author, a man of ac-  
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tive and prompt research, has made enemies by the boldness of his language. He has been censured with severity, he has replied with harshness and anger. He has certainly boasted too much, and cast too violent censure upon names justly venerated among antiquaries. During the heat of this controversy, we determined to stand apart. Disgusted, as many others were, with various expressions in the books, and still more in the author's defence of himself, we still perceived that there was something to commend; which, under those impressions, we might not have kept sufficiently in mind. Another obstacle lately arose, the author was engaged in a contest for a literary situation; and we would not even be suspected of writing electioneering critiques.

One merit immediately conspicuous in Mr. H. is the zeal for searching original documents, and extracting from them new and important matter. A diligence of this kind may be applied, even at this day, to the History of England, with peculiar advantage. It has hitherto been the fate of our national history, to be undertaken by persons of a very different turn from Mr. Henshall; men very sparing of the labour of examining original authors, and desirous rather of the parade of their names in the margin, than the essence of their information in the text. Whether the present writer may not be thought to go too much into the opposite extreme, and to lay a plan too extensive even for his own industry, or for the curiosity of the public, will best be judged by considering it as originally given by himself.

“ To collect information, and convey instruction, to investigate the purest sources of knowledge, arrange his materials in luminous order, and regular system, and thence render himself clear and accurate; to detail the authority on which each record is framed, and thereby ascertain its credit with precision; and to abhor fiction, and boldly and uniformly deliver truth with simplicity and sincerity, appear the proper object and duty of an historian. To such ends are our views directed, and by such principles shall our Narrative be regulated.

“ The evidence on which this History will principally depend, for proving its statements at an early period, may properly, perhaps, be termed *internal*. It will be extracted from *authentic documents*, the celebrated Autograph of Domesday, the *Fœdera* of Rymer, the Anglo-Saxonic and Norman Laws, the National Records, the Rolls of Parliament, Journals, Statutes, &c. &c.—By the liberal and judicious patronage of His Majesty, and both houses of Parliament, a great part of this valuable information has been presented to the public, from the press; some lodged in public libraries for the advantage of the student; and the whole is better known, and more generally consulted, than at any former æra. When such opportunities are afforded, such advantages presented, it may appear strange that the annals and senti-

ments of ignorant and bigotted Chroniclers, or \* Monks, should have chiefly occupied the attention of English historians. It is our design to reject every thing that comes in a questionable shape, our wish to transmit *facts*, not *opinions*.—But to proceed to our Plan—This History, will be comparative and progressive, will consist of six grand Parts or Divisions, each containing various Chapters, or Dissertations, on different subjects. The first division, or period, will comprehend the presumed State of the Nation, on the subjects we treat upon, in the reigns of Edward the Confessor, William, and the succeeding monarchs, previous to the first parliament summoned in 1265, assembled probably in 1295.—Here our foundation must be established; and we wish to procure every article, that can render it compact, solid, and irremovable.—But though our first *Æra* will occupy two quarto volumes, one comprizing a Topographical Description of South Britain, the other its Civil History; no other distinctive period will extend beyond half a volume, till we arrive at the eighteenth century, if Providence permits so distant a continuation. It is presumed that nine similar numbers will complete our first *Æra*, for in subsequent Fasciculos, published every three months, the Topographical and Historical Description of two, or occasionally three or more Counties will be given. It is the wish of the Author to continue his Maps on a similar plan with the Specimen exhibited; but, if the Work meets not with encouragement from the Public, he certainly must decline the heavy expence of Engraving, abridge his Topographical Descriptions, and compress his arranged matter. To ascertain this question, he will naturally calculate the number of Copies sold previous to the continuation of this Work, or the number of Subscribers who please to † transmit their names to Mr. FAULDER, BOND-STREET, as Patrons of a similar continuation for the Counties of SURREY and SUSSEX, including an Historical Dissertation on “Ranks and Services,” during the same period, or any other of the eight subsequent numbers.—Our next division will extend to the *æra* generally ascribed to Modern History, the conclusion of the reign of the seventh Henry. In this, and every subsequent division, our dissertations will particularly specify the *certain* advances in each department, since the preceding statement. The sixteenth and seventeenth centuries, terminated nearly with the lives of Elizabeth, and William the third, supply us with proper opportunities for other divisions of our History, and a retrospective and comparative view of our progress in Trade, Arts, Polity, Population, and Shipping. The present century, furnishes such extensive materials in commerce and science, exhibits such astonishing proofs, even of a quadruple increase in our imports and exports, our revenue and shipping, our elegant accommodations with the luxurious means of indulgence, and such extent of refinement, and presumed civilization, as, at least,

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“ \* We place not implicit confidence in ecclesiastical Charters, since we are certain that many Latin ones were forged, to escape the rapacity of the Normans, who could not read the Saxon records. Vide Hickeii. Thesaur. passim.

“ † No Money to be paid previous to the delivery, and the first Subscribers shall regularly receive the first Impressions of the Maps.”  
approximates

approximates to a frivolity of manners, that we shall pause and retrace our situation at the close of the reign of George the second, according to our established arrangement. The sixth part, or division, will comprehend our farther general progress, comparative advance, and unexampled extent of commerce, delicacy, and riches, and will conclude with the eighteenth century, in the important reign of a mild, merciful, and beloved Prince, the patron of arts, navigation, and science, the father of his country.

“As our description of the four first centuries from the Conquest, will very much vary from the representation exhibited by many prior historians, some celebrated antiquaries, and able lawyers; we shall uniformly annex our authority in the original language, lest our veracity might be questioned. By such quotation, the learned may easily determine the propriety and accuracy of our observations; and the truth of our deductions cannot but be admitted. This mode of compiling materials, arranging the subject discussed, and impartially accommodating his sentiment and language to the information presented to him, is certainly an arduous and laborious undertaking for an author; but, by such means, ill-founded prejudices or pre-conceived opinions are more easily dissipated, and misrepresentation avoided; the influence of party warps not so easily the judgment; and candour and equity admit and transcribe the dictates and inferences of reason.

“As accuracy and truth are the grand objects of our investigation, we earnestly and anxiously solicit original information, or the perusal of documents that have never been printed. Mr. FAULDER will thankfully receive such records or papers, and guarantee their careful return. With equal gratitude shall we receive intelligence, where such writings are deposited, and the means by which admission to consult them may be obtained. For the present, we particularly request communications for the first period of the History, and shall feel ourselves particularly obliged by the loan of any old county map, addressed as above.” P. iii.

As a further preparation, apparently, for this great project, the author has since commenced, in conjunction with another gentleman\*, an exact translation of the celebrated record called Domesday-Book. Of this undertaking, as far as it is executed, a particular account shall be given in our next number. A very accurate Map of Kent, formed in a regular manner, from General Roy's boundaries and longitudinal observations, and adapted to the survey of Domesday, is given in the book here noticed, and is repeated in the specimen of Domesday. Subjoined to this map, and the description of it, is a table of lands in Kent, showing at one view the results of the information in Domesday, with the modern names, as far as they can be ascertained, answering to those in the record. This elaborate ta-

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\* Dr. Wilkinson, F. R. S. and S. A.

ble, the result of much diligence, compresses a prodigious quantity of information within a very moderate space. The table occupies 15 pages of very small print, in 18 parallel columns. All this is considered as preliminary matter to the History. Of the author's method of announcing the discoveries which his attentive examination produces, the following passage affords a remarkable specimen.

“ Throughout the whole eastern division of Kent, there were only eight persons, independent of ecclesiastics, whose lands paid not relief to the crown, on the demise of their occupiers. The \* eight exempted persons, whose names are recorded, we decidedly state (in opposition to the authority of every English antiquary) to have been feudal tenants of the Confessor. These men were Saxons, not Normans. They ceased to exist, or, at least, to occupy such estates; but the customs, that had obtained, were continued to their successors. By such military tenants was the king guarded six days at Canterbury, or Sandwich. They were † supplied with provisions at the expence of the monarch, or, in defect of maintenance for themselves, and their retainers, were exempted from ‡ personal contributions, or the payment of § such penalties as had devolved to the crown, within the liberties of their jurisdiction. A circumstance still more remarkable, and contrary to the general opinion, is here also recorded, that the powers and ‡ freedom of the occupants had been lately augmented;

“ \* Nomina eorum de quatuor Lestis, Borwar, Ecstre, Linwart, et Wiwart non relevantium terram, similibus Alnodo Cilt.

First occurring Name.	Words, probably designating the same person.
Alnod, Cilt	{ Ulnod Unlot Alfi
Ciret de Cilleham	{ Siret, Osiert, Seward, Sewart * <i>Sot</i> Sired, Osiwart, Siward, Sewold, i. e. Sewart the Bold.
Esbern Biga	{ Sbern Biga Bernolt—Sbern the Bold.
Norman	
Godric de Burnes	Ordric
Godric Carlesone	
Turgis	
Azor	

“ † Ibi habent de rege Cibus et Potum; si non habuerint, sine foris-facturâ recedunt. Domesday, 1 a 2.

“ ‡ Super istos habet rex foris-facturam de Capitibus eorum tantum modò. Ibid. 1 a 2.

“ § Pro Handfocam, Gribrige, Foristellum. Ibid. 1 a 2.

“ \* Seward, the celebrated Earl of Northumberland, then included in Scotland, and one of the sheriffs of the county in the reign of Edward.”

that

that at the ~~era~~ this statement was compiled, fines only affected their persons, not property, and the inheritance was secured to the posterity of such nobles, without burthensome mulcts. Many authorities will be hereafter quoted, to prove that the system of military array had been established previous to the Norman monarchs, and the payments of different districts had been long \* adjusted, if their proprietors were not summoned to discharge the personal attendance, they owed their sovereign as his body-guards, if he visited their county.

“ Independent of these eight exalted peers, the Saxon princes received reliefs from every other occupant in the division; from the † respective lord of each manour, and the ‡ possessor of privileged land by royal charter, or hereditary succession. The subordinate classes are not noticed in this survey, because they appertained not to the monarch, but were the § property of the lord of the soil; and every service that the sovereign required from his tenants or vassals, was exacted from the † villains, by their respective owners, with accumulated oppression.

“ If the high spirit of the bold yeomanry of Kent should indignantly read this description, or contemptuously reject our positions, without examination; we can only lament, that the ignorance, or misrepresentation of former writers, should have reduced the advocate of historic truth, to the necessity of || contradicting their assertions, or disproving their conclusions. But if they will judge by comparison, by a view that will hereafter be presented, they will find their su-

“ \* In terrâ Sophis habet rex 12 denarios pro uno Inewardo, et de uno Jugo de Northburg 12 den. aut unum Inewardum, et de Dena 18 den. & de Gara unum Ineward. Hæ terræ jacent in Wi & homines de his terris \* *custodiebant* regem apud Cantuariam & apud Sandwich tres Dies, si rex illuc venisset. Domesday, 1 a 2.

“ De terris eorum habet relevamen, qui habent suam Sacam & Socam. Ibid.

“ † Erga Dominum cujus homo fuerit. Domesday, 1 a 2. et Uluret non pertinens ad illud Manerum.—Not more than twelve of this description, exclusive of burgesses, specified in the whole county of Kent. This subject will be discussed in an appropriate dissertation, on “ Ranks and Services.”

“ ‡ Quando moritur alodiarus rex inde habet relevationem terræ. Ibid.

“ § Vide Magnam Chartam, &c.

“ || Lambarde, in his Perambulation, states, that there never was a villain in Kent, (p. 14, no bondmen, or villains, in Kent) when there are 309 in a manour, Mylton, and we believe not one manour without them.

“ \* This word is stated at full length, and, doubtless, refers to the days of the Confessor: it is frequently difficult to meet with an habet, or habebat; for *habet* is generally found, even when speaking of Saxon customs, probably lest the writer might expose himself.”

periority



periority in population, in privileges, in wealth, and power, as fully established, as their fondest wishes can desire." P. 6.

It will generally be thought, that whatever may be an author's merit in point of research, it would be much better for him to communicate his discoveries modestly, and without censuring his predecessors, than to begin by acts of hostility against those whose chief fault is, that they have left room for him to show his talents. The examination of Kent is carried on, with great exactness, to p. 104 of the present volume; then commences a chapter "on the Nature of the Laws, their Variety, and Execution, from Edward the Confessor to Edward the First." Much curious matter is certainly contained in this chapter, but the concluding sentence is too much in that style which we should earnestly wish the author, for his own sake, to correct—the style of ostentation and bombast.

"For the present," he says, "we shall decline further observations on the nature of the Laws, and their execution: which subject, when resumed by *the author*, will be represented like a dawning twilight to an observer emerging from the gloom of a cavern, till in gradual progress from the *dark and shade* of the fourteenth and fifteenth centuries, he arrives to the blaze, splendour, and clearness of meridian light illuminating our British horizon."

Some other of these pompousities we might easily quote; but we proceed.

A short account will suffice for the tract on the mutual illustration of the Saxon and English Languages from each other. The brief History is this. The author having discovered, what certainly is not very new, that the English language is derived in a great measure from the Saxon, conceived that the best way to illustrate the more ancient dialect, was to place the modern in immediate opposition with it, as far as might be practicable. There is good sense in this thought, but nothing very wonderful or profound, nor any thing at all authorizing the discoverer to insult all those writers who have interpreted the Saxon language by the Latin. This however he has chosen to do, and opens his tract in a style of defiance, which displays his courage much more strongly than his wisdom.

"The Study of the Anglo-Saxon Language has certainly engaged the attention of able Scholars and learned Divines. The ancient Records of this realm have been collected with laudable assiduity, many of them have been printed with a Version, and more liberally translated. To assert that no correct ideas can be collected from the laborious exertions of a *Hicks*, a *Gibson*, or a *Wilkins*; to affirm that their Latin interpretations are of little authority, unintelligible, and delu-

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story; argues certainly a daring Challenger, or a Champion conscious of the merits of his cause, and therefore not easily intimidated.

“ The present investigator relies little on his own knowledge, but is confident in the errors of his opponents; he is better acquainted with ancient Latin Records than Saxon Documents, but having been compelled, in the course of his investigations, to consult the *Thesaurus* of Hickes, the *Leges Saxonice* of Wilkins, &c. and finding it impossible to form any certain inference from their Latin jargon, he was necessitated to examine the Original, in its vernacular idiom. Of the result of this investigation let others judge; but before condemnation is passed, let the evidence be candidly weighed by the judgment of a discerning jury. For this purpose we shall submit the Original in Saxon characters, with the Version and interpretation of the Editor's on one page; the Original; in Roman Characters, with the literal *verbatim* Rendering, in italics, on the other, that a just verdict of their merits may be returned by an honest and impartial jurymen.” P. 1.

It is true, he says below, “ far is it from our intention to detract from the merit of such men, they have laboured for the advantage of posterity; but our immediate object is to prove, that the mode of study adopted by them was insufficient to produce a correct knowledge of the idioms of the Anglo-Saxonic language,” &c. Rather say, our immediate object is, to make much parade about a little matter; for, after all, what is the merit of the thought of translating Saxon as literally as possible into English; or adding an interlineary version? In the execution of this project, thus ostentatiously displayed, it is immediately necessary to object, that, in order to have English words similar to the Saxon, the author too often fabricates words, which the English reader will hardly understand. What shall an Englishman do with the following sentence, without the Latin to aid him? “ I have given God and S. Augustine, and the *Hard that the ete beireth, that they be their Sac worthy, and their Soc, and agreed-break, and homesteal and forestal, and within-fanging-thief and fleemen frims over their own men.*” P. 13. The truth is, and it may be easily stated, that the author's method is good; that he has not always applied it judiciously, nor always, as other critics have shown, rightly: but that, if pursued with care, it may certainly facilitate to young students the task of learning Saxon, without the necessity of throwing the smallest reflection upon Hickes, Lye, or any other interpreter, who have employed a different method. Mr. H.'s directions for studying Saxon are more particularly given at p. 52, and may be perused with advantage. The polemic note subjoined, is aimed at a much fitter object than the censures of Hickes, &c. and, with a few exceptions, is judicious and strong.

ART. XII. *New Picture of Paris, by M. Mercier. Translated from the French. In Two Volumes. 8vo. 14s. Symonds. 1800.*

**A** Recapitulation of the horrors, atrocities, and absurdities, following the French Revolution, has a natural tendency to excite weariness and disgust. Yet a *New Picture of Paris*, or, as it should rather have been translated, a *Picture of New Paris*, by a man who has obtained some literary reputation, who impudently boasts of his share in promoting this mighty mischief, and who has been a spectator of all that he relates, will necessarily find readers. In the original, many passages and descriptions occur, which would greatly shock the unpolluted ears of Englishmen; these, we are glad to see, the translator has omitted. Yet, after all, the volumes contain a tissue of crimes and follies, that might as well have been allowed to remain in the language which first described them.

The reader, we doubt not, will find an accurate account of modern Paris; and he who is not moved with indignation and contempt at the descriptions which occur, must be formed on a very different model from ourselves. We subjoin a short specimen, representing two characters, both eminent in their way, and both contributing to the destruction of their fellow creatures.

“ SAMSON.

“ This man is the public executioner. Voltaire has said, that it was the executioner who ought to write the history of the English. We might say the same of Samson; it is he who should write that of the reign of terror.

“ What a man this Samson is! Perfectly impassible, he and the instrument of punishment were one and the same thing. He has cut off the head of the most powerful monarch in Europe, that of his wife, that of Couthon, of leaders of every party, and all with the same composure; he has made the mingled blood of princes, legislators, plebeians, philosophers, flow in one stream. We call a gaoler an animal bolt, we may call Samson the guillotine hatchet. He fells the head that is brought him, no matter whose. What an instrument! what a man! He ought to be afraid to remain one day in Paris.

“ What does he say? what does he think? Does he reflect on having put to death all the chiefs of every opposite party; Charlotte Corday and Fouquier Tinville, the wife of Roland and Henriot?

“ I should like to know what passes in his mind; and if he considers his terrible functions only as a trade. The more I think on this man, the president of the great massacre of the human race, felling crowned heads, as well as that of the purest republican, with the same indifference, the more my ideas are confounded.

" I have seen the young girl at the eve of her marriage, brave death with more sang froid than the famous D'Estaing, who had filled Europe with the glorious recitals of his courage and intrepidity. How does Samson sleep after having received the last words, or the last looks, of those detruncated heads? In truth, I should like to be in the soul of this man for a few hours; I should perhaps surprise some ideas which are unknown to me. He has seen the savage Danton die intoxicated, whose decrees all smelt of wine. He has seen Robespierre, and his detestable satellites, in their last moments, tremble, grow pale, and sweat with that terror with which they had frozen the French. He would have cut off the head of Condorcet as well as Marat. What a singular man! and his existence is not a problem!

" He has heard thousands of women-suries applaud, with infernal shouts, this horrible deluge of blood. He sleeps they say, and he may indeed, for it is very possible that his conscience is in perfect tranquillity.

" The guillotine has respected his conscience, as making an integral part with it; no one ever thought of condemning to the flames the rolling plank which placed the victims under the fatal knife. It is true, that Samson was not like the executor of justice at Nantes, at one and the same time executioner, president of the popular society, and witness suborned to give evidence against the prisoners.

" No one as at Nantes contended for the honour of having him for a son-in-law. We did not see as at Nantes, persons of every rank and condition accost him with a caressing air, and press his bloody hands in a friendly manner; and the Parisian women did not wear in their ears, as a great many women of Nantes, guillotines of gold.

" He received, it is said, excuses from the Queen, when on the scaffold. She had undesignedly trod on his toe. What did he think at that time? He was for a long time paid with the money of the royal treasury. What a man is this Samson! He comes and goes like any other man; he is sometimes at the theatre of Vaudeville; he laughs, he looks at me; my head has escaped him, he knows nothing about it; and it is a thing quite indifferent to him. I am never weary of observing that carelessness with which he has sent to the other world a crowd of men, of the first as well as last rank. He would begin again if—and why not? is it not his trade?

" When the carts with these numberlets victims were dragged by three or four harridans, how was it that in the space of fourteen months there were not found forty determined men to pierce their flanks, and give that great signal of courage fitted to awaken it in the souls of their fellow-citizens? But no, all the brave were dead, or at the armies; and the terror was such, that if one had said to an individual, " At such an hour the cart will pass before thy house, thou must descend and place thyself in it," the individual would have waited for the cart, would have descended his staircase, and taken his place." Vol. i. p. 416.

" Bonaparte is of the middle size, a little stooping, thin, of somewhat a delicate frame, and nervous; his hair is of a deep chestnut, falling over a large forehead; his eyes are large, dark, quick, and piercing;

ing; aquiline nose; a raised chin, like that of the Apollo Belvidere; pale complexion, hollow cheeks, a voice unrestrained and composed; he listens attentively to those who speak to him, and answers briefly; his air is solemn, but open; he has not the austerity which characterizes the head of Brutus; you may judge from his address that he is a temperate, meditative man, but tenacious in the point which he has in view; that his pale complexion reddens in a decisive action; that his body is all nerve, like that of the lion; that he fights in the same way; that he is indefatigable, and flies like lightning towards the enemy, before whom he never knew fear; his fire is concentrated; he reserves it for great and strong explosions; and it does not imprint on his motions that restlessness natural to men who are only ardent, and who have not the faculty of self-possession.

“ Serious as Cato, from him the French will learn to be sedate, to respect their magistrates, their representatives; to despise that light airy behaviour, for which they have been characterized; to lay aside their habits of punning, which are only fit for giddy-headed men, and the masters of puppet-shows.” Vol. ii. p. 442.

The work itself, considered as a composition, is not a proper subject of criticism. The writer partakes largely of the miserable vanity of his country; affects a great contempt for all other nations; meanly and scandalously traduces the late unfortunate Monarch and his family; servilely extols Bonaparte, to gain favour with whom, he ostentatiously vaunts of the part which he himself has acted on the theatre of the Revolution. We envy not his feelings.

ART. XIII. *The Father's Revenge, a Tragedy: with other Poems.* By Frederick Earl of Carlisle. 4to. 163 pp. Printed by Bulmer. 1800.

THOUGH this beautiful specimen of printing and engraving is not actually published, being intended only to be distributed in presents to the friends of the noble author, yet we cannot doubt that a description of it will be pleasing to a great majority of our readers. The rivalry for elegance in printing, which has of late subsisted between the principal presses of Europe, has not perhaps produced any volume of equal size, more beautiful in all respects than this from Bulmer's office. The Roman character is clear and well-proportioned, the Italic almost equal to the exquisite forms of Bodoni; the disposition of the text, and the ordering of the lines and spaces in the titular pages, all demonstrate taste and judgment. The paper, and the ink, are of the very finest quality. Nor  
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must the prints by any means be forgotten. They are chiefly taken from beautiful drawings by Westall, which were exhibited with general approbation at the Royal Academy, and are engraved with a degree of delicacy and high finishing, united with spirit and effect, very seldom seen in any plates designed for the illustration of books.

We by no means think this splendor of typography and decoration liable to censure of any kind, on an occasion like the present. A nobleman of high rank, whose cultivation of literary talents has always met with public approbation, designs a present to those friends who may be desirous to possess his Poems. In what manner should he gratify them? Is it not most worthy of his situation, to take that opportunity of encouraging the arts subservient to literature? And when his present is a printed book, is it not commendable to give it all the elegance which the skill of the typographer can produce?

The contents are, at the same time, highly creditable to the writer. The Tragedy of *The Father's Revenge*, is formed on the tremendous story which employed the Muse of Dryden, and the pencil of Correggio. The tale which Hogarth painted, in hopes of excelling Correggio, not without force, though with success inferior to his ambition—the tale of *Sigismunda and Guiscardo*. This tale had not been dramatized in English; the play of Thomson, entitled *Tancred and Sigismunda*, being founded, as is well known, on a very different story, in *Gil Blas*. In fitting it for dramatic representation, the noble author has shown great judgment, and it is written with elegance and spirit. All these assertions will be fully proved, by extracting the part most arduous and perilous to the Poet, the fatal present of Tancred to his daughter. She supposes the vase to contain poison.

*Sigis.* I know 'tis poison.

A welcome present, worthy of my father.

You tremble, give it to my steadier hand.

*Tanc.* No, let it rest awhile—(*places it on a table*) Now, hear me, daughter.

Thou dost not sure forget that horrid night,  
When, circled in these arms, you watch'd in silence  
Your mother's parting breath: the expiring saint  
Fixing her eyes on thee, thus faintly cried,  
Almighty Powers! preserve yon blooming infant,  
Make her the comfort of her father's age,  
Nurse of his sickness, pleasure of his health;  
And, ere she swerve from virtue's arduous path,  
Take her, O! take her, pure and innocent,  
To your immortal selves!  
Short-sighted state of man, unjust and vain.

In all his reasonings!—if death had hasten'd  
 His well-tim'd course, to save thee from this ruin,  
 Still I had wept; with partial cruelty  
 Had tax'd high heaven—perhaps, had follow'd thee  
 To the cold grave, in the fond doating error  
 Of thy bright excellence, that fence impregnable  
 'Gainst wantonness and vice.

*Sigis.* Tancred, I make

No empty vaunt; I boast not, that, since first  
 This tongue knew utterance, this brain conception,  
 This bosom sense and feeling, I have loved thee  
 Beyond a father's poor prerogative,  
 Or the cold tribute of a daughter's duty.—  
 My mother's prayer was heard; she pray'd that virtue  
 Should point my dubious way. 'Twas by that light  
 I steer'd; and fix'd on that, on that alone,  
 I found it lead to Guiscard, and to truth.—

This to his manes!

*[seizing the vase.*

*Tanc.* O!—yet hold, my daughter.

*Sigis.* Idle delay:—the drug may lose its force.

*Tanc.* Art thou prepared to view——

*Sigis.* Speak—what?—*[she removes the lid]* O! horror!  
 What's this that meets my eyes?

*Tanc.* Thy husband's heart——

His rebel blood—my exquisite revenge.——

Dost thou approve the gift?

*Sigis.* *[after a long struggle to speak]* I now have strength  
 To thank you as I ought!—Do I approve it?——  
 Thou true, thou honest heart! O sad, O poor  
 Remains of all my soul held dear! thus, thus  
 I press thee to this throbbing breast!

*Tanc.* *[aside]* I fear

I've gone too far—behold how eagerly  
 She grasps the fatal cup.—Forbear, my child,  
 Forbear.

*Sigis.* I am conversing with the dead,  
 And must not be disturb'd.—Alas! poor heart,  
 And wilt thou ever sleep inanimate  
 Within thy narrow sepulchre!—Vain shadow  
 Of that which once was Guiscard!—where are all  
 Thy fine sensations—thy tumultuous pulse?  
 Spark of ethereal fire, how are you quench'd!  
 Region of honour, courage, truth, and love,  
 All, all laid waste!—'Tis strange I am not mad,  
 Perhaps I shall not be.—It matters not,  
 For the short space that's left me.—For there's something  
 That from within whispers my quick release.  
 Methinks I feel like one worn out with age,  
 Tottering, and weak,—though, at the evening bell,  
 (And night's not fallen yet) I had the nerves  
 Of playful youth.

*Tanc.*



*Tanc.* [*half aside*] O! my lost child, too late,  
Too late, alas! I wish the deed undone.——  
Resign the cup—it is a sight too horrible  
For mortal vision.

*Sigis.* Never but with life.——  
Swear that no ruffian force shall tear it from me.  
But let it thus be lock'd in my embrace,  
The partner of my grave! To heaven I'll bear it  
With me, the passport to eternal peace!"

A few Poems follow the Tragedy, the greater part of which having been published and approved in a separate state, do not require to be characterized by us. These are, an Ode on the Death of Gray, written in 1771; the Translation of the Tale of Ugolino, from Dante; the Lines addressed to Sir Joshua Reynolds on his Resignation of the President's Chair; and a few smaller Poems. They are all worthy of the places they occupy in this most elegant volume.

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ART. XIV. *Philosophical Transactions of the Royal Society of London, for the Year 1800. Part I.* 4to. 238 pp. besides an Appendix of 26 pp. Elmsly. 1800.

WE feel a particular satisfaction in presenting our readers with the account of this peculiarly valuable volume of the *Philosophical Transactions*. It is not only in consequence of the quantity of materials, but likewise, as we understand it, for the purpose of communicating, in a more expeditious manner, the intelligence of several very remarkable discoveries, that the volume for the year 1800 is to consist of three parts; two of which have already been published: and of these we shall proceed immediately to give as clear and concise an account as the nature of the subjects will admit.

The first part contains eleven papers, besides the meteorological journal of the year 1799, which forms the Appendix.

I. *The Croonian Lecture. On the Structure and Uses of the Membrana Tympani of the Ear.* By Everard Home, Esq. F.R.S.

“The principal object of the present lecture, is to communicate a discovery of the structure of the membrana tympani; which in some respects, affords a new and very curious instance of the application of muscular action, and may conduce to account for certain phenomena, in the sense of hearing, in a more satisfactory manner than has hitherto been proposed.”

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The imperfect knowledge of the construction of the membrana tympani, or drum of the ear, which anatomists have hitherto possessed, is owing to the small size of that thin membrane, and to its confined situation, both in the human ear and in that of quadrupeds, excepting the elephant, in which it is so very large, that the parts of which it is composed may be readily distinguished even by the naked eye.

This author, after mentioning the opportunities he had of dissecting the heads of elephants, and especially one, which had been sent preserved in spirits, observes, that though the eye of the elephant is unusually small in proportion to its size; yet the membrana tympani of this species of animals is much larger in proportion, than in any other quadrupeds, or in man.

“ The membrane,” says he, “ was found of an oval form; the short diameter of the oval rather more than an inch in length; the long diameter an inch and  $\frac{7}{16}$ ths.

“ In the human ear, the membrana tympani is nearly circular; the longest diameter is  $\frac{5}{8}$ ths of an inch; the shortest  $\frac{7}{16}$ ths.

“ As the membrane in the elephant exceeds that of the human ear in thickness as much as in extent, which is as the squares of their diameters, or in the proportion of 135 to 14, it is natural to conclude, that the muscular fibres which are to stretch the one, must greatly exceed in strength those capable of producing the same degree of tension in the other.

“ From this statement; the muscular structure in the human membrana tympani will necessarily be so much less distinct than in the elephant, as scarcely to be visible to the naked eye, and will easily be overlooked by the most attentive observer, who is not directed by some previous information to examine it under the most favourable circumstances; but, when these are attended to, it can be perceived without the aid of glasses.”

“ If the membrana tympani of the human ear is completely exposed on both sides, by removing the contiguous parts, and the cuticular covering is carefully washed off from its external surface, then by placing it in a clear light, the radiated direction of its fibres may be easily detected. If a common magnifying glass is used, they are rendered nearly as distinct as those of the elephant appear to the naked eye; their course is exactly the same; and they differ in nothing but in being formed upon a smaller scale.

“ When viewed in a microscope magnifying 23 times, the muscular fibres are beautifully conspicuous; and appear uniformly the same throughout the whole surface, there being no central tendons, as in the diaphragm; the muscular fibres appear only to form the internal layer of the membrane, and are most distinctly seen when viewed on that side.”

In the sequel, this very acute and diligent anatomist states a variety of observations relative to the particular states of the above-mentioned membrane in man and other animal, both in a  
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found and in a morbid state. He describes likewise the other parts which are subservient to the sense of hearing, and briefly expresses the common theory of their actions and dependencies upon each other; to which he subjoins several remarks, pointing out those parts of the theory, which still remain in want of elucidation, and explaining certain phænomena in a new manner, especially in relation to the notion of the membrana tympani being of a muscular nature. He relates some cases of persons having suffered a derangement of their hearing, in consequence, as he conjectures, "of the wrong actions of the muscles of the tympanum." Lastly, he adds the following paragraphs.

"In the elephant, the small bones, the cochlea, and semicircular canals, are larger than those in the human ear, nearly in the same proportion with the increased size of the membrana tympani. In that animal, there is a very remarkable peculiarity; which is, a cellular structure occupying the upper and posterior part of the skull, inclosed between the two tables, communicating by a considerable aperture with the cavity of the tympanum, and lined by a similar membrane: the cells communicate freely with one another at their lower extremities, but near the upper, forming irregular cylinders, placed in a converging direction, towards the cavity of the tympanum.

"There is no middle bony septum, separating the cells of the skull belonging to one ear from those which open into the other, but a ready communication between them.

"On the anterior part of the skull there is also a similar cellular structure, only much smaller, which communicates with the nose, but is entirely separate and distinct from that which forms an appendage to the organ of hearing.

"That the elephant hears better than other animals, is generally asserted by those who have had opportunities of making observations on the subject. As this opinion has been advanced by men who had no knowledge in anatomy, and had no previous theory to bias their judgment, it is deserving of credit. The organ of hearing being now found more perfect, and formed upon a larger scale than in any other animal with which we are acquainted, considerable weight is given to this opinion."

II. *On the Method of determining, from the real Probabilities of Life, the Values of contingent Reversions, in which Three Lives are involved in the Survivorship.* By William Morgan, Esq. F. R. S.

This paper must be considered as a continuation of other papers, by the same author, on the same subject, which have at different times appeared in former volumes of the Philosophical Transactions, and as a conclusion of the whole; for, in the last paragraph, Mr. Morgan thus expresses himself:

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“ Being now possessed of correct solutions of all the cases in which two, and three lives are involved in the survivorship, we are possessed of all that is really useful, and therefore I feel the greater satisfaction in closing my inquiries on this subject. For, in regard to contingencies depending on four or more lives, the cases are not only much too numerous and intricate to admit of a solution, but they occur so seldom in practice, as to render the entire investigation of them, were it even possible, a matter of little or no importance.”

Of the contents of a mathematical paper like this, it is not practicable to give our readers a better idea, than that which may be derived from a perusal of the heads of the seven problems, that are contained in it, which are as follows :

“ Prob. I. To determine the value of a given sum, payable on the death of A or B, should either of them be the *first* or *second* that fails, of the three lives, A, B, and C.

“ P. II. To determine the value of a given sum, payable on the decease of A or B, should either of them be the *second* or *third* that shall fail, of the three lives, A, B, and C.

“ P. III. To determine the value of an *estate*, or of a given sum, after the decease of A or B, should either of them be the *first* or *last* that shall fail, of the three lives, A, B, and C.

“ P. IV. To determine the value of a given sum, payable on the death of A, should his life be the *first* or *second* that fails, and should B's life, if it fail, become extinct before the life of C.

“ P. V. To determine the value of a given sum, payable on the death of A, should his life be the *second* or *third* that fails, and should B's life, when it fails, become extinct before the life of C.

“ P. VI. To determine the value of a given sum, payable on the death of A, should his life be the *first* or *last* that shall fail, of the three lives; and should B's life, if it fail, become extinct before the life of C.

“ P. VII. To determine the value of a given sum, payable on the death of A, B, and C, provided C shall die after one life in particular, (A).”

III. *Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, for the Year 1798.* By Thomas Barker, Esq.

The particulars which are registered in this Abstract, are the greatest, the least, and the mean, height of the mercury, in the barometer; the greatest, least, and mean, heat, as indicated by the thermometer both within and out of the house; and the quantity of rain for each month of the year 1798.

This Abstract, which consists of one page, is followed by a few general observations respecting the productions of the ground, the peculiar quality of the season, &c. amongst which we find, that one day in the last week of December, Mr.

Barker

Barker observed the thermometer as low as  $5\frac{1}{2}$  degrees, which he does not remember to have ever before observed.

IV. *On the Power of penetrating into Space by Telescopes; with a comparative Determination of the Extent of that Power in natural Vision, and in Telescopes of various Sizes and Construction.* By William Herschel, LL. D. F. R. S.

The very able author of this most curious paper, begins by examining the nature of 'luminous' objects, and the method of vision at a distance. He defines, and expresses by means of suitable algebraical formulas, the quantity of light which is thrown out by any luminous object; as also the quantity of intrinsic, of aggregate, and of absolute, brightness. He likewise states a proper general expression for the appearance of a luminous object at any assigned distance.

Dr. H. observes that, besides the object, the nature of the eye must likewise be examined. The various aperture of the pupil, renders our eyes more or less sensible of the very same object.

"But," says Dr. H. "it is probable, that the opening of the iris is not the only cause of seeing better after remaining long in the dark; and perhaps the tranquillity of the retina, which is not disturbed by foreign objects of vision, may render it fit to receive impressions, such as otherwise would have been too faint to be perceived. This seems to be supported by telescopic vision; for it has often happened to me, in a fine winter's evening, when, at midnight, and in the absence of the moon, I have taken sweeps of the heavens, of four, five, or six hours duration, that the sensibility of the eye, in consequence of the exclusion of light from surrounding objects, by means of a black hood which I wear upon these occasions, has been very great; and it is evident, that the opening of the iris would have been of no service in these cases, on account of the diameter of the optic pencil, which in the 20 feet telescope, at the time of sweeping, was no more than 0,12 inch. The effect of this increased sensibility was such, that if a star of the 3d magnitude came towards the field of view, I found it necessary to withdraw the eye before its entrance, in order not to injure the delicacy of vision, acquired by long continuance in the dark. The transit of large stars, unless where none of the 6th or 7th magnitude could be had, have generally been declined in my sweeps, even with the 20 feet telescope. And I remember, that after a considerable sweep with the 40 feet instrument, the appearance of Sirius announced itself, at a great distance, like the dawn of the morning, and came on by degrees, increasing in brightness, till this brilliant star at last entered the field of view of the telescope, with all the splendour of the rising sun, and forced me to take the eye from that beautiful sight. Such striking effects are a sufficient proof of the great sensibility of the eye, acquired by keeping it from the light.

“ On taking notice, in the beginning of sweeps, of the time that passed, I found that the eye, coming from the light, required near 20', before it could be sufficiently reposed to admit a view of very delicate objects in the telescope; and that the observation of a transit of a star of the 2nd or 3d magnitude, would disorder the eye again, so as to require nearly the same time for the re-establishment of its tranquillity.”

In the sequel, Dr. H. investigates the various causes, which render a luminous object more or less apparent, either when viewed by the naked eye, or through a telescope, and proves satisfactorily that the power of discovering distant objects is different from the magnifying power; the former arising both from the size and illumination of the image, whereas the latter is proportionate to the size only. He then finds, after a very proper train of reasoning, an expression for the penetrating power of all sorts of telescopes, in comparison to that of the natural eye; according to any supposed aperture of the iris, and any proportion of light returned by reflection, or transmitted by refraction.

In order to determine the powers of the instruments which Dr. H. has used in his astronomical observations, he relates a select series of such observations, from which we shall transcribe the few following, for the purpose of giving our readers a better idea of the difference between the penetrating and the magnifying powers of telescopes.

“ In the year 1776, when I had erected a telescope of 20 feet focal length, of the Newtonian construction, one of its effects by trial was, that when towards evening, on account of darkness, the natural eye could not penetrate far into space, the telescope possessed that power sufficiently to shew, by the dial of a distant church steeple, what o'clock it was, notwithstanding the naked eye could no longer see the steeple itself. Here I only speak of penetrating power; for, though it might require magnifying power to see the figures on the dial, it could require none to see the steeple.

“ Soon after the discovery of the Georgian planet, a very celebrated observer of the heavens, who has added considerably to our number of telescopic comets and nebulae, expressed his wish, in a letter to me, to know by what method I had been led to suspect this object not to be a star, like others of the same appearance. I have no doubt but that the instrument through which this astronomer generally looked out for comets, had a penetrating power much more than sufficient to shew the new planet, since even the natural eye will reach it. But here we have an instance of the great difference in the effect of the two sorts of powers of telescopes; for, on account of the smallness of the planet, a different sort of power, namely, that of magnifying, was required; and, about the time of this discovery, I had been remarkably attentive to an improvement of this power, as I happened to be then much in want of it for my very close double stars.

“ On examining the nebulae which had been discovered by many celebrated authors, and comparing my observations with the account of them in the *Connoissance des Temps* for 1783, I found that most of those which I could not resolve into stars with instruments of a small penetrating power, were easily resolved with telescopes of a higher power of this sort; and that the effect was not owing to the magnifying power I used upon these occasions, will fully appear from the observations; for, when the closeness of the stars was such as to require a considerable degree of magnifying as well as penetrating power, it always appeared plainly, that the instrument which had the high penetrating power resolved them best, provided it had as much of the other power as was required for the purpose.

“ Oct. 10, 1791. I saw the 4th satellite, and the ring of Saturn, in the 40 feet speculum, without an eye-glass.

“ The magnifying power on that occasion could not exceed 60 or 70; but the great penetrating power made full amends for the lowness of the former; notwithstanding the greatest part of it must have been lost for want of a greater opening of the iris, which could not take in the whole pencil of rays, for this could not be less than 7 or 8 tenths of an inch.”

Having thus established the different nature of the above-mentioned powers of telescopes, Dr. H. shows some instances in which those two powers even interfere with each other; and, lastly, concludes his very valuable paper with the following paragraph.

“ It now only remains to shew, how far the penetrating power, 192, of my large reflector, will really reach into space. Then, since this number has been calculated to be in proportion to the standard of natural vision, it follows, that if we admit a star of the 7th magnitude to be visible to the unassisted eye, this telescope will show stars of the one thousand three hundred and forty-second magnitude.

“ But, as we did not stop at the single stars above-mentioned, when the penetration of the natural eye was to be ascertained, so we must now also call the united lustre of sidereal systems to our aid in stretching forward into space. Suppose, therefore, a cluster of 5000 stars to be at one of those immense distances to which only a 40 feet reflector can reach, and our formula will give us the means of calculating what that may be. For, putting S for the number of stars in the cluster, and D

for its distance, we have  $\frac{\sqrt{x A^2 S}}{a} = D$ , ( $D = 11765475948678678679$ )

which, on computation, comes out to be above  $11\frac{3}{4}$  millions of millions of miles! A number, which exceeds the distance of the nearest fixed star, at least 300000 times.

“ From the above considerations it follows, that the range for observing, with a telescope such as my 40 feet reflector, is indeed very extensive. We have the inside of a sphere to examine, the radius of which is the immense distance just now assigned to be within the reach of the penetration of our instrument, and of which all the celestial objects,



jects visible to the eye, put together, form as it were but the kernel, while all the immensity of its thick shell is reserved for the telescope.

“ It follows, in the next place, that much time must be required for going through so extensive a range. The method of examining the heavens, by sweeping over space, instead of looking merely at places that are known to contain objects, is the only one that can be useful for discoveries.

“ In order therefore to calculate how long a time it must take to sweep the heavens, as far as they are within the reach of my 40 feet telescope, charged with a magnifying power of 1000, I have had recourse to my journals, to find how many favourable hours we may annually hope for in this climate. It is to be noticed, that the nights must be very clear; the moon absent; no twilight; no haziness; no violent wind; and no sudden change of temperature; then also, short intervals for filling up broken sweeps will occasion delays; and, under all these circumstances, it appears that a year which will afford 90, or at most 100 hours, is to be called very productive.

“ In the equator, with my 20 feet telescope, I have swept over zones of two degrees, with a power of 157; but, an allowance of 10 minutes in polar distance must be made, for lapping the sweeps over one another where they join.

“ As the breadth of the zones may be increased towards the poles, the northern hemisphere may be swept in about 40 zones: to these we must add 19 southern zones; then 59 zones, which, on account of the sweeps lapping over one another about 5' of time in right ascension, we must reckon of 25 hours each, will give 1475 hours. And allowing 100 hours per year, we find that, with the 20 feet telescope, the heavens may be swept in about 14 years and three quarters.

“ Now, the time of sweeping with different magnifying powers will be as the squares of the powers; and, putting  $p$  and  $t$  for the power and time in the 20 feet telescope, and  $P=1000$  for the power

in the 40, we shall have  $p^2 : t :: P^2 : \frac{t P^2}{p^2} = 59840$ . Then, making the

same allowance of 100 hours per year, it appears that it will require not less than 598 years, to look with the 40 feet reflector, charged with the above-mentioned power, only one single moment into each part of space; and, even then, so much of the southern hemisphere will remain unexplored, as will take up 213 years more to examine.”

*V. A second Appendix to the improved Solution of a Problem in physical Astronomy, inserted in the Philosophical Transactions of the Year 1798, containing some further Remarks, and improved Formula, for computing the Coefficients A and B; by which the arithmetical Work is considerably shortened and facilitated. By the Rev. John Hellins, B. D. F. R. S. &c.*

The nature of the contents of this paper will be manifested by its introduction, or first paragraph, which is as follows:

“ It

“ It was shewn, in Art. 9, of the first Appendix, that the common

logarithm of the fraction  $\frac{1 + \sqrt{1 - cc}}{c}$ , when  $c$  is expressed in numbers might be taken out from Taylor's excellent tables, and converted into an hyperbolic logarithm, by means of Table xxxvii. of Dodson's Cal-

culator ; which method of obtaining the H. L.  $\frac{1 + \sqrt{1 - cc}}{c}$  is undoubtedly easier and shorter than the more obvious one, of first computing the numerical value of that fraction, and then taking out the hyperbolic logarithm corresponding to it from a table. But yet, that method of obtaining the value of  $a$ , easy as it is, requires, first, a search in the table for the angle of which  $c$  is the sine, and generally a proportion for the fractional parts of a second ; then, a division of the degrees, minutes, and seconds, contained in that angle, by 2 ; and, thirdly, another search for the logarithmic tangent of half the angle, and another proportion to find the fractional parts of a second. I was therefore desirous of finding some easier and shorter method of performing the whole business, without the use of any trigonometrical tables, in which time is required, not only in searching for logarithms, but also in making proportions for the fractional parts of a second ; and, after some consideration, I discovered that which I am now to explain. This method then, together with some further observations, which I have made for facilitating and abridging the work of computing the values of  $A$  and  $B$ , will make up the contents of this paper.”

VI. *Account of a Peculiarity in the Distribution of the Arteries sent to the Limbs of slow-moving Animals ; together with some other similar Facts.* By Mr. Anthony Carlisle, Surgeon.

The *Lemur tardigradus* of Linnæus, is the animal in which Mr. Carlisle first observed a peculiar conformation and arrangement of the axillary and iliac arteries.

“ These vessels,” says he, “ at their entrance into the upper and lower limbs, are suddenly divided into a number of equal-sized cylinders, which occasionally anastomose with each other. They are exclusively distributed on the muscles ; whilst the arteries sent to all the parts of the body, excepting the limbs, divide in the usual arborescent form, and even those arteries of the limbs which are employed upon substances not muscular, branch off like the common blood-vessels. I counted 23 of these cylinders, parallel to each other, about the middle of the upper arm ; and 17 in the inguinal fasciculus.”

By prosecuting the inquiry, Mr. C. found that a similar conformation exists in other animals, of like habits and character ; such as the *Bradypus tridactylus*, or Great American Sloth ; the *Bradypus didactylus*, and the *Lemur Liris*, which he had the opportunity of examining, and upon which he offers the following considerations :

“ In all the quadrupeds before-mentioned, the other blood-vessels, as well as the nerves, presented the common appearances. The size of the heads, and the interior capacity of the skulls, both in the *Bradypus tridactylus* and the *Lemur tardigradus*, seemed smaller in proportion than is usual among animals, so that the quantity of brain must be less than ordinary.

“ The effect of this peculiar disposition of the arteries, in the limbs of these slow-moving quadrupeds, will be that of retarding the velocity of the blood. It is well known, and has been explained by various writers, that the blood moves quicker in the arteries near the heart, than in the remote branches; and also, that fluids move more rapidly through tubes which branch off suddenly from large trunks, than if they had been propelled for a considerable distance through small-sized cylinders; besides which, the frequent communications in the cylinders of the *Bradypus tridactylus* must produce eddies, which will retard the progress of the fluid. From these, and a variety of other facts, which it is not necessary to specify, it will appear, that one effect on the animal economy, connected with this arrangement of vessels, must be, that of diminishing the velocity of the blood passing into the muscles of the limbs. It may be difficult to determine, whether the slow movement of the blood sent to these muscles be a subordinate convenience to other primary causes of their slow contraction, or whether it be of itself the immediate and principal cause. The facts at present ascertained relative to muscular motion, do not authorize me to treat decidedly of the share which the vascular system holds in the operation of muscular contraction. Certain it is, that a larger proportion of arteries is sent to the muscles of quadrupeds, than to the ordinary substances; and the extreme redness of these organs shows, that their capillaries are of large diameter. A greater degree of redness is also observable in those muscles (of the same animal) which are most frequently called into action. The habits of life among the tardigrade animals, give occasion for the long continued contraction of some muscles in their limbs: these creatures are represented clinging to the boughs of trees, and remaining thus, without locomotion, for several hours. The powers which require so long a time to determine the contraction of a series of muscles, are probably no less slow in restoring the parts to their former condition; or, if the restoration is to be effected by antagonist muscles under the same circumstances, then the flexion and extension of every part of the limbs will correspond, as to time.”

This paper is accompanied with two plates; the first of which represents a dried preparation of the *Lemur tardigradus*, exhibiting the appearances of the arterial system. The second plate exhibits, 1. the axilla of the *Bradypus tridactylus*, dissected to expose the vessels; 2. the brim of the pelvis and groin of the *Bradypus tridactylus*, with the vessels exposed; 3. the upper limb of the *Bradypus didactylus*; 4. the iliac vessels of the *Bradypus didactylus*; 5. the upper limb of the *Lemur Loris*; and, 6, the inguinal arteries of the *Lemur Loris*.

(To be continued.)

## BRITISH CATALOGUE.

## POETRY.

ART. 15. *The First Book of Titus Lucretius Carnus, on the Nature of Things; in English Verse, with the Latin Text.* 12mo. 4s. 6d. Faulder. 1799.

There is perhaps no writer of antiquity who presents so many and great difficulties to a translator, as Lucretius. While some passages are of the highest brilliancy, and require the brightest polish of poetic language, to render them with fidelity; that part of the Poem which is much the largest, and comprises the philosophical, or too frequently, the unphilosophical reasoning, is such as will bid defiance to the rhymed couplet of the Essay on Man, to give it perspicuity and elegance, while it must reduce blank verse to mere prose.

Labouring under such difficulties, it is but justice to this translator to say, he has thus far performed his task with credit to his abilities.

Yet without being quite so fastidious as some authors are, we must object to such rhymes as *proclaim* and *reign*, which occur very early in the book. We also find *maid* and *plead*; *frame*, *theme*; *there*, *appear*; which seem to imply a system of pronunciation brought from beyond St. George's Channel. Besides the mediocrity of the verse, the following couplet,

And plait a glorious garland for my head,  
Such as the nine o'er poets brow ne'er spread,

~~by no means~~ expresses the sense of the original;

Unde prius nulli velarint tempora Musæ;

which obviously means originality: whereas *such*, implies superior excellence. We do not approve the substitute of *left* and *fell*, v. 1122, for *ligna* and *ignis*, as those words are connected with the subject of the preceding paragraph. It would have been more eligible to retain them as Creech has done, and explain them in a note.

We are surprised that a man of letters, and particularly with the original before him, should introduce Heraclitus thus:

Was its prime chief *Heraclitus* the sage.

On the whole, however, there is more to applaud than censure in this translation, and we wish the author to pursue his plan; only recom-

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mending

mending to him an attention to avoid in future such inaccuracies as we have pointed out, and some others that occur in the course of this first book.

ART. 16. *More Kotzebue! The Origin of my own Pizarro, a Façade. Minor-Rosciad, or Churchillian Epistle, from Dick to Jack.* 8vo. 32 pp. With a Frontispiece. 1s. 6d. Crosby and Co. 1799.

This attack upon Mr. Sheridan, and his Pizarro, is not of a nature to be deeply felt, as any specimen from it will sufficiently evince.

“ ’Twas now, my friend,  
 Thy Dick first deem’d his wits had lost their end.  
 My spirits flagg’d, my colour fled, with thought,  
 Our boards, next year, would moulder with dry rot.—  
 My stomach fail’d, I nothing did but ———,  
 AT LENGTH MY DOCTOR SAID—“ Take Kotzebue.”  
 “ Doctor?—What drug is that? (I peevish cry’d,)  
 I hardly know the name—Is it allied  
 To Senna, Poppy, or Mandragora?  
 Will it restore the public favor—Hah!—  
 Is it great Sibly’s *Vitæ Pabulum*?  
 Or but some advertising Jew’s, *Broad-bum*?  
 Is it from Godfrey, Solomon, or Leake?  
 Bold challengers of death!—*Speak, Doctor, speak!*  
 The Doctor—mild as *Buchan* o’er the news—  
 “ Think not, I speak of *Quack’ries fit for stew*.  
 No, Sir—the med’cine I prescribe’s divine,  
 Have faith—and taste, and prove, **HEALTH’S GOLDEN MINE.**”  
 P. 25.

Some notes are subjoined, but of no great force or vivacity.

ART. 17. *One Thousand Eight Hundred; or, I wish you a happy new Year. Being a choice Collection of favourite Songs, on serious, moral, and lively Subjects. Written, and carefully revised, by G. Saville Carey.* 12mo. 1s. West and Hughes. 1800.

A degree of reputation, such as can be acquired by mimicry and burlesque writing, has been fairly achieved by this author. Of the Songs in this small collection, some have long been known and approved, as that entitled “The Disconsolate Sailor”, beginning “When my money was gone that I gain’d in the wars”; most of them have something of that lively turn which recommends a ballad; and, what is a commendation not always to be given to such publications, all are such as may be read, said, or sung, without offence to decency, or danger to morals.

DRAMATIC.

## DRAMATIC.

ART. 18. *Speed the Plough. A Comedy, in Five Acts. As performed with universal Applause at the Theatre-Royal, Covent-Garden. By Thomas Morton, Esq. Author of a Cure for the Heart-ache, 'Way to get Married, &c. &c. 8vo. 2s. Longman and Rees. 1800.*

The universal applause of a modern English theatre, unfortunately affords no reliance on the merit of the piece applauded. In the present Comedy, the character of Farmer Ashfield predominates too much, but is certainly drawn with spirit and fidelity. Bob Hardy is rendered too contemptibly absurd, for the weight that is given to his character, in some respects; and the serious circumstances of the plot are somewhat more than improbable, they are impossible. In Miss Blandford, who falls in love with more rapidity than any heroine ancient or modern, there is a most unnatural mixture of childish simplicity and cultivated elegance. But what are all these faults, and twenty more? The gross appetites of our theatres will greedily swallow them, and receive the piece containing them with universal applause. Mr. Morton is certainly not the dramatist who most grossly violates nature, character, and probability in the comedies or farces which he produces; and it is something to stand above the lowest.

## NOVELS.

ART. 19. *Castle Rackrent, a Hibernian Tale; taken from Facts, and from the Manners of the Irish Squires, before the Year 1782. The Second Edition. 12mo. 3s. 6d. Johnson. 1800.*

This is a very pleasant, good-humoured, and successful representation of the eccentricities of our Irish neighbours. The style is very happily hit off; and the parallel to his story, we apprehend, has been too frequently exhibited. The character of "honest Thady" is remarkably comic, and well delineated; and we are not at all surprised that the publication should, in so very short a time, have passed through two editions.

ART. 20. *Rimualdo, or the Castle of Badajoz, a Romance. By W. H. Ireland, Author of the Abbess, &c. &c. Four Volumes. 12mo. 14s. Longman. 1800.*

If there are people who can read with complacency, such stuff as the following—"The yellow-haired God of Day, Latona's glorious Son, just soaring from the foam-spangled surface of the briny deep, darted wide his glittering beams, spreading over Nature's expanded scene a golden light refulgent—", we can only say we pity their taste. If there are such readers, this specimen will also amuse them. "The peaceful

ful lamb cropped the verdure, spangled with dew transparent, while their rustic guardian tuned his pastoral pipe to sing the beauties of the village fair-one, or rehearse some plaintive ballad, in memory of the pining youth who vainly fought his lover to the scornful maid he adored," &c. &c. There are some tolerable specimens of poetry interspersed in these volumes, amidst caverns, and dark woods, and banditti, and all that sort of things, which it is now thought indispensable to be introduced in every book of this description.

ART. 21. *Andrew Stuart, or the Northern Wanderer. A Novel. In Four Volumes. By Mary Ann Harway. 12mo. 182. 1346 pp. Lane. 1800.*

It is always painful to us when we cannot give to works, apparently well intended, the praise of skillful execution. A well-written Novel, if directed to honest purposes (which seems to be the case with that now before us) is, in our opinion, far from being the least useful species of composition. "It teaches," as Dr. Johnson has admirably said, "the passions to move at the command of virtue." But this requires qualifications in the writer, which Mrs. H. does not seem yet to have attained. The Novel of *Andrew Stuart* is by no means barren of incidents; yet most of them are highly improbable, and some quite impossible so have happened. In like manner the characters are sufficiently varied; but many of them are extravagantly caricatured, and quite out of nature. There is also a tedious minuteness, in the description of events and characters of little consequence, which renders the narration much less interesting than it might otherwise have been. But the greatest fault in this Novel is its inflated and affected language; which disgusted us in almost every page. If Mrs. H. should continue to cultivate this species of composition, we recommend her to study attentively (as her best model) the simple and unaffected, yet forcible and elegant, style of Mrs. Inchbald.

## MEDICINE.

ART. 22. *Observations on the Diseases of Seamen. By Gilbert Blane, M. D. F. R. S. S. London and Edin. Physician Extraordinary to the Prince and Princess of Wales, Physician to the Duke of Clarence, and One of the Commissioners of the Sick and Wounded Seamen. Third Edition. 8vo. 626 pp. 8s. Murray and Highley. 1799.*

This valuable work has been so long before the public, and the merit of it is so well known and acknowledged, that nothing we can say can add to its celebrity, or to that of the ingenious author. It will be only necessary therefore to observe, that, in publishing this third edition, the author has not only revised and corrected the whole work, and made such improvements, as long meditation on the subject, and further experience, have suggested; but the reader will find two entire new articles added. The one is a chapter on Ulcers. In the former edition, the author had given it as his opinion, that they were frequently



quently contagious; he now gives the most convincing proofs that they are so; and lays down the latest and most approved plans of treatment. The other new article is, a chapter on Casualties. Dr. Trotter, we should observe, in his second volume of his *Medicina Nautica*, lately published, has given a very interesting and judicious account of the malignant contagious ulcer here described.

ART. 23. *A Treatise on the Bath Waters.* By George Smith Gibbes, M.D. late Fellow of Magdalen College Oxford, Fellow of the Royal Society, One of the Physicians to the Bath Hospital, &c. 12mo. 71 pp. 3s. Robinsons. 1800.

The substance of the observations contained in this treatise, were first published, the author informs us, in Mr. Nicholson's *Philosophical Journal*. He has since repeated the experiments there described, with tests of his own preparing, and with others made by Mr. Hume, chemist, in Long Acre. The present volume contains only the analysis of the waters; in a second part, to be shortly published, he promises to give an account of their medicinal properties.

The author first inquires into the origin of the heat of the waters. This, he thinks, they derive from subterraneous fire; "that, at some great depth in the earth, they are of a very high temperature; but that, in coming up to the surface, their temperature is lowered to the degree they are found to possess." This, however, he acknowledges to be only a probable conjecture; as, from a communication from Lord Gardenstone, it appears that water sometimes acquires a considerable temperature, at no great distance from the surface of the earth.

The quantity of water yielded by the springs at Bath, amounts to upwards of two thousand hogsheads per day. When viewed in a small quantity, the water is clear and transparent, but when beheld in the bath, it appears of a sea-green colour. The smell is not very agreeable; but, when fresh, it has a soft and milky taste. Its specific gravity, compared with the Avon, is as 1,0018 to 1,0008.

Speaking of the substances held in solution in the Bath waters, the author observes, as an extraordinary circumstance, that the iron contained in them is nearly in a metallic state, and is attracted by the magnet. Dr. Fothergill, as well as several other persons, have assured him they had ascertained this fact, by experiments on sand, which had been recently taken from the reservoir. About one grain and a half of silicious earth was found to be contained in every pound of the water; so that, in the course of a year, the Bath waters bring up one hundred thousand pounds weight of silex.

It was not discovered until lately, that silicious earth was soluble in water, and it is now known only to be so, in a degree of heat much beyond that of boiling water. Its presence therefore in the Bath waters is a proof, he thinks, that they are exposed to a powerful degree of heat in the bowels of the earth. "Thus at Geyser, in Iceland, there springs up a hot water, which upon cooling deposits silicious earth, and of this very matter has formed for itself a crater, in which columns of water, of a stupendous bulk, after they have been thrown to the height of ninety feet and upwards, fall, and are again received.

The

The heat of the water, during the explosion, that is, while ascending, cannot indeed be measured; but, after it has fallen again, it raises the thermometer above  $100^{\circ}$ ; which evidently shows, that the heat in the bowels of the earth must be vastly more intense." We shall not follow the author through a variety of ingenious and well-conceived experiments, to detect the different ingredients contained in the waters, but conclude with laying before our readers the result of his enquiry.

"According to my experiments," he says, "I find the temperature of the King's Bath  $114^{\circ}$ ; in the Hot Bath, it is a little above that of the King's Bath; and, in the Cross Bath, about  $96^{\circ}$ ."

"In the water, carbonic acid gas, and azotic gas, in very small quantities. The carbonic acid supersaturates the carbonate of lime, which is evolved by boiling. The following aeriform fluids escape from the springs through the water, and appear in bubbles on the surface.

a. azotic gas	- -	80
b. carbonic acid gas		15
c. oxygen gas	- -	05

"Iron, in a state of extreme division, the quantity, from its apparent volatility, not to be estimated.

"Sulphate of lime, or selenite, in the proportion of 40 to the solid residuum.

"Supersaturated carbonate of lime, 20.

"Silica, 15.

"Alum, or sulphate of alumine, 05.

"Common salt, and sulphate of soda, 20.

"The solid matter forms about a 660th part of these waters.

"The sand which is thrown up by these springs is composed of silica, selenite, carbonate of lime, some sulphur, and some particles of iron, which have been found to be attracted by the magnet." P. 70.

From the attention the author appears to have paid to the subject, the public may expect some valuable information in the second Part, which is to contain accounts of the application of the waters in the cure of diseases.

ART. 24. *A Treatise on Ophthalmia, and those Diseases which are induced by Inflammation of the Eyes; with new Methods of Cure.* By Edward Moore Noble, Surgeon, 8vo. 144 pp. 3s. Robinsons. 1800.

This author having made the diseases of the eye his particular study, and having had a larger portion of practice in those diseases than ordinarily falls to the share of general practitioners in surgery, is induced to lay before the public the result of his experience. "It is not however," he says, "on that account solely, that he has ventured to appear before the public. The art of curing diseases has of late years made rapid strides towards arriving at the acmè of perfection, beyond which it is not in the power of man to advance it. The light which has been let in upon us by the doctrines of that great genius, Dr. John Brown, and so ably seconded by a Darwin and a Beddoes, has laid the foundation of a new era in the annals of medicine, and has opened new views to the practitioner in the theory and treatment of diseases."

Prof.

**Pref. p. vi.** So says the author: but as he defers giving the mode of treating diseases of the eye, by which alone we shall be enabled to judge how much the new light has improved the practice in these cases, until the publication of the second part of his work, we shall defer our opinion of its value, until we also shall be illuminated. Only observing, that we see nothing to raise our expectation very high, from what the author has here produced.

**ART. 25.** *New Inventions, and new Directions, productive of Happiness to the ruptured; with some Military and Parochial Considerations on Ruptures.* By a private Gentleman. 8vo. 31 pp. 1s. 6d. Hurst. 1800.

The author was an officer in the army, which situation he was obliged to leave on account of a rupture in his groin, with which he continued to be tormented upwards of twenty years; the rupture from time to time descending, notwithstanding his constantly wearing trusses of the best construction that were known. After a variety of trials, he has at length discovered a form of a truss, he says, and mode of applying it, which he thinks will in all cases prevent the descent of the bowel and omentum, so as to enable the wearer to use nearly as much exercise as if not afflicted with the complaint. As the author appears to have written this little tract solely for the benefit of the afflicted, that intention would be furthered by his leaving a truss with each of his publishers, directing them to allow any persons requiring it, to see and take patterns from them, from which more accurate information of their form and structure might be obtained, than from the description and engraving he has given.

**ART. 26.** *Observations on the History and Cause of Asthma, and a Review of a Practical Enquiry on disordered Respiration; in a Letter to Robert Bree, M. D. the Author of that Work.* By George Lipscomb, Surgeon at Birmingham. 8vo. 106 pp. 3s. Johnson.

In his Preface, this author complains heavily of a combination of persons or circumstances, which has occasioned him much uneasiness, and obliged him, as he seems to say, to quit his profession; hence leisure has been afforded him to examine Dr. Bree's book on Asthma, which he criticizes with a considerable degree of acuteness, and, we will add, of asperity too; although he positively disclaims bearing any ill will to the author, or even knowing him, he says, either as a gentleman or as a physician. The points however on which he disagrees with Dr. Bree, are principally speculative, and relate rather to the supposed cause, than to the mode of treating Asthma; and as it will never be demonstrably proved, whether the asthmatic paroxysm is occasioned by the mere weight or bulk of the serum effused into the cellular termination of the bronchial vessels, as Dr. Bree seems to think; or by the acrid, or rather acid, quality of the aforesaid serum, as Mr. L. believes, the public will not think itself much interested in the dispute; we shall therefore dismiss this article, earnestly hoping, for the sake of Dr. Bree;

Bree, as well as the author, that the cause of his present chagrin may cease, although we much doubt whether the production before us will at all contribute to that desirable end.

## DIVINITY.

**ART. 27.** *A Sermon, preached before the Honourable House of Commons, at the Church of St. John the Evangelist, Westminster, on Wednesday, March 12, 1800, being the Day appointed by his Majesty's Royal Proclamation, to be observed as a Day of solemn Fasting and Humiliation. By the Rev. Arthur Onslow, D. D. Dean of Worcester.* 4to. 23 pp. 1s. Rivingtons. 1800.

From the prayer of Solomon at the Dedication of the Temple, Dr. O. has selected those words which implore the aid of the Lord, when the people shall go out to war, "by the way that he shall send them." These words are applied with judgment to the circumstances of this nation in the present war, and the remainder of the discourse is taken up in urging the correction of all those sins, which may be expected to render our heavenly father unpropitious to our endeavours.

A sensible and temperate discourse, well suited to the occasion on which it was pronounced.

**ART. 28.** *A Catechism, in which the principal Testimonies, in Proof of the divine Authority of Christianity, are briefly considered.* 12mo. 36 pp. Hanwell, &c. Oxford; Rivingtons, London. 1800.

Catechisms, in general, as this author rightly observes, embrace only the *doctrines* and *precepts* of Scripture; but every considerate reader will doubtless agree with him in opinion, that if the *evidences* of religion can be made familiar in that easy form, great advantage may be derived from thus inculcating them into young minds. That the plan is very practicable, is fully shown in this clear and useful tract; which we cannot more effectually recommend than by mentioning, that it comes undoubtedly from the pen of Mr. Gray, the Author of the Key to the Old Testament, which has so long been stamped with the strongest marks of public approbation. The present manual ought, we think, to be adopted by every instructor of youth.

**ART. 29.** *Practical Observations on the Revelation of St. John, written in the Year 1775, by the late Mrs. Bowdler.* 12mo. 190 pp. 5s. Cruikwell, Bath; Hatchard, London. 1800.

"The whole of the present publication," says the Preface, "was written in the year 1775; and a considerable part of it was printed in 1787, but without the name of the author. That edition being now out of print, it is believed that a more perfect impression will be acceptable to many friends of the writer, who expressed their approbation of the smaller work; and it is hoped that the practical instruction which it contains, may be read with pleasure and advantage by many persons who

who have not leisure or inclination to examine the prophetic meaning of the Apocalypse." To this statement we shall only subjoin, that many such readers will doubtless be found; and that whoever takes up the book with a serious mind, will be edified by the good sense, piety, and modesty of the writer.

**ART. 30.** *On the prevalent and encreasing Neglect of the Holy Communion. A Sermon. To which is added an Appendix, containing an Account of the Number of Communicants, at the Quarterly Sacraments, in the Parish Church of Sheffield, for the last Twenty Years. By George Smith, M. A. Curate of the said Church, and formerly of Trinity College, Cambridge. 8vo. 27 pp. 6d. Gales, Sheffield; Matthews, London. 1800.*

This discourse is "intended as a solemn and seasonable admonition to the friends of the established religion, to "hold fast the profession of their faith," and to make an open avowal of their attachment to the Church of England, in these times of schism and infidelity, by a more frequent attendance on its principal ordinance." P. 2. The intention is good, and the admonition seasonable, though it does not sufficiently pervade the Sermon. The author arrives nearly at the 12th page, before he recollects "the purport of his discourse," to exhort his hearers not to withdraw themselves from this divine ordinance. The following remonstrance is very deserving of attention: "You follow Christ, so far as to attend occasionally, perhaps pretty regularly, on the ordinary service of his church; but you will not follow him to his holy table! you will listen with patience, perhaps with pleasure, to the ordinary topics of his instruction, the duties of Christian morality, &c.—but if we speak to you of "the mysteries of the kingdom of heaven," the fall of man, and his redemption by the atonement of Christ; the renewal of his nature by the spirit of God, and the continual support of his spiritual life, by an union with him who "came down from heaven," and who is "the true bread of life;"—and if we invite you, not only to believe these peculiar and fundamental doctrines of Christianity, but also to come, and to be "partakers of his holy mysteries which he hath instituted and ordained," not only "for the continual remembrance of his death," but as the appointed "means of grace," and as "pledges of his love, to our great and endless comfort,"—how many of you are then offended, go back, and will not walk with us, in this holy communion." P. 14. The text is striking in its application, "Will ye also go away?" But in general we wish texts of Scripture to be discoursed upon in their original and proper sense. The Appendix does not seem to warrant the apprehension, that the number of communicants at the parish church is "rapidly declining." P. 15. The opening of St. James's Church, and the separation of the Methodists, since the death of Mr. Wesley, appear (to those at least who do not know Sheffield) likely to account for the diminished number of communicants.

**ART. 31.** *A Sermon, delivered in the Parish Church of Wimbledon, in the County of Surrey, before the Wimbledon Corps of Volunteer Cavalry and Infantry, on Sunday, September 28, 1800; to which is added, an Appendix, containing the Nature of the Engagements which the Members of Volunteer Corps pledge themselves to at the Time of their Association. By S. Hodson, M. B. Rector of Thrapston in Northamptonshire. 8vo. 1s. 6d. Hatchard. 1800.*

This is a very spirited and impressive discourse, in which the writer seems to have omitted no argument of importance to his subject. The Appendix is not the least interesting part of the performance. We noticed a grammatical inaccuracy in the Preface, viz. "Principles which every day more and more convinces me—"; but this, we presume to be an accidental oversight.

**ART. 32.** *Thoughts on the Peculiarity of the present War. A Sermon, delivered at Castle-Green Chapel, in the City of Bristol, March 12, 1800, being the Day appointed by his Majesty for a General Fast. By the Rev. John Hey. 8vo. 1s. 6d. Matthews. 1800.*

The preacher represents, in strong terms, that, in the present war, the hand of the Almighty is more immediately visible, and that peace is only to be expected when French Infidelity shall have received its deserved punishment. In his progress, he is warmed into enthusiasm, and uses language which will not be acceptable to every ear; he concludes with reciting the more particular vices of this country, and inviting his hearers to repentance, as the only means of salvation.

**ART. 33.** *Lectures on the Nature and End of the Sacred Office, and on the Dignity, Duty, Qualifications, and Character of the Sacred Order. By John Smith, D. D. One of the Ministers of Campbellton. 8vo. 338 pp. 5s. Mundel, Glasgow; Vernor and Hood, London. 1798.*

It appears by the author's Preface, that the plan of these Lectures was laid about fifteen years ago, when he was appointed to preach before the Annual Meeting of the Synod of Argyll; at which time he found, on examination, that a book of this kind, which should treat regularly and distinctly on the nature and end of the sacred office, was wholly wanting. The author has laboured with diligence and success to supply this defect; and, though the meritorious work of Dr. Gerard, on the same subject, has since appeared, his book may be recommended to the general attention of Christian Ministers. It is written with an earnest spirit of piety, abounds with the examples of primitive times, and with directions proceeding from a sound mind, and an active conscience. Dr. S. sometimes enlivens his precepts by a tale; and, at p. 143, is one, told in rather a poetical style.

**ART.**



**ART. 34.** *The Duty of not running in Debt; considered in a Discourse, preached before the University of Cambridge, January, 1800. By George Whitmore, B. D. Fellow and late Tutor of St. John's College.* 8vo. 19 pp. 1s. 6d. Rivingtons, &c. 1800.

The propriety of an admonition to young men at an University, on the subject of incurring debts, every tutor must know, and every parent will acknowledge. It does not, however, appear to us that Mr. Whitmore has treated this topic with much originality of thought, or any peculiar felicities of expression. All the commendation due to excellent intention, he certainly deserves; but whether that will suffice to take off an edition of the Sermons is a problem which experience must resolve.

**ART. 35.** *Caution against the Philosophy of the Times. A Sermon, preached before the Synod of Glenelg, July 17, 1799. By John Macleod, D. D. Minister of the Gospel in Harris. Published by Desire of the Synod.* 8vo. 40 pp. 1s. Brown, Aberdeen; Creech, Edinburgh; Rivingtons, London. 1799.

The exordium of this discourse, on Coloss. ii, 8, asserts the close connection between philosophy and theology; laments the jealousies and rivalry which have sprung up betwixt them; maintains the use and necessity of reason in judging of matters of faith; that "true religion is true philosophy; and sound philosophy, as far as its doctrines extend, is sound religion." P. 4. The words of the text are affirmed to have, "in the original, a peculiarity which appears to render the caution they inculcate, very emphatical;—"take heed lest any make a prey of you through philosophy and vain deceit," or more freely, and according to the Hebraistic idiom, "through the vain deceit or silly deceptions of a spurious philosophy." P. 5. The subject matter is disposed under two general heads: 1st, "the fallacy of the principles in vogue with some modern philosophers and their disciples. And, 2ndly, the pernicious effects of such principles on the human mind, and on human society." P. 6. Under the first head, we find a just exhibition of the wickedness and folly of that philosophy, which has filled the world with crimes and misery. Warnings like the following have been frequently held forth, and can scarcely be too often repeated: "Notwithstanding the salutary precautions of our legislature, and the vigorous exertions of administration, there is too much cause to apprehend, that even now, the emissaries of the Jacobin sect (for this is the name assumed by the new political sophists) are secretly busy among us, misleading the ignorant, deceiving the simple, buoying up the passions of disappointed politicians, exciting the discontented to sedition, and infecting unwary youth with the poison of their pernicious dogmas; which, being directly congenial with every corrupt principle in human nature, readily take hold of the untutored and polluted mind." P. 6. At pp. 16, &c. the preacher, with great force, sets forth the criterion for distinguishing a true revelation from that which is either spurious or corrupt. The second head of discourse is treated more briefly, and in a less striking, but in a satisfactory manner.

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The inferences are, 1st, that wise and good men, of every nation and religious persuasion, should unite in vindicating the cause of true philosophy, and in supporting the common interest of all religion. That "the kings of the earth have at last seen their true interest, in forming a powerful phalanx to oppose to the progress of this destructive system" (p. 31) is an affirmation not perfectly correct at the time it was made, and subsequent events have very much failed to justify it. 2ndly. That *Christians* of all denominations are called upon, in a peculiar manner, to unite with ardour in the common cause of religion. 3dly. That all guardians of public order, and all instructors of mankind, are strongly urged to zealous assiduity in their several stations. This very seasonable and useful Sermon is concluded by a quotation, enforcing fidelity and diligence in the pastoral office, from a posthumous work of Dr. Gerard, *the Pastoral Care*\*; which is strongly recommended to every minister, and every candidate for the ministry; and a just tribute is paid to the piety, learning, and amiable character of the author.

ART. 36. *Observations on the Seventh Form of Roman Government, in a Letter to the Reverend Henry Kett, B. D. Author of History the Interpreter of Prophecy.* 8vo. 55 pp. 1s. Butterworth. 1800.

In this well-written and well-argued tract, the opinion is combated which makes the *Gothic Kings and Exarchs of Ravenna* the seventh form of Roman Government. It is so successfully combated, that we think the arguments urged against it unanswerable; and we are told, that the able writer on Prophecy, to whom this Letter is addressed, has, in consequence of it, withdrawn his first opinion, and, in the third edition of his work, has adopted the interpretation of his correspondent. To our apprehension, this has been done rather too hastily, for though an error has been removed, by dispossessing the Exarchs of Ravenna from this seventh place, the truth does not seem to have been substituted for it. The writer of this Letter considers the Pope, from the time that he obtained the title of Universal Bishop (about A. D. 607) as the seventh head of the beast; and as becoming the eighth, or Antichrist, when he assumed the right of deposing kings, and other enormous powers; which he places about the middle of the eighth century. But on this statement we should ask, what reference has the *universal Bishopric* to the power of Rome, as a form of its Government? We are much more inclined to follow the steps of the great Sir Isaac

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\* In our Review, vol. xvi, p. 172, we noticed this work with much respect; and if our critical career had begun so far back as the year 1780, we should have commended very warmly two volumes of Sermons by Dr. Gerard, which we have read with great satisfaction.

† If actually done, for we have not ourselves consulted the 3d edition for it.

Newton, who makes the *Exarchate of Ravenna*, the *Kingdom of the Lombards*, and the *Duchy of Rome* the three kings or powers out of the ten, subdued by him, who arose after them (Dan. vii, 24). In consequence of which (as if to mark the connection with the prophecy) the Pope assumed three keys, and a triple crown. From the time then when he obtained the third of these Dominions, that over *Rome itself* (which was given by Charlemagne) he became properly the seventh head or form of *Roman Government*, which was to continue "a short space," (Rev. xvii, 11.) being succeeded quickly by the *eighth*, which is the same Pope, in all the plenitude of his antichristian power. This interpretation will be found, we conceive, on due examination, the most sound, and most truly coincident, with the circumstances of prophecy and history.

This sensible and pious author, a Layman, as he signs himself, seems by his extraordinary praises of Archibald Bower (at p. 20) never to have heard of the complete detection of that man, by the present Bishop of Salisbury; or to have some private reason, which he does not assign, for thinking it not decisive against his character for sincerity. We must also object to him the Gallic word *isolated* (p. 39). A remarkable error of the press should be corrected in p. 45, l. 2, where *Charlemagne* is printed for *Constantine*, which the history and the context strongly demand.

## POLITICS.

ART. 37. *Observations on the Commercial Principles of the projected Union; or a free Examination of the Sixth Resolution, being the only one that touches upon Commerce, and carrying a direct Commission to appropriate Ireland, and for ever, as a consuming Colony to the British Manufacturer.* 8vo. 66 pp. 2s. Pitkeathly. 1800.

So numerous have been the publications on the Union with Ireland, that, although we bestowed on them a considerable share of our time and attention, we have not been able to examine all before the measure in question was completed. Those which remain cannot therefore occupy so large a space as might otherwise have been assigned to them.

The object of the tract now before us, is chiefly what is described in the title-page; but, as an introduction to his argument, the author begins by calling in question both the liberality of Great Britain, in the various extensions given to the trade of Ireland, and also the supposed advantages arising from such extensions. So far as we can collect the drift of his arguments (obscured as they are, by a cloud of abusive language and miserable jests, on the conduct of Great Britain) the writer means to assert, that Ireland having then but few manufactures, the opening of its ports to foreign trade was useless. But may it not be asked, in return, whether a better encouragement can be given to improvement in manufactures, than by giving to those manufactures a  
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general and easy vent? He next objects to the equalizing duties on the importation of colonial produce, and states, that tobacco and sugar become thereby dearer to the Irish consumer than before, when they were imported solely through Great Britain; but he seems to think it no answer, that this equalization was necessary to prevent smuggling, and that the increased prices, arising from duties paid by the British consumers, can but increase the expence to Ireland in a proportionate degree to that of Britain. This increase of expence may, although the *kingdom* be richer, fall equally heavy on individual consumers in both countries. In this spirit, his preliminary remarks are written. The Sixth Resolution on the Union is discussed in the same *candid* manner. The author ridicules the first part, which gives the Irish the same privileges, in British ports, and as to foreign powers, with the subjects of Great Britain. This, he intimates, they already enjoyed. But admitting that they enjoyed them in *fact* (although, if we mistake not, it is not long since doubts were raised on this subject by the Portuguese government) yet, in laying down the principles of so solemn a treaty, where could be the impropriety of stating, that this important, though not wholly new advantage, would be solemnly and permanently secured? The second clause, he admits, is seemingly favourable to Ireland; and, to our apprehension, he fails in proving that it is really not so. To say the least, it converts an implied and precarious indulgence to the linen trade, into an express national pledge for its freedom and encouragement. The third clause, on the establishment of equal duties, constitutes, the author tells us, “*a reciprocity with a Devil to it.*” What a reciprocity may be, with such an agreeable appendage, we cannot pretend to decide. But this writer, ever fertile in comparisons, assimilates this conduct to that of a “*Blackleg*, offering to run the Crack horse of Newmarket, *aged*, the four mile course, against the *Irish Filly two years old*, never in training, and at 12 stone. Elegant as this comparison is, we cannot help thinking that it has one *small* defect, namely, that of being wholly inapplicable to the point at issue. Ireland may not, at the very first moment, be able to avail herself in a great degree of the stipulated advantage; but to suppose a nation, whose trade and manufactures are so much upon the increase, must ever, and in every article, be overpowered by the superior skill and capital of the sister kingdom, is to conclude that the *aged horse* must necessarily be an overmatch for the *Filly*, not only at first, but during every year of their future lives.

In lieu of the plan detailed in the Sixth Resolution, the writer proposes a system of protecting duties for fifteen years; the objection to which he states, and does not, in our opinion, sufficiently obviate. At all events, it should seem, in that period the increasing industry, skill, and capital of Ireland, will (even according to this writer) have time to operate, and produce beneficial effects. We have not space sufficient to discuss all the rest of the author's arguments; and, indeed, as affecting the Union, they are now become useless. On the general policy of the commercial part of the measure, we would refer the reader to the able speeches of Mr. Douglas and Lord Auckland. The writer before us, though not wanting in knowledge, seems to us to

take a very partial and limited view of the question. His language is, as indeed he himself admits, coarse; and his general manner disgusting.

ART. 38. *France after the Revolution of Bonaparte, on the 8th of November, 1799. Hastily translated from a French Pamphlet, intitled "Les Adieux à Bonaparte."* 8vo. 56 pp. 2s. Wright. 1800.

This translation, though said to have been hastily executed, is certainly performed with spirit; and the original has also been reprinted here, for the use of those who are competent to the perusal. It appears to be the chief object of the author, to show that popular as the usurpation of Bonaparte may have appeared on the outset, it could not, in the nature of things, become firmly established; that it promised not either external or internal peace; and that the conduct most advisable, even for Bonaparte himself, is to restore the French monarchy. The reader should be told, that this tract was published early in the year 1800, and consequently that the picture here drawn, of the flourishing state of the powers allied against France, is unfortunately not applicable to the present situation of affairs. Almost every occurrence since that period has favoured the Usurper's views, and tended to prolong his dominion. Yet many of this writer's speculations still appear just, and his conjectures probable. He shows clearly, we think, that Bonaparte could not, when he assumed the reins of government, have intended the restoration of royalty, still less the establishment of a free republic; but that, although he is far from having any design of restoring the monarchy, the opinions of men incline, and every circumstance tends, to that desirable event. Though the activity and good fortune of the Consul have hitherto baffled the speculations of this writer, they are apparently so well-warranted by the circumstances of the last revolution in France, and founded on so just an insight into human nature, that we are of opinion that the ultimate issue of the revolution will yet confirm them. We therefore recommend this tract, as one of the most interesting which the late usurpation of Bonaparte has produced.

ART. 39. *The Catholic Question considered: in a Letter addressed to the Editor of the Anti-Jacobin Review and Magazine.* 8vo. 52 pp. 1s. Booker. 1800.

In an Advertisement prefixed to this tract, we are told it was originally written for insertion in the Anti-Jacobin Magazine and Review; but having been considerably extended since, is now submitted to the public in the form of a pamphlet. It was occasioned by the observations that appeared in that Review, on the pamphlet intitled "Legal Arguments, &c. on the Exclusion of the Roman Catholic Nobility and Gentry in both Kingdoms from Parliament." We have already given our opinion (so far as the subject required) on the arguments contained in that work\*. The writer now before us (who pro-

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\* Brit. Crit. vol. xv, p. 202.

bably is the same person) labours with equal zeal for the removal of such political disabilities as still attach to the Irish Catholics; but he adds no very striking argument to those already advanced. There is indeed much declamation against the laws of Ireland on this subject, as they formerly stood; but the hardship or the impolicy of those laws affects not, we conceive, the question at issue, which is, whether the oath of supremacy (which, it is admitted, no conscientious Roman Catholic can take) should be abolished? And, whether it would be consistent with the safety of the established church to invest those who adhere to Popery, its ancient and determined enemy, with political power? We have serious doubts whether this could have been done without great (if not immediate) hazard, while Ireland remained a separate kingdom. The union with Great Britain changes the state of the question; which will no doubt be impartially considered, and justly decided by the imperial legislature. To that tribunal we shall leave it; observing only, on the tract before us, that it displays (in our opinion) more zeal than ability, and that the few remaining grievances of the Irish Catholics cannot be very oppressive, since their advocates dwell so much on those which have long since been removed.

**ART. 40.** *Observations on the Danger of a premature Peace. By Alexander Annisley. Second Edition. 8vo. 39 pp. 1s. Murray and Highley. 1800.*

The object of this little tract is, to show "the indispensable necessity of continuing the present arduous conflict, until we have rendered our implacable foe less formidable." Although the author does not profess to enter on a discussion, whether the war was justly or unjustly commenced, yet he strongly intimates his opinion, that it was, on our part, unavoidable, and essential to our preservation. In order to prove the necessity of continuing the war until we have reduced our foe to a state less formidable, he takes a view of the present state of France, and what she is likely to become, "should we suffer ourselves to be frightened into a peace at this crisis." On this topic his observations are striking, and in general just, particularly where he obviates the apprehensions of a northern confederacy; and infers, with great appearance of reason, that "there is less danger in continuing the war, even singly, than would accrue from a hasty peace." This is a point upon which we shall not venture to hazard a decisive opinion; we can however sincerely commend the public spirit and zeal of this writer, whose work is well calculated to keep alive the courage of his countrymen, and induce them cheerfully to meet those difficulties which they may still have to encounter.

**ART. 41.** *Thoughts on the Propriety of preventing Marriages founded on Adultery. 8vo. 27 pp. 1s. Rivingtons. 1800.*

The rapid increase of parliamentary divorces, within these few years, has given serious cause of alarm to all reflecting persons who feel

feel a due concern for religion and morality. Our readers need not be told that a Bill for the discouragement of Adultery, by preventing the intermarriage of the offending parties, and also by inflicting punishment on the seducer, lately passed the upper House of Parliament; and, after a long debate, was negatived in the House of Commons. But the proposition, it is said, is intended to be again brought forward in the ensuing session. Under such circumstances, it would not become us to say more on the merits of the question, than that we have not hitherto, in the course of our reading, met with arguments against the measure sufficient to outweigh those contained in the able Speech of Lord Auckland in its favour, or those in the very sensible tract before us; which seems to be the production of no ordinary writer. He observes, that “the frequency of intermarriage between the adulterers and the person with whom the offence has been committed, and her restoration in consequence of that event to society, while it affords an additional proof that this vice has made rapid strides amongst us, contributes mainly to assist it in its progress.”

After tracing the practice of parliamentary divorces for adultery to the accession of his present Majesty, he states the striking fact, that the number of such divorces (which to that period from the reign of Car. II. inclusively, appears to have been only thirty-two) during the present reign, amounts to ninety-nine; “of which the last four years furnish the large proportion of twenty-nine, and the year which has last elapsed, ten; a greater number than is to be found in any of those which have preceded it.”

After stating, with great force and probability, the consequences which naturally follow from the intermarriage of the adulterers with the adulterer; and her regaining, in some degree at least, the countenance of the world, the writer proceeds to notice the objections which have been made to the proposed remedy. The objection, that “when the marriage of the parties is made impossible in law, their continuance together will be considered as amounting to a marriage in fact,” he properly, we think, repels by a positive denial. “There is,” he observes, “among us no such hardihood in iniquity, as to give open countenance to a connection commenced in the foul crime of adultery, and continued, not only without the sanction of law, but in defiance of the declared opinion of the legislature.”

His answer to the next objection is so striking, and to us so convincing, that we will give it in his own words.

“But then it is said that, those women who cannot be restrained from this offence by principle, and a regard for their duty, will never stop to weigh the degree of censure which the world may pass upon them, especially as the act is generally committed in the hope of concealment.—There may, indeed, be some thus thoughtless, and insensible to the fear of shame; and there are certainly many who are sufficiently guarded against the danger of falling, by considerations of a higher nature than can be furnished by legislative provisions; but it argues little experience in the affairs of life, to be ignorant that there must ever be a large class in society, in whose minds a sincere regard

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for what is right, is mixed with no inconsiderable portion of human frailty; to whom the controul of their passions and propensities, in the moment of temptation, with every aid which the law of God or man will afford them, is yet a matter of difficulty and trial; and is it then to be imagined, that in the struggle between duty and inclination, the mind will totally exclude from its considerations the possibility of being discovered, and the consequences of detection? or can it be supposed, that the murmurs of apprehension have never been quieted by those protestations of unalterable attachment on the part of the seducer, which insinuate to the object of his arts, without expressing it, that in the event of discovery he would commit his honour to her keeping, and unite his fate to hers by a tie at once indissoluble and respectable?—It is not sound policy in the Legislature to have furnished the assailant of a married woman with so powerful an aid, as the suggestion, that in the worst that can happen to her, she will at least retain the consolation of passing a life of innocence with the man whom she prefers.

“ But what will they, who rely on this objection, say to those cases where the act of Adultery has been committed for the express purpose of dissolving one marriage in order to contract another?—If they assert, that the instances in which this is understood to have happened, are not very numerous\*, we may answer, that every bad practice must have a beginning; and that this, it is true, is only as yet in its infancy, but that it is not a very wise policy to wait till an evil is grown up to maturity, before we take any steps to put a stop to it; and that there is but too much reason to apprehend that a few instances of persons, who have succeeded in this project, without forfeiting their situation in the world, may excite in the minds of many, among such as are discontented with their lot in marriage, an inclination to make the same experiment, with the hopes of similar success.

Si cœpta exsequor,  
 Forsan jugali crimen abscondam face;  
 Hœnesta quædam scelera successus facit.” P. 13.

The main argument against the Bill (namely, that the punishment will fall unequally upon the offenders) is also ably, and we think, satisfactorily answered. We wish our limits would permit us also to extract this part of the tract, the whole of which we recommended to the perusal of all who wish for information on this important question, and especially of those who may hereafter be called upon to decide it.

ART. 42. *Lettres d'un Voyageur à l'Abbé Barruel, ou nouveaux Documents pour ses Mémoires, nouvelles découvertes faites en Allemagne, Anecdotes sur quelques grands Personages de ce Pays, chronique de la secte, &c.* 8vo. 191 pp. 4s. Dufau, Deboffe, &c. 1800.

The first part of these Letters was published some time ago, and was noticed by us, with commendation, in our fourteenth volume,

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“ \* No one, who is qualified to speak upon this subject, by any knowledge of what is passing in society, will deny that some such exist.”

P. 53.



p. 53. The additional parts do not appear to us of equal importance with the first; but the whole forms a publication, which may very properly be consulted by those who have traced the history of *Illuminism* in Barruel and Kouison. The fourth Letter in particular will be found to contain some remarkable facts, and there are some curious papers in the Appendix.

## MISCELLANIES.

ART. 43. *The American Rusſ- Light, by the Help of which, wayward and disaffected Persons may ſee a complete Specimen of the Baſeneſs, Diſhoneſty, Ingratitude, and Perfidy of R-publicans, and of the Proſtitu- tion, Injuſtice, and Tyranny of Republican Governments. By Peter Porcupine. 8vo. 7s. 6d. Wright. 1800.*

A former edition of this work was published in numbers at New York, at the cloſe of the laſt winter; that the editor ſhould republish it in this country, is by no means ſurpriſing. He had obſerved, and he had experienced the baſeneſs and perfidy of Republicans, and the injuſtice and tyranny of Republican Governments. His explaining the circumſtances of his own caſe cannot fail of being uſeful, and is certainly meritorious. To us, who live under the protection, and in the conſtant enjoyment of equal laws, which alike extend their influence to poor and rich, the facts which are detailed in this pamphlet moſt neceſſarily ſeem aſtoniſhing and atrocious. We congratulate our countrymen on the arrival of an individual among us, whom no corruption can ſeduce, nor any perſonal danger intimidate from the performance of his duty.

ART. 44. *A Funeral Oration, on the late Sovereign Pontiff, Pius the Sixth. By the Rev. Arthur O'Leary. To which is prefixed, an Account of the ſolemn Obſequies performed to his Memory, at St. Patrick's Chapel, Sutton-Street, Soho, by Order of Monſignore Erſkine, his Holineſs's Auditor, on Saturday, the 16th of November, 1799. 8vo. 56 pp. 1s. 6d. Keating, &c. London.*

Whatever we think of ſome of the ceremonies here deſcribed, we muſt allow that the obſequies of the late unfortunate and persecuted Pope were performed with a great degree of ſolemnity and magnificence.

The text of the funeral Oration is Pfalm cii, 10, 11, 12. John Angelo Braſchi, afterwards Pius VI, was born of a noble family at Ceſena in Italy. In this panegyric, he is extolled for his application to the ſtudy of literature from his moſt tender youth. His genius is ſaid to have been “extenſive, penetrating, and ſublime; he exhausted the learned treaſures of Greece and Rome; his accompliſhments recommended him to Pope Benedict the Fourteenth, under whoſe dictation he published thoſe works which aſtoniſhed the learned world, and immortalized their author” (p. 16); and his claſſical knowledge and eloquence are praiſed in high terms. By Clement the Fourteenth he

was raised to the Roman purple. Succeeding Ganganelli, as Pope, he established new academies and seminaries; "the Museum Pio Clementinum was one of the most noble monuments this or any other age could boast," P. 18. Under this Pontiff the late King of Sweden had his own encomium presented to him at Rome in 46 different languages: arts, manufactures, and commerce, are said to have been revived and fostered: "coasts infested by pirates, were protected; harbours fortified; roads cut through marshes and deserts before impassable; communications formed between distant places; new asylums opened to helpless indigence, by the foundation of new alms-houses and hospitals; plenty reigned in those places, which before had been scenes of famine. There was no calamity in his states, to which he did not administer relief when it came to his knowledge. Nor was there a calamity unknown to him, but such as eluded the enquiries of the most attentive vigilance." P. 21. But the grand achievements of Pius VI. is said to be the draining of the Pontine Marshes. "These marshes, formed by the overflowing of two rivers, and numberless streams running from the sides of the Appenines, covered an extensive tract of ground, said to have contained, in ancient times twenty-three noble cities. A great part of the Appian road, so celebrated by ancient historians and modern travellers, lay deep concealed under their surface; from which arose those pestilential vapours, as destructive as the winged arrows of death to the incautious traveller; who, if he closed his eyes within their reach, inevitably opened them in eternity. In the centre of those poisonous fens, Death seemed to have erected his throne; and the inhabitants of the districts, bordering too close upon their limits, had the appearance of their pale satellites, from their resemblance to animated spectres. To restore salubrity to the air, and to agriculture its spoils, was an undertaking worthy of the sovereigns of Rome, whether in Pagan or Christian times. Several attempted it, but their reign was too short to make any considerable progress. It was reserved for Pius the Sixth, after a long interruption since the time of Pope Sixtus Quintus, to resume the work, and perform what so many Emperors and Popes had in vain attempted. Edifices and spires were seen rising from these places, which for ages were dreary abysses. The putrid atmosphere was purified; a golden harvest crowned the fertile fields, reclaimed from watery wastes, inaccessible to the plough, since Varro had written on agriculture, or Virgil his *Georgics*. The Appian road, the greatest monument of Roman grandeur, famed for the triumphal marches of the heroes of ancient Rome, exhibited its broad and indestructible pavement to the eyes of the astonished traveller; and if Sixtus the Sixth, on account of his enterprising genius, and the magnificence of his public works, was called the Second Augustus of Rome, Pope Pius the Sixth might claim the honour of being his rival." P. 22.

The piety of the Pope, and the firmness derived from it, are next happily extolled, and he is elaborately vindicated from the calumnies of "the French Deist, who has published the memoirs of his Pontificate." P. 30.\* The dreadful effects of modern French philosophy are

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\* See Brit. Crit. vol. xv. p. 443.

then adverted to; and its fury, poured out upon the aged Pontiff, is eloquently described. A short time intervened between his captivity and death. "What his persecutors, who buried with pomp the remains of the enemies of the Christian religion, in the temples from whence they removed the shrines of its martyrs, have done with his body:—whether they have enclosed it in a coffin, or (as has been reported) burnt it with quick-lime, is as yet uncertain." P. 49. The Oration is concluded by prayers for the King, and the prosperity of his kingdom.

We have gratified the curiosity of our readers by an extended account of this funeral Oration; which, in some parts of it, (as at pp. 14, 52, 53, unites sound piety and eloquence; but which, in general, will fail to satisfy those, who are acquainted with the sublime oratory of Bossuet, and other French panegyrists.

ART. 45. *Thoughts on Non-Residence, Tithe, Inclosures, Rare Landlords, Rich Tenants, Regimental Chaplains, &c. &c.* 8vo. 2s. Well and Hughes, 1800.

The public certainly owe obligations to every writer, who will candidly illustrate any subject which is more immediately the object of public discussion. A jargon of misplaced levity, and incoherent gabble, excites contempt and anger. Such, and such only, are the contents of this two shilling pamphlet.

ART. 46. *An Impartial Statement of the inhuman Cruelties discovered! in the Cold-Bath-Fields Prison, by the Grand and Traverse Juries for the County of Middlesex, and reported in the House of Commons, on Friday, the 11th Day of July, 1800, by Sir Francis Burdett, Bart. with the Report of the Debate on that momentous Occasion. To which are added, A Letter to R. B. Sheridan, Esq. by Christopher Munnings, Esq. Also, an interesting Letter, from one of the Prisoners to Mr. Jordan, the Publisher, stating the real Cause of his present miserable Situation.* 8vo. 30 pp. 6d. Jordan.

ART. 47. *A further Account, &c. being Part II.* 28 pp. 6d. Same Publisher. 1800.

In the course of these pamphlets it is repeatedly stated (which indeed could not have been concealed) that, in consequence of an Address from the House of Commons, the King has appointed a Commission, composed of most independent and respectable gentlemen, acting magistrates for various counties, and attentive to the improved regulations of places of confinement, to examine into the state and management of the House of Correction in Cold-Bath Fields; and there cannot, we conceive, be the smallest doubt that such a commission will be perfectly effectual in ascertaining the abuses that may have existed, and finding remedies for them. As no better method could possibly have been taken for removing any grievances, of which just complaint may have been made, we cannot too strongly reprobate the malignant endeavour to irritate the feelings of the lower classes upon this subject, as if the evil practices alluded to were either authorized or connived at:

or as if there were any justice in the title of *Bastille*, which such agitators have laboured to make a popular name for the House of Correction in Cold-Bath Fields. The substance of the debate on this subject, in Parliament, it is undoubtedly right for the public to know: and it will thence be manifest, that Government is ready to attend to every apparently well-founded complaint. But to retail the unauthorized tales and comments of individuals (and especially of persons who view every act of justice on delinquents of a certain description with a jaundiced eye) manifests nothing better than an insidious design to render the Government odious to the people.

The temper of these publications might easily be guessed by the style of the title-pages, and even by the place from which they issue; but it is still more evident on inspecting the internal parts. We have not the slightest wish to palliate enormities of the kind here mentioned, and we rejoice that they will be corrected, as far as they have been justly alledged; but the attempt to set the people against their lawful governors, is, in our opinion, at least an equal enormity.

ART. 48. *The Naval Guardian. In Two Volumes. By Charles Fletcher, M. D. Author of a Maritime State considered, as to the Health of Seamen.* 8vo. 14s. Chapman. 1800.

This is a collection of miscellaneous papers and poems, calculated for the amusement of the war-room, where we doubt not in the tediousness of a long cruize it will be highly acceptable. The author does not appear to claim any considerable distinction as a writer; but he has employed his talents successfully for the entertainment of those whose hours of danger and difficulty, it is highly meritorious to soften and beguile. We wish, as will also we doubt not many a young *Reef* in the cockpit, that Dr. Fletcher had made his volumes a little cheaper, as fourteen shillings is no inconsiderable sum to him whose pay is no more than 28l. a year.

ART. 49. *Quaint Scraps, or Sudden Cogitations. By Nathan Coward, Professor of Quaintness, and Member of the Principal Cogitating Societies of Europe.* 8vo. 2s. 6d. Turner, Lynn. 1800.

We have had frequent occasion to remark, that the title-page of a book resembles the human countenance, and will satisfactorily inform him who contemplates it of the spirit he may expect within. This is one of the most honest title-pages we have ever had opportunity to examine. The Scraps are most unquestionably quaint, and the Cogitations beyond all dispute sudden. The name prefixed, namely, Nathan Coward, is entitled to the same remark. He must be a bold man indeed, who could prefix his real name to such a work.

**ART. 50.** *The New Annual Register, or General Repository of History, Politics, and Literature for the Year 1798. To which is prefixed, the History of Knowledge, Learning, and Taste in Great Britain, during the Reign of King Charles II. Part II.* 8vo. 344 pp. 10s. 6d. Robinsons. 1799.

As we have often had occasion to censure the political principles and conduct of this performance, it is with satisfaction that we observe a considerable improvement, in these respects, in the volume before us. The Debates in Parliament appear to be given, in general, with fairness, and as much accuracy as may reasonably be expected. In the History of the Irish Rebellion, we meet with few exceptionable representations or opinions; and we perfectly accord with the following remark towards the conclusion.

“Whatever,” says the writer, “might have been the occasional, and even unjustifiable severities, exercised upon suspected individuals, we must, in candour, acquit the Irish government of the charge which has, we think, rashly” (he might have said *wickedly*) “been brought against them, of having goaded the people into rebellion. The rebellion was evidently the result of a deep conspiracy, laid by a few ambitious and disaffected persons, who insidiously wrought upon the passions and prejudices of the lower orders of Catholics, to promote their own destructive designs.”

These are sentiments worthy of an impartial historian. We do not, however, coincide with the writer, on the expediency of delaying an Union. Although that important measure may not, of itself, operate so far as immediately to secure public tranquillity, yet it may probably, by the impartiality and zeal, the superior weight and authority, of an Imperial Legislature, in time effect and confirm it.

The campaign in Italy, at the beginning of the year 1797, is detailed very minutely, and apparently according to good information. But in relating most of the transactions between the French and the Papal Government, and particularly in the account of the tumult at Rome, which was made the pretext of all the wrongs and insults which the late unfortunate Pontiff endured, we cannot help noticing, if not a manifest partiality, at least too ready an acquiescence in the truth of the accounts circulated by the Directory. It is, we conceive, well known, that this tumult was previously instigated by their agent; who, under the name of an Ambassador, was, no doubt, sent to Rome for that express purpose. Upon the whole, however, the historical part of this volume does credit to the writer; and the other parts of the compilation are, generally speaking, judiciously selected and arranged,

**ART. 51.** *Sheridan's pronouncing and spelling Dictionary, in which are ascertained both the Sound and the Meaning of every Word in the English Language. Corrected and improved by Nicholas Salmon, Author of Stemmata Latinitatis, the first Principles of English Grammar, and several other Works on the English and French Languages.* 12mo, 664 pp. 4s. 6d. Richardson. 1800.

To reduce Mr. Sheridan's Pronouncing Dictionary into a convenient and portable form, is in itself a service rendered to the public: but

but Mr. Salmon, versed in such works, and entitled to much more commendation and advantage than, we fear, he has received for his *Stemmata Latinitatis*, could not take up such a task without making material improvements. He has accordingly remarked very sensibly on the effect of particular terminations, as *ance*, *ence*, &c. &c. and has added many other original observations, which stamp a peculiar value on his work. Among other things, he prints whole classes of words formed by particular modes of combination, and has produced a book of utility very far beyond the proportion of its bulk.

ART. 52. *Neues Vollständiges Taschenwörterbuch der Englischen und Deutschen Sprache, &c.*—*New Complete Pocket Dictionary of the English and German Languages, containing all Words of general Use, and Terms of Arts and Sciences, from the best English and German Dictionaries, compiled by Frederick Reinhard Ricklis, with a Preface, by J. J. Eschenburg.* Bremen, printed for Frederick Willmans, London, for C. Geisweiler. 2 Vol. 12mo. 8s. 1800

The only objection to this publication seems to be that it is printed in so small a type, as must be inconvenient to many readers. But we understand that it is favourably spoken of in Germany, and must necessarily be useful to travellers, as well as to young students. Considering the size of the book, perhaps it is as good a manual as could reasonably be expected.

ART. 53. *Aphorisms on Education: selected from the Works of the most celebrated English, French, and Latin Writers on that Subject: and intended as a Vade-Mecum for Parents, Guardians, Preceptors, Gouvernantes, &c. In Three Parts: 1. As relating chiefly to the Male-Sex. 2. With particular Reference to the Female-Sex. 3. Remarks of general Application to both.* 12mo. 214 pp. 2s. 6d. Longman. 1800.

A very paltry compilation, in which the name of J. J. Rousseau appears much too often; and some are repeated very frequently, which ought not to appear at all. By management of trade, it makes a volume; but a sheet might hold it, and then it might be torn up without any loss.

## FOREIGN CATALOGUE.

### FRANCE.

ART. 54. *Oeuvres choisies de Fenelon*; 6 Vol. in 12mò. ornés de figures en taille-douce. Paris, pr. 21 francs.

The present collection, which seems adapted to all ages and to persons of every rank, offers them the most instructive and agreeable variety; a selection



selection from the *Dialogues des morts*, containing the best lessons in history, politics, morality, literature, and the arts; from the *Dialogues sur l'éloquence*; a *Mémoire* with some Letters to the French Academy, on its general occupations, on its great Dictionary, on Poetry, Eloquence, History, on the Ancients and Moderns, &c. on the education of young women; tales, fables, allegories, some discourses and dissertations on different objects of history and literature; quatrains, in the taste of Cato, and of Muretus, suggesting the most necessary rules for the conduct of life. It will, of course, be taken for granted that in a collection of this kind, the treatise *de l'existence de Dieu*, and the *Avantures de Télémaque* have not been omitted. This selection, terminated by a specimen of his *Familiar Letters*, is preceded by a very circumstantial life of Fenelon, extracted from the best informed biographers, and from the *éloges* of Academical Orators.

One of the advantages of this useful collection is, that it offers in most of the pieces comprised in it, the best principles in the different species of composition, by an author who could at once give the precept and furnish the example. We learn from him how much we ought to respect the public; he lays down the general rules of style and taste, which ought to be studied, and carried into practice. The florid style, of which at present so improper an use is often made, should, in particular, be employed with the greatest sobriety.

“J'avoue,” says this author, “que le genre fleuri a ses grâces, mais elles sont déplacées dans les discours où il ne s'agit point d'un jeu d'esprit plein de délicatesse, et où les grandes passions doivent parler. Le genre fleuri n'atteint jamais au sublime. . . .”

Nor is the frequency of the antithesis, with which many celebrated writers among the moderns are reproached, less reprehensible. According to Fenelon, whatever the subject treated may be, its place will always be precisely marked.

“Quand les choses qu'on dit,” observes he, “sont naturellement opposées les unes aux autres, il faut en marquer l'opposition. Ces antithèses-là sont naturelles, et sont sans doute une beauté solide; alors c'est la manière la plus courte et la plus simple d'exprimer les choses. Mais chercher un détour pour trouver une batterie de mots, cela est puéril. D'abord les gens de mauvais goût en sont éblouis; mais dans la suite, ces affectations fatiguent l'auditeur. Connoissez-vous l'architecture de nos vieilles églises, qu'on nomme gothiques? . . . N'avez-vous pas remarqué ces roses, ces points; ces petits ornemens coupés et sans dessin suivi, enfin tous ces colifichets dont elle est pleine? Voilà, en architecture, ce que les antithèses et les autres jeux de mots sont dans l'éloquence. L'architecture grecque est bien plus simple; elle n'admet que des ornemens majestueux et naturels; on n'y voit rien que de grand, de proportionné, de mis en place. . . .”

At a time when every one thinks himself born to write history, and to transmit it to posterity; when the compiler of memoirs assumes the tone of an historian; and the historian is often little more than a dry annalist, it might not be unuseful to remind them of Fenelon's opinion on this subject: “Que l'excellent historien est peut-être plus rare que le grand poëte.” He contended that the most celebrated, and those who have



have hitherto been regarded as the most approved historians, are by no means without their defects.

“ Héródote,” says he, “ qu’on nomme le père l’histoire, raconte parfaitement, il a même de la grâce par la variété de matières : mais son ouvrage est plutôt un recueil de relations de divers pays, qu’une histoire qui ait de l’unité avec un véritable ordre.

“ Xénophon n’a fait qu’un journal dans sa retraite des dix mille : tout y est précis et exact, mais uniforme. Sa *Cyropédie* est plutôt un roman de philosophie, comme Cicéron l’a cru, qu’une histoire véritable.

“ Polybe est habile dans l’art de la guerre et dans la politique ; mais il raisonne trop, quoi-qu’il raisonne très-bien. Il va au delà des bornes d’un simple historien : il développe chaque événement dans sa cause ; c’est une anatomie exacte. Il montre, par une espèce de mécanique, qu’un tel peuple doit vaincre un tel autre peuple, et qu’une telle paix, faite entre Rome et Carthage, ne sauroit durer.

“ Thucydide et Tite-Live ont de très-belles harangues : mais, selon les apparences, ils les composent au lieu de les rapporter. Il est très-difficile qu’ils les aient trouvées telles dans les originaux du temps. Tite-Live savoit beaucoup moins exactement que Polybe, la guerre de son siècle.

“ Salluste a écrit avec une noblesse et une grâce singulières : mais il s’est trop étendu en peintures des mœurs et en portraits des personnes dans deux histoires très-courtes.

“ Tacite montre beaucoup de génie, avec une profonde connoissance des cœurs les plus corrompus ; mais il affecte trop une brièveté mystérieuse, il est trop plein de tours poétiques dans ses descriptions, il a trop d’esprit, il raffine trop : il attribue aux plus subtiles ressorts de la politique, ce qui ne vient souvent que d’un mécompte, que d’une humeur bizarre, que d’un caprice. Les plus grands événements sont souvent causés par les causes les plus méprisables ; c’est la faiblesse, c’est l’habitude, c’est la mauvaise honte, c’est le dépit, c’est le conseil d’un affranchi qui décide, pendant que Tacite creuse pour découvrir les plus grands raffinemens dans le conseil de l’empereur. Presque tous les hommes sont médiocres et superficiels, pour le mal comme pour le bien. Tibère, l’un des plus méchans hommes que le monde ait vus, étoit plus entraîné par ses craintes que déterminé par un plan suivi.

“ D’Avila se fait lire avec plaisir, mais il parle comme s’il étoit entré dans les conseils les plus secrets. Un seul homme ne peut avoir en la confiance de tous les partis opposés ; de plus, chaque homme a son quelque secret qu’il n’a voit garde de confier à celui qui a écrit l’histoire ; on ne fait la vérité que par morceaux. L’historien qui veut m’apprendre ce que je vois qu’il ne peut pas savoir, me fait douter des faits mêmes qu’il fait.”

Speaking of the advantages and interest which result from the perusal of a well-written history, Fenelon thus expresses himself :

“ Un lecteur a le plaisir d’aller sans cesse en avant sans distraction, de voir toujours un événement sortir d’un autre, et de chercher la fin qui lui échappe, pour lui donner plus d’impatience d’y arriver. Dès que sa lecture est finie, il regarde derrière lui comme un voyageur curieux, qui, étant arrivé sur une montagne, se tourne, et prend plaisir à con-

considérer, de ce point de vue, tout le chemin qu'il a suivi, et tous les beaux endroits qu'il a traversés."

To the *Adventures of Telemachus* is prefixed, in this collection, an excellent discourse on the Epic Poem, greatly to the advantage of the poem in prose!!

In the *Voyage à l'île des plaisirs* we may trace the original ideas that produced the *île frivole* and the *année merveilleuse* of the Abbé Coyer, which form the principal pieces in his heretofore popular collection entitled *Bagatelles Morales*. *Espr. d. Journ.*

ART. 55. *Essai sur les fables et sur leur histoire, adressé à la citoyenne Dubocage*, ouvrage posthume de Jean-Sylvain Bailly, des académies françaises des sciences, des belles-lettres, &c. 2 Vol. in 8vo. of more than 300 pp. each. Paris.

We have here the sequel of those works which the celebrated and unfortunate *Bailly* had published during his life. In his researches into ancient Astronomy, he had observed that certain Astronomical truths had remained, as it were, insulated among the Indians, and had supported themselves amid the general ignorance. These truths appeared to him like ruins only, forming part of a complete and regular system which is now lost. But if this system was heretofore known in India, how does it happen that it was not more perfectly preserved, since some parts of it exhibit themselves, after the lapse of so many ages, without alteration, and just as they were in the most remote times? He was soon convinced, by a more attentive examination, that this system did not originate in India. What remains of it is founded on observations made at a much more northern latitude. The Indians then were indebted, says he, for their Astronomy to the North, and they received it such as they have preserved it; that is to say, partial, incomplete and detached from a system which did not properly belong to their own country. From this time, Mr. B. began to suspect the north of Asia to have been the first country of men and of the arts.

This suspicion he hinted, in a distant manner only, in his *History of Astronomy*. *Voltaire* combated an idea so far removed from the common opinion. *Bailly*, wishing to persuade him, addressed to him the *Lettres sur les sciences*, in which he conceived that he had rendered that very probable, which he had before suggested only as a simple doubt. These letters were followed soon afterwards by the *Lettres sur l'Atlantide*, where he undertakes to mark the place occupied by the first people, to whom he refers our traditions, the origin of the arts, of the usages and opinions of the other people of the earth.

Among the arguments employed in the *Lettres sur les sciences*, and *sur l'Atlantide*, a principal one is that drawn from the examination of certain fables, common to all ancient people, and which therefore ought to be traced to one origin. These researches extended to the whole body of mythology, have produced the *Essai sur les fables*, which is to comprise several volumes, besides the two now published. They are here examined according to the appearances which they have assumed among the different people to whom they have belonged, and they are compared together, that they may be made to throw mutual light on each

each other. Finding them thus under different modifications in almost every country, we are led to study the different relations of the people, that we may be enabled to distinguish those who have borrowed, from those who have communicated; and when we have thus followed the route of these fables and the country which they have traversed, we arrive at least at the point from which they set out, and their origin is discovered.

Such is the subject and the plan of the work. The method adopted by the author is thus described:

“ Nous marcherons,” says he, “ contre l’ordre des temps, en simplifiant sans cesse le système mythologique, en le dépouillant des additions qu’il a reçues de chaque peuple et à chaque époque; et en remontant ainsi le fleuve de la tradition, nous reporterons dans chaque pays les productions étrangères et différentes qu’il a charriées jusqu’à nous.”

Fabulous history, treated in this manner, is that of the parentage and filiation of different people; that of ideas, of opinions, and consequently of the progress of the human mind.

“ Les premiers peuples,” observes this author, “ ont passé et sont oubliés; il faut chercher de loin en loin sur la terre quelques vestiges de leur force, ou quelques restes de leur magnificence; mais un certain nombre de leurs pensées subsiste et peut être reconnu.”

It is in their mythology that they still appear. This deposit has survived the wreck of ages, and the fables which so long constituted the religion of almost all people, still live in our thoughts, in our pictures, and on our theatres. What are the motives of this long respect, of this eternal duration?

“ C’est qu’elles sont nées près du berceau du genre humain, lorsque l’esprit encore ignorant étoit disposé à tout apprendre, et à tout recevoir, comme une terre neuve est disposée à tout produire. . . . La mémoire de l’espèce ne peut avoir d’autre cause que celle de l’individu. . . . Si la jeunesse de l’homme est l’époque de toutes les impressions durables, n’en faut-il pas conclure que ce qui dure dans les opinions universelles, a été fondé au temps de la jeunesse du monde?”

The Greeks, and after them the Romans, are those by whom mythology has chiefly been transmitted to us. It is therefore with them that we are first to examine it, that we afterwards simplify it by retrenching the additions which they have made.

The Romans had originally a very small number of deities, derived from the Etruscans. Afterwards their mythologic system extended itself to a prodigious degree. It may be remarked, however, that all the events in which their deities are concerned, take place in Greece: it is from Greece therefore that the Latins have borrowed their fables.

“ Un principe incontestable,” observes Mr. B. “ c’est que si un peuple nous raconte une histoire dont le théâtre soit hors de chez lui, cette histoire étrangère est une adoption. Elle montre une trace qu’on doit suivre; il faut se transporter sur le théâtre des faits pour en demander la vérité et l’origine.”

With respect to the Greeks, the author observes that they “ étoient doués d’une imagination ardente et docile. Ils ont tous admis, tout mêlé, tout conservé. Ils sont devenus l’entrepôt des connoissances du monde et des faits de l’antiquité; et c’est par le moyen de ce peuple

inter-

intermédiaire, que nous avons hérité des peuples très-anciens qui l'ont précédé."

Among these people more ancient than the Greeks, and by whom they were instructed, may be reckoned the northern Scythians. Deucalion, who led one of the first colonies into Greece, was one of them. The first traditions of the Greeks, their original worship, the history of their oracles, point out to us an hyperborean people. After having brought together a number of observations of this kind, Mr. B. adds:

"Je ne veux presser ni ces faits ni ces conjectures; il faut que la lumière se fasse peu à peu et nous vienne comme celle du soleil, d'abord foible et incertaine dans le crépuscule, ensuite plus vive pour préparer la vue à l'éclat du jour."

This *Essai sur les fables* is addressed to Me. Dubouage, the author of the *Colombiade*, and other esteemed poems. Mr. B. very properly says in his letter to her:

"Vous ne devez pas être effrayée de ces recherches sur l'antiquité. On peut tout discuter sans s'appesantir. . . . Cette lecture est une espèce de voyage où l'on décrit les idées et les opinions, comme dans les autres on raconte les mœurs et les usages; la variété des objets, la diversité des tons qui naît de celle des choses, vous sauvera de l'ennui."

*Ibid.*

ART. 56. *Voyage à Constantinople*, (in the Years 1790, 1791, 1792,) Paris, 1799. Pr. 4 fr. 25 c.

This book presents a great variety of objects, such as descriptions of places and customs, portraits of celebrated persons, ages, &c. Some important statistical information may likewise be collected from it; as, for instance, where the author shows in p. 52, that Austria, through which country he passed, contains only 20,558,300 souls on 31,651 square leagues; whereas France, at the close of the late government, reckoned 24,577,000 inhabitants on 24,960 leagues square.

On the character of the Turks in political negotiations, the author observes that:

"Leur amitié est un commerce qui demande beaucoup de mises dont les rentrées sont incertaines. Celui qui peut le plus compter sur eux, est celui qui s'en fait le mieux craindre."

He thus describes the people of Constantinople, and the Grand Signior:

"Le peuple imite cette mer qu'il habite la moitié du jour, la moitié de l'année; tantôt aussi respectueux devant son maître que ces flots qui se courbent devant ses saïques dorées, tantôt plus furieux que ces vagues qui se brisent à la pointe du sérail, il passe de l'excès de la bassesse à l'excès de l'insolence; plus il rampoit, plus il exige. Son maître lui jette la tête de son ministre ou de son favori, comme on jette des quartiers de chair aux lions de sa ménagerie.

"Ici l'avant-coureur d'une catastrophe, est une catastrophe même. Il est une heure du matin; on ne parle que d'incendies. Toute la ville est en proie aux menaces vagues de quelques scélérats que la terreur universelle fait oser, et l'impunité rassurer.

" . . . . Ce

" . . . . Ce matin le feu étoit au sérail. Le sultan qui a toujours un cheval sellé dans ses écuries, pour se porter aux incendies, n'ose plus sortir de chez lui. Cette seconde cour où personne n'ose entrer, il n'ose en sortir."

The author having spoken of the gross ignorance of the Turks, makes the following reflections :

" Si les Turcs étoient mieux, nous serions plus mal.

" . . . C'est une belle idée sur le papier que de voir les Russes à Constantinople y rétablir l'empire grec. Mais les Grecs modernes n'ont conservé des anciens que ses vices, sur lesquels ils ont enclétri ; ils sont deux fois plus fanatiques que les Turcs, et seroient par cette raison mille fois plus cruels, s'ils devenoient, je ne dis pas maîtres, mais libres. Déjà notre commerce à Constantinople se ressent de l'établissement des Russes en Crimée . . . Ne souhaitons pas de voir la Russie à Constantinople, et croyons qu'il vaut beaucoup mieux que les Turcs y soient, et pour eux et pour nous."

In the 36th letter he thus describes Scutari :

" Les sites les plus beaux, les plus étendus, d'où l'on domine sur cette mer aussi vivante, aussi habitée que ses bords, ne sont point destinés ici à des palais ou à des jardins. L'ombre sérieuse et toujours verte des majestueux cyprès, annonce qu'une habitude religieuse les a consacrés partout aux sépultures. Cette exposition, cette confusion mélancolique d'arbres, de tombes, de gazons, d'ombrages, loin de porter les yeux à se détourner, d'inspirer à l'âme un sentiment de répugnance, sont des cimetières les promenades les plus fréquentées et les plus pittoresques. A chaque pas, un tableau nouveau parle à l'âme et l'attendrit. Dans les premiers jours du printemps, une femme inclinée arrose la terre qu'elle a semée de fleurs : son air religieux, ému, décèle une mère qui vient pleurer sur le tombeau de la fille. Ici deux, Turcs, avec un soin superstitieux, plantent et assurent un jeune cyprès. Les vivans communiquent sans cesse avec les morts. Un cyprès, plein de sève et de verdure, naît des cendres de l'ami qu'on a pleuré : il ombrage, après sa mort, ceux qui viennent penser à lui.

" La raison qui rend le cimetière de Scutari aussi vaste, est peut-être digne de remarque. La plupart des Turcs riches et puissans s'y font transporter de Constantinople, dans la persuasion où ils sont qu'un jour sera un jour d'Europe."

*Ibid.*

## GERMANY.

ART. 57. *Zur Kulturgeschichte der Völker Historische Untersuchungen, von Friedrich Mayer. Erster Band.—On Civilization: Historical Researches, by Fr. Mayer. Vol. I. xl and 494 pp. in small 8vo.*

The work, the first volume of which we here announce, is intended to contain memoirs on the history of civilization. One of the author's principal ideas is, to supply the materials for an history of chivalry in Germany ; a subject which has hitherto been little attended to, and which is, however, intimately connected with the civilization of the country.

The

The first Memoir treats of the married women of the ancient Germans, and of the esteem entertained by their husbands for them; with interesting researches into the relations which existed among the people of ancient Germany, between the two sexes, on the rights of marriage, &c.

The second Memoir suggests general observations on the causes of the spirit of chivalry, which the author finds in the character of the Germans; and remarks on the civilization of the nation, in regard to the commerce between the two sexes, which was the consequence of it. This Memoir serves, as it were, to connect the first division of the third, which is the most extensive, and which treats, in particular, of tournaments; this first division gives the history of the origin and progress of tournaments, to the time when these warlike entertainments had attained their greatest splendour and magnificence. The continuation of this history of tournaments will be given in the second volume, which, besides a Memoir on the History of the ancient Hindus, will contain the beginning of a critical History of the Albigeois, and a Preface by Mr. Herder.

In the notes, Mr. M. has always cited the authors on whom he has founded his assertions, and sometimes he quotes from them entire important passages.

*Jena ALZ.*

ART. 58. *Ueber die Wegführung der Kunstwerke aus den eroberten Ländern nach Rom—von Ludwig Völkel.—On the Removal of the Monuments of Art from the conquered Countries to Rome—by L. Voelkel. Counsellor of the Landgrave of Hesse, Archivist and Librarian to the Court, Inspector of the Collection of Antiques, Member of the Society of Antiquities at Cassel, &c. Leipzig, 8vo.*

This author shows what were the first occasions which engaged the Romans to transport into their own city the Gods, statues, pictures, and other monuments of art, from the countries which had been conquered by them; and how the desire of possessing them spread itself by degrees among this people. He gives, as far as is possible, after *Pausanias*, *Pliny*, and others, an enumeration of the works of art thus brought to Rome. The passages which he quotes prove, that the Roman Generals were often induced more by avarice, than by a love of the arts, to make these exportations. We may observe how much the number of these monuments, taken from Greece by the Romans, exceeded that of similar objects which the French Republic has carried to Paris. This enumeration suggests the hope, that these last ravages may engage the Italians again to have recourse to those excavations which have been so long neglected, in order to replace the losses which they have suffered from them.

A translation of this interesting little work is soon to be inserted in the *Magasin Encyclopédique*.

*Ibid.*

ACKNOW-

## ACKNOWLEDGMENTS TO CORRESPONDENTS.

We intend undoubtedly to notice *Mr. H.*'s volume of Sermons ; but it is totally contrary to our plan to print the Letter he has sent us. We wage no war with other periodical works. If our account of a book be materially different from what they may have published, our readers, we trust, will be able to appreciate the discordant opinions : and they whom such partial judgments could mislead, will not in all probability take up our Review.

The author who commits a fault in style, is not likely to detect it from a general reference. We do not wonder therefore that *Mr. B.* disputes our judgment ; but, as the praise is strong, and the censure very slight, we think he ought to be contented. We cannot go over the same ground again and again.

The author who asks for an explanation of a passage in one of our critiques, should first explain one or two of the passages we cited from his work. We know not of any interference of politics in the matter.

## LITERARY INTELLIGENCE.

*Mr. Maurice* has published proposals for a new work, intended to take up the History of India where his former publication left it, and to continue it to the present day.

*Mr. Housman*, whose Tour to the Lakes we lately noticed, is preparing a large work on the Topography of Cumberland, Westmoreland, and Lancashire.

A Topographical History of *Cleveland* is also in great forwardness, by the *Rev. John Graves*. It will form a handsome volume in quarto.

*Mr. Chalmers* is completing the *Ancient History of Scotland*.

A curious publication may be expected from *Mr. James Christie*, on *Ancient Games and Sports*.

A magnificent edition of all the *Works of Harris*, is preparing for the press by *Lord Malmstury*.

A *Military Dictionary* is nearly printed, on the plan of *Falconer's Marine Dictionary*.

*Mr. Charnock* is proceeding to a conclusion of his great work on *Marine Architecture*.

Of *Mr. Ellis's History of English Poetry*, one volume is already printed.

*Mr. Pye's Poem, on Alfred*, is finished.

## ERRATUM.

In our last number, p. 348, l. 36, for 25 *Jac. I.* read 25th. of April, 1 *Jac. I.*



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THE  
BRITISH CRITIC,

For DECEMBER, 1800.

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“Ceux qui jugent d'un ouvrage par regle, sont à l'égard des autres, comme ceux qui ont un montre à l'égard de ceux qui n'en ont point.”  
PASCAL.

They who judge of a work by rule, are, with respect to other readers, like a man who has a watch, compared to him who only guesses at the time.

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ART. I. *Archæologia, or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Volume XIII. 4to. 435 pp. White. 1800.*

THIS volume comes out under the auspices of a new director, and, it seems, of a new printer also. We hail with pleasure the renewal of the work, as old Charon did the present of the golden bough, *longo post tempore visum*, and have determined to give it an earlier attention than, from various avocations, we were enabled to do to the preceding volume\*. After an interval, greater, we believe, by a year than has occurred between the publication of any two former volumes, we were naturally led to expect superior entertainment, both in quantity and quality. But on opening the volume, and running over the table of Contents, we must confess our expectations were con-

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\* See Brit. Crit. vol. xiii. pp. 97, 275, 356.

siderably damped. We mean not, however, to depreciate the merits of the present volume, in which there are some memoirs both interesting and instructive, but only to speak of its comparative merits, when weighed in the scale of criticism with some others which have preceded it. In a feast consisting of so many different dishes, and prepared for the intellectual appetite by such a variety of literary purveyors, that palate must be fastidious indeed, which cannot find something to please and to gratify it. To this feast, for such we must always consider a new volume of this publication, without further ceremonious preamble, we shall introduce our readers.

I. *A Description of what is called a Roman Camp in Westphalia, by the Abbé Mann, in a Letter addressed to the President.* Read April 7, 1796.

“ This Roman camp, as it is called in the country about it, is situated on a high plain adjoining to a hamlet, called in the maps *Barrum* or *Barnum*, near the eastern limit of the duchy of Cleves, belonging to the king of Prussia. It is about  $2\frac{1}{2}$  English miles W. by S. of the city of Dorsten, on the river Lippe, which falls into the Rhine at Wesel; and about a mile S. of the said river, and  $\frac{1}{8}$  of a mile from the high road leading from Dorsten to Duisbourg.

“ The ground called the camp is about half a mile in breadth, and a mile in length, being the north-eastern corner of a very extensive heath, which continues without interruption towards the south-west, near twelve miles, as far as Sterkerad and Dinslagen, and with several interruptions westward almost to Wesel. The whole is sand intermixed with pebbles, and covered with heath: there are also many bogs and marshes on it.” P. 2.

The elevated situation, which commands a tract of adjacent country of from twenty to thirty miles distance; a *vallum* discernible on the north side; and various *tumuli*, which probably were a part of, or adjoining to, a field of battle; seem more particularly to have given this place the name of a Roman camp. “ Since no part of North Germany,” as the Abbé observes, “ was more frequented by the Romans than the banks of the river Lippe (olim *Luppia*) near to which these *tumuli* are placed,” it is fair to conclude, that these could be no other than Roman works. The names of the Roman Generals who fought here are then mentioned, and the Roman appellations of the various posts and stations are given from *memory*, for the Abbé, when he wrote the memoir, was destitute of books, and all literary aid. There is a plate also annexed, showing the situation of the grounds and *tumuli*. This description was taken on the spot, October 17 and 25, 1794, and addressed to the President

President by the Abbé, as a mark of gratitude for being elected an Honorary Member of the Society.

II. *Some Observations upon the Life of Cecily Duchess of York, Daughter of Ralph de Nevil, Earl of Westmoreland and of Richmond, by Joan, natural Daughter of John Duke of Lancaster. Communicated by the Rev. Mark Noble, F. S. A. Read April 14, 1796.*

The historian of the Protectoral House of Cromwell is well known for his uncommon perseverance in genealogical researches; and he has put together the several eventful circumstances of this illustrious Lady's long life in a very striking manner. After giving a sketch of those turbulent contentions between the White and Red Roses, in which both her husband and children bore so conspicuous a part, he sums up the whole in these words.

“ Many and great were the changes this princess saw; she lived in the reigns of five sovereigns. She saw the crown of France wrested from the infant brow of king Henry VI. and she saw him deprived of that of England, restored, again dethroned, and his innocent blood cruelly spilt. She saw her son king Edward IV. crowned, dethroned, restored, and cut off by his intemperance at an early age. She saw her grandson king Edward V. upon the throne, but deprived of his sceptre, imprisoned, and murdered, by whom, and when, perhaps, she never knew. She saw her younger son, king Richard III. usurp the regal honours, and lose them soon after, with his life, when not more than thirty-two, or at the most thirty-five years of age; and, finally, she saw the enemy of her family, who had vanquished him, proclaimed by the name of king Henry VII.

“ In her life-time there were these queens: Joan, relict of king Henry IV. Catherine, the dowager of king Henry V. Margaret, Elizabeth, Ann, and Elizabeth, the consorts of king Henry VI. king Edward IV. king Richard III. and king Henry VII. It is difficult to say, which of these illustrious females was most unfortunate. Cecily was deprived of the title of queen only by the premature death of her husband, owing to his own intemperate anger.

“ She saw these princes of Wales: Edward, the amiable son of the unhappy king Henry VI. Richard, duke of York, her husband, for so was he created. Edward, her grandson, the son of king Edward IV. and who afterwards was styled king Edward V. Edward, son of king Richard III. also her grandson; and Arthur, her great-grandson, the son of king Henry VII. None of these princes of Wales were fortunate, for they all came to violent deaths, except the two last, and they died at a very early age.

“ She lived to see all these different modes of succession settled as power or interest prevailed. Edward, prince of Wales, was recognized as successor to his father king Henry VI. but this prince was deprived of all claim to the crown, it being transferred from him, to be vested

in the duke of York her husband : she saw him attainted ; after which, prince Edward was restored to his birth-right, but she saw him again deprived in favour of king Edward IV. and what issue he might have ; but prince Edward was again reinstated in the order of succession, with remainder over to George duke of Clarence and his issue, in exclusion of the exiled king Edward IV. and his progeny. But all these strange projects were overthrown by the restoration of king Edward IV. when the succession was renewed to his children. Upon the death of that luxurious monarch, she saw his issue bastardized, and the reversion of the crown given to Edward, prince of Wales, son of king Richard III. and, after his death, she saw the usurper, her son, settle the succession upon Edward, earl of Warwick, son of the late duke of Clarence ; but upon some new turn of affairs, it was taken from this grandson of hers, to be given to another ; it being settled by Richard upon John de la Pole, the son of her daughter Elizabeth, by John de la Pole, duke of Suffolk : but this disposition of things was overturned soon after by the event of the battle of Bosworth, and this unfortunate prince, who became earl of Lincoln, hating the change of affairs, was slain in 1489\*, at the battle of Stoke, fighting against king Henry VII. in whose issue the succession at length rested." P. 16.

We have always considered it as a strong proof, not only of the purity and integrity, but of the great good sense and sound judgment of the Dutchess, that she could conduct herself through the storms of state, between alternately rising and falling parties, in such a manner as to gain the respect of both. Notwithstanding the assertions thrown out against her by the Lancastrians, there cannot be a more convincing testimony of their falsehood, than her being permitted to live to a good old age, and in the quiet enjoyment, to the very last, of the rich dower which she possessed.

Mr. Noble remarks, that " our peerages do not tell us, whether sir Richard Pole, who married Margaret countess of Salisbury, daughter of George duke of Clarence, was in any way related to John de la Pole, duke of Suffolk, the husband of Elizabeth, one of the daughters of Cecily dutchess of York." We can take upon us to say, that they were not in the smallest degree related *originally*, though latterly nearly connected, through the Plantagenet line, by Sir Richard Pole's having married the niece, and John de la Pole, Duke of Suffolk, the sister, of Edward IV.

This Sir Richard Pole, Knt. who married Margaret Plantagenet, was the son of Sir Jeffrey Pole, Knt. of a family of ancient gentry in Wales ; whereas the John de la Pole, Duke of Suffolk, was descended from the De la Poles of *Hull*. The

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\* This, we suppose, is an error of the press. It should be 1487.

first of this family taken notice of, according to Dugdale\*, was William de la Pole, an active merchant in Hull, who had two sons, Richard and William. The descendants of Richard ended in Joan, who became the wife of Reginald Braybroke. William, the younger son, was a great merchant, first at Ravensfrod, and afterwards at Hull, being the first Mayor of that rich town, and was created by Edward III. a Knight Banneret, for having supplied him with money on some urgent occasions; for which services he calls him, in one of his grants, "*delectus mercator noster*." He was succeeded by Michael de la Pole, his son and heir, who, 6 Richard II. was constituted Chancellor and Keeper of the Great Seal; and, by letters patent, 6th of August, 9 Richard II. advanced to the title and dignity of Earl of Suffolk. He died at Paris, 5th of September, 12 Richard II. By his wife, Catherine, daughter and heir to Sir John de Wingfield, Knt. he left Michael, his son and heir, and a daughter, Anne; which Michael died at Harfleur, 1415, leaving Michael, his son and heir, twenty-three years old, who within a month was slain at the battle of Agincourt. To him succeeded his brother William, then nineteen years of age, who, 21 Henry VI. in case the Duke of Gloucester should die without issue, obtained the title and honour of Earl of Pembroke; and, 23 Henry VI. was advanced to the title of Marquis of Suffolk, created Lord High Admiral of England, and Lord Chamberlain; and, 26 Henry VI. through his great interest with the Queen, Duke of Suffolk; but afterwards beheaded, in Dover road, on the side of a cock-boat. He left a son and heir, John, who, as it was before stated, married Elizabeth, sister to Edward IV. by whom he had five sons; John, Earl of Lincoln; Edmund; Humphrey, a clerk; Edward, Archdeacon of Richmond; and Richard, slain at Pavia, in Italy, 1425. This Earl of Lincoln, by the order of Richard III. was proclaimed heir-apparent to the crown, passing by the daughters of his brother, Edward IV. but was killed, as Mr. Noble has remarked, 6th of June, 1487, at the battle of Stoke. Edmund, his next brother, was beheaded 30th of April, 5 Henry VIII. leaving an only daughter, Anne, who became a nun; and with this Edmund, the male line of the De la Poles became extinct. We have thought it necessary thus to trace their descent, in proof of our assertion, and to clear up the mistakes of genealogists and historians, who are very apt to confound the two families together, on account of the simi-

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\* Baronage ii. 482.

larity of their names, and their near connection, as we have shown, by intermarriage with the blood royal.

III. *Description of a Gold Medal, struck upon the Birth of King Charles II. By the Rev. Mark Noble, F. A. S. in a Letter addressed to Wilson Aylesbury Roberts, Esq. F. A. S. Read May 5, 1796.*

The obverse exhibits the bust of Charles I. crowned, with a ruff, and a military scarf over his armour, inscribed CAROLVS D. G. MAG. BRIT. FRA. ET HIB. REX. The reverse shows the royal infant in a superb chair, with Mars and Mercury holding a wreath over him. The motto is REDDAT AVOS. In the exergue the date of his birth, MAII 29, 1630. The size is that of King Charles I.'s twenty shilling pieces of gold, and the weight 6 dwts 18 gs.

“ It is well known how much king Charles I. loved the arts, and what care he took to have his coins more beautiful than any of his predecessors. His money is more varied in type than that of any of our sovereigns. He was extremely pleased in diversifying the type or fashion of his coins, and he excelled all our monarchs in the number and variety of his medals, which he continued occasionally to strike until the unhappy civil wars; and even after that time his coins, from their beauty, their reference to events and places, and their dates, may be almost ranked with medals.” P. 21.

As a small number only of medals of gold, and those of a diminutive size, were known to have been issued by Charles I. Mr. N. considers this as an unique, and probably one of a very few presented on the occasion to some select personages. It is certainly therefore very valuable, and every way deserving of a rank in the English series.

IV. *A Description of an unpublished Gold Coin of King Charles I. In a Letter addressed to the Rev. John Brand, One of the Secretaries to the Society of Antiquaries, by the Reverend Mark Noble, F. A. S. Read Nov. 10, 1796.*

This coin, though small, is of peculiarly elegant workmanship, from a dye, as Mr. N. thinks, of the great artist Briot. The obverse exhibits his Majesty's profile, with the usual inscription, and, behind the head, III. The reverse bears a shield of the royal arms, with the motto CHRISTO AVSPICE REGNO; over which is EBOR; and the mint-mark on both sides is a lion passant guardant. These are supposed to show, that it was coined at York for a three shilling piece. But as the only regular mints established by this King, for money of gold, were in the Tower of London, and at Oxford, and none was coined there of less value than the British crown, that had  
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come to the knowledge of Mr. Snelling, Mr. N. was inclined to conjecture, that this piece had been struck off in a different metal from what it was designed to be current in.

“ I should at first,” says he, “ have thought this had been struck off from the dye of a silver three-pence; especially as it is exactly like that given in the plates published by this Society, had the size been the same; but this drawing shews that it is much larger than the three-pence given in those plates. Snelling gives types of the three-pences of the York mint very different from this. The motto, which never appears upon any of king Charles I.’s gold coins, is another argument in favour of its not having been a regular coin, but a piece struck from the dyes of a silver three-pence. But, as such specimens in other metals are very rarely, if ever, found so far back as this reign, and as the monarch who struck the piece coined a far greater variety of money than any other of his predecessors, or successors, I do not see any reason why it should not be looked upon as a real coin, struck in York, of the value of three shillings. If it is so, it may be pronounced very valuable, as it is, I apprehend, an unique.” P. 25.

This ideal value, however, we must unfortunately destroy; having seen, in the collection at the British Museum, a silver three-pence of Charles I. coined at York, which in size, mint-marks, and every particular, tallies exactly with the gold coin here engraved. The author’s first conjecture, therefore, was undoubtedly right.

V. *A complete List of the Royal Navy of England in 1509: Extracted from an original Manuscript in the Possession of Dr. Leith of Greenwich, exhibited to the Society of Antiquaries by William Latham, Esq. F. S. A. Read May 5, 1796.*

On looking over this List, what must immediately strike every one is the astonishing increase, as well as the improvements, beyond calculation, which have been introduced since that time, both in the modes of equipping and navigating our ships, and in every other department of the marine. That the reader may be enabled, in some measure, to judge of this, we shall extract the account of one, which appears to be a first-rate, with the ordnance on board, of the different species then in use. It is the ninth in the list.

“ *The arke, of four cannon, four demi-cannon, twelve culverins, twelve demi-culverins, six sakers, four port piece-balls, seven port-piece chambers, two fowler-balls, and four fowler chambers, all of brass.*” P. 30.

The whole List consists but of *forty-five*; many of them are of inferior size, and two only *drumlers*\*. Yet with this,  
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\* *Dromunder.* Navigii genus apud veteres, quod Latini inferioris ævi *Dromones* necnon *Dromundos* dixere. Vide Du Fresne, in Gloss. et Cassiodor. Lib. v. Epist. 17. Gall. vet. *Dromond.* Angl. *Drumbler.*



or even a smaller number, the gallant Lord Effingham and Sir Francis Drake were able, eleven years before, to bid defiance to the mighty armament of Spain. So irresistible, in all periods, has been the courage of British seamen ! From that courage, that dexterity, and uncommon exertion, guided by the cool, but intrepid, skill of our illustrious commanders, the same superiority has, by the blessing of Providence, been continued to our Navy through succeeding ages. Yet never perhaps was it more decisive, or more universally acknowledged, than at present. That it may remain so to the remotest ages, the natural bulwark of our happy island, and the surest protection of every thing that is dear to us, must be the heart-felt wish of every true-born Briton.

VI. *Dissertation on the Life and Writings of Mary, an Anglo-Norman Poetess of the 13th Century, by Mons. La Rue. Communicated by Francis Douce, Esq. F. A. S. in a Letter to the Rev. John Brand, Secretary. Read Jan. 12, 1797.*

This writer, whom we have already commended very highly for his "Epistolary Dissertation upon the Life and Writings of Robert Wace, and various Anglo-Norman Poets of the 12th Century\*," pursues his enquiries, in this paper, into the literary history of the Norman and Anglo-Norman *Trouvours*. We are glad to see the subject here resumed, to a continuance of which the author had pledged himself in the last volume†.

It is well known, that all the northern nations had a sort of oral itinerant Poets, who were admired and revered among them under different titles. These held a distinguished rank among all the nations of Europe, whether of Celtic or Gothic origin. The people of Gaul, Britain, Iceland, and the North, had their *BARDS*; the Danes their *SCALDS*, who, like the Bards, were both Poets and Musicians : and as our Anglo-Saxon ancestors had a common origin with the Danish tribes, we are not surprised to find among them the same sort of musical poets, under the denomination of *GLEEMEN* and *HARPERS*. The Normans being a colony also from Norway and Denmark, it is probable that many of these professors would accompany Rollo, at the time of his expedition into France, who would

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*Drumbler.* Vid. Nicod. Lex Angl. A Græco *δρῦμα*, *cursus*, derivat Spelmannus, et cum illo quicquid fere est criticorum. Solus in diversa abit Verelius, qui exinde, quod *Dromunder* apud nos *naves onerarias* tantum designare videtur, eas a Gothico *Droma*, lento gradu procedere, derivat." Johannis Ihre Glossarium Suiæ-Gothicum in Verbo. Not. cit. in loco.

\* Brit. Crit. vol. xiii. pp. 275, 356.

† Archæologia, vol. ii. p. 326.

leave behind them successors in their art. Hence the Provençal TROUBADOURS, or Norman RYMOURS; who, in the following century, were introduced by William, Rollo's descendant, into this country: where, though the minstrel arts were not unknown, yet a considerable time must have elapsed before their language could be understood. The native minstrels, therefore, though upon the decline, would still exist for some time, as the great mass of the inhabitants remained the same. But as new habits and new manners are brought along with new settlers, and old customs are made to give way to the innovations introduced by conquest, the same revolution would befall the minstrel profession, and the Anglo-Saxon *glee-man*, or *harper*, would gradually subside into the Norman *trouveur*. From this stock sprang the different branches of the same calling. For the *bistris*, *mimus*, *joculator* (*jongleur* or *jugleur*, Angl. *jogeler* or *juglar*) were all of the same family, and seem to have been sometimes applied to every species of men, whose business it was to entertain or divert (*joculari*) whether with poetry, singing, music, or gesticulation singly, or with a mixture of all these\*.

Among these Anglo-Norman *Trouveurs*, Mary, the subject of this paper, made so considerable a figure, that Mons. La Rue thinks she may very fairly lay claim to the minutest investigation of whatever concerns her memory. But unfortunately, as if wholly regardless of posterity, she has scarcely mentioned any circumstance relating to herself.

“ We are informed by this lady, that she was born in France, but she has not mentioned the province that gave her birth, nor the reasons of her going to England. As she appears, however, to have resided in that country at the commencement of the 13th century, we may reasonably conclude that she was a native of Normandy. Philip Augustus having made himself master of that province in 1204, many Norman families, whether from regard to affinity, from motives of adventure, or from attachment to the English government, went over to Great Britain, and there established themselves. Some one of these reasons might have possibly induced Mary to retire into that country, or to follow her family thither.

“ If this opinion be not adopted, it will be impossible to fix upon any other province of France, under the dominion of the English, as the birth-place of Mary, because her language is neither that of Gascony nor Poitou, &c. she appears, however, to have been acquainted with the *Bas Breton*, or Armoric tongue, whence it may be inferred she was born in Bretagne. The duke of that province was then earl of Richmond in England; many of his subjects were in possession of

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\* See the notes on Dr. Percy's introductory Essay to “ Reliques of Ancient Poetry,” 4th edit. p. lxxxviii. et alibi passim, where the history of the ancient minstrels is handled in the fullest and ablest manner.

knights' fees in that honour; and Mary might have belonged to one of these families. She was, besides, extremely well versed in the literature of this province, and we shall have occasion to remark, that she borrowed much from the works of the writers of that country in the composition of her own.

"If, however, a preference should be given to the first opinion, we must suppose that Mary got her knowledge both of the Armoric and English languages in Great Britain. She was, at the same time, equally mistress of Latin, and, from her application to these several languages, we must take it for granted, that she possessed a readiness, a capacity, and even a certain rank in life, that afforded time and means to attain them. But she has said nothing that will throw any light upon her private life, and has even concealed her family name. The kingdom in which she was born, and her Christian name, form the total of what she has left relating to her." P. 36.

The first poems of Mary are a collection of Lays, in French verse, on the romances of chivalry amongst the old Welsh and Armoric Britons, which she has dedicated to some King, whom Mons. La Rue determines to be Henry III. They are twelve in number. Their titles, and the number of verses in each, are given, amounting together to 5668; so that "they constitute the largest and most ancient specimen of Anglo-Norman poetry of this kind, that has been handed down to us." That our readers may be better able to judge of the nature of these poems, and her manner of conducting them, we will extract the subject of the fifth Lay, that of *Lanval*\*, one of the Knights of King Arthur's Round Table, and the high encomium which Mons. La Rue passes upon the whole.

"The queen of this monarch having falsely accused Lanval of insulting her beauty, Arthur causes the knight to be tried for the offence at Cardiff. At the instant that he was about to be unjustly condemned, a benevolent fairy comes to his assistance, delivers and conveys him to the isle of Avalon. This poem contains 646 verses. It occurs separately in the Cotton library, Vesp. B. XIV." P. 42.

"It is to be regretted that the limits of this dissertation will not admit of my giving some of these poems entire. The smaller ones are in general of much importance as to the knowledge of ancient chivalry. Their author has described manners with a pencil at once faithful and pleasing; she arrests the attention of her readers by the subjects of her stories, by the interest which she skilfully blends in them, and by the simple and natural language in which she relates them. In

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\* This tale will be found, modernized and illustrated with notes, in Le Grand's *Fabliaux*, vol. i. p. 92; and elegantly versified by Mr. Way, in the first volume of his *English "Fabliaux, or Tales"*, p. 157. Thomas Chettré's metrical version of it has been printed at length from the Cotton MS. by Mr. G. Ellis, at the end of vol. ii. of *Way's Fabliaux*.

spite of her rapid and flowing style, nothing is forgotten in her details, nothing escapes her in her descriptions. With what grace has she depicted the charming deliverer of the unhappy Lanval? Her beauty is equally impressive, engaging, and seductive; an immense crowd follows but to admire her; the white palfrey, on which she rides, seems proud of his fair burthen; the greyhound which follows her, and the falcon that she carries, announce her nobility. How splendid and commanding her appearance, and with what accuracy is the costume of the age she lived in observed? But Mary did not only possess a most refined taste, she had also to boast of a mind of sensibility. 'The English Muse seems to have inspired her; all her subjects are sad and melancholy; she appears to have designed to melt the hearts of her readers, either by the unfortunate situation of her hero, or by some truly afflicting catastrophe. Thus she always speaks to the soul, calls forth all its feelings, and very frequently throws it into the utmost consternation.'" P. 43.

Mary's second work is a collection of *Æsopian Fables*, which she says she engaged in at the solicitation of an *Earl William, the flower of chivalry and courtesy*. This Earl, whom Mons. Le Grand, the translator of some of these Fables into French prose, had supposed to be *Earl William de Dampierre*, the author of this dissertation shows must have been *William Longsword*, natural son of Henry II. and created Earl of Salisbury and Romare by Richard Cœur de Lion.

There are three MS. copies of this work in the British Museum, which differ with respect to some of the readings, and very materially in the number of Fables, which Mons. La Rue accounts for, by supposing that "transcribers were permitted to make selections of them, to retain those which they liked best, and to reject the others."

Though these Fables are called *Æsopian*, yet it seems that only a few of them are really so. In the time of Mary, there existed a collection of Fables in Latin under this title, though many of them were imitated from Phædrus, and published under the name of Romulus, about whom Mons. La Rue can decide nothing positively; but he supposes, from several allusions in the work, and entire passages inserted from the Vulgate, that the author was some Monk of the 11th or 12th century. These Latin Fables had been translated into English, and those of some other unknown writers added to them; and, from this latter version, containing a very heterogeneous collection, which is not known to exist now, it is conjectured that Mary made her translation into French verse. Because, "out of the 104 Fables," the number contained in the completest copy, "there are 39 which are neither found in the before-mentioned authors, nor in other writers of a similar kind."

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The next question is, who was the author of the English translation? Mons. La Rue enters into this enquiry at some length, and on the authority of Harleian MS. No. 4333, which makes it the work of King *Henry*, gives it to King Henry I. We shall now give his opinion of Mary's execution of her task.

“ Her Fables are written with all that acuteness of mind, that penetrates the very inmost recesses of the human heart; and at the same time with that beautiful simplicity so peculiar to the ancient romance language, and which causes me to doubt, whether La Fontaine has not rather imitated our author than the fabulists either of Rome or of Athens.” P. 47.

This doubt, he says afterwards, he took an opportunity of clearing up. We will give his own words, as it is curious to see how far the French fabulist has borrowed from the Anglo-Norman poets.

“ I have already hinted a suspicion, that La Fontaine was acquainted with the Fables of Mary, and had actually borrowed from them many of his subjects; to ascertain this fact, I have examined the French fabulist, in hopes of discovering some of the 39 Fables, which we have already found to be wanting in all the writers of this kind with whom we are at present acquainted, and have actually discovered that he is indebted to them for those of the drowning woman, the fox and the cat, and the fox and the pigeon. From others he has only taken the subject, but changed the actors, and, by retouching the whole in his peculiar manner, has enriched these pieces with a new turn, and given them an appearance of originality.” P. 65.

A third work of Mary is mentioned, consisting of a history, or rather a tale, in French verse, of St. Patrick's Purgatory. This is a translation of a Latin performance, by a Monk of the abbey of Saltrey, which is to be found in MS. in most public libraries, and is ascribed to her on the authority of Mons. Le Grand, who maintains that she was the author of it; but of this there seems to be no positive evidence. Whether she wrote any other pieces, Mons. La Rue has not been able to ascertain: her taste, he thinks, and the extreme facility with which she wrote poetry, induce a presumption that she was; but he knows of none that have come down to us.

There is poetry enough, however, indisputably received as hers, to entitle her to the appellation which this writer has given her, of “ the Sappho of her age.” The public are indeed much obliged to him, for making her merits more generally known, and for entering upon a path of biography nearly untrodden before. It is but justice to say, that he has exhibited the same unwearied research, and the same critical sagacity, in  
this;

this, as in his former dissertations; and if we have dwelt rather long upon this paper, it is on account of our thinking it one of the most curious in the whole volume, and because some of the subsequent articles will require much shorter notice.

*(To be continued.)*

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**ART. II.** *Philosophical Transactions of the Royal Society of London, for the Year 1800. Part I,*

*(Concluded from our last, p. 552.)*

**VII.** *Outlines of Experiments, and Inquiries respecting Light and Sound.* By Thomas Young, M. D. F. R. S.

**T**HIS author having undertaken to examine the subject of sound in its various branches, and finding that, after having bestowed a considerable deal of time and trouble upon it, the prospect of terminating his investigation became every day less apparent, came to the resolution of laying before the Royal Society, an account of such experiments and observations as he had made relative to the above-mentioned subject, purposing to communicate the rest at a future time.

Those experiments and observations are arranged in sixteen short sections, under the following titles: I. The Measurement of the Quantity of Air discharged through an Aperture. II. The Determination of the Direction and Velocity of a Stream of Air proceeding from an Orifice. III. Ocular Evidence of the Nature of Sound. IV. The Velocity of Sound. V. Sonorous Cavities. VI. The Degree of Divergence of Sound. VII. The Decay of Sound. VIII. The harmonic Sounds of Pipes. IX. The Vibrations of different elastic Fluids. X. The Analogy between Light and Sound. XI. The Coalescence of musical Sounds. XII. The Frequency of Vibrations constituting a given Note. XIII. The Vibrations of Chords. XIV. The Vibrations of Rods and Plates. XV. The human Voice. XVI. The Temperament of musical Intervals.—The experiments, &c. are illustrated by five plates.

The subjects of these sections are treated rather unequally; but the remarks are generally very proper; the preparations and the experiments are, upon the whole, well contrived, though their results are not always satisfactory; nor can it be reasonably expected, that such subjects should be treated in



in that full and particular manner which they require, under so compendious a form as in the present paper. For the satisfaction of our readers, we shall subjoin some select passages of this paper.

In the first section, an apparatus is described for measuring the quantity of air, which is forced out of a certain aperture in a given time. The result of the experiments made with it seemed to show, "that the quantity of air discharged by a given aperture, was nearly in the subduplicate ratio of the pressure; and that the ratio of the expenditures by different apertures, with the same pressure, lay between the ratio of their diameters and that of their areas."

In the third section, the ocular evidence of the nature of sound is described in the following words:

"A tube, about the tenth of an inch in diameter, with a lateral orifice half an inch from its end, filed rather deeper than the axis of the tube, was inserted at the apex of a conical cavity containing about twenty cubic inches of air, and luted perfectly tight: by blowing through the tube, a sound nearly in unison with the tenor C was produced. By gradually increasing the capacity of the cavity as far as several gallons, with the same mouth-piece, the sound, although faint, became more and more grave, till it was no longer a musical note. Even before this period, a kind of trembling was distinguishable; and this, as the cavity was still farther increased, was changed into a succession of distinct puffs, like the sound produced by an explosion of air from the lips; as slow, in some instances, as four or three in a second. These were undoubtedly the single vibrations, which, when repeated with sufficient frequency, impress on the auditory nerve the sensation of a continued sound. On forcing a current of smoke through the tube, the vibratory motion of the stream, as it passed out at the lateral orifice, was evident to the eye; although, from various circumstances, the quantity and direction of its motion could not be subjected to exact mensuration. This species of sonorous cavity seems susceptible of but few harmonic sounds. It was observed, that a faint blast produced a much greater frequency of vibrations than that which was appropriate to the cavity: a circumstance similar to this obtains also in large organ pipes; but several minute observations of this kind, although they might assist in forming a theory of the origin of vibrations, or in confirming such a theory drawn from other sources, yet, as they are not alone sufficient to afford any general conclusions, are omitted at present for the sake of brevity."

#### SECT. VIII. On the harmonic Sound of Pipes.

"In order to ascertain the velocity with which organ pipes of different lengths require to be supplied with air, according to the various appropriate sounds which they produce, a set of experiments was made, with the same mouth-piece, on pipes of the same bore, and of different lengths, both stopped and open. The general result was, that a similar blast produced as nearly the same sound as the length of the pipes would



would permit; or at least that the exceptions, though very numerous, lay equally on each side of this conclusion," &c.

Sect. XII. Of the Frequency of Vibrations constituting a given Note.

"The number of vibrations performed by a given sound in a second, has been variously ascertained: first, by Sauveur, by a very ingenious inference from the beats of two sounds; and since, by the same observer and several others, by calculation from the weight and tension of a chord. It was thought worth while, as a confirmation, to make an experiment suggested, but coarsely conducted, by Mersennus, on a chord 200 inches long, stretched so loosely as to have its single vibrations visible; and by holding a quill nearly in contact with the chord, they were made audible, and were found in one experiment to recur 8,3 times in a second; by lightly pressing the chord at one eighth of its length from the end, and at other shorter aliquot distances, the fundamental note was found to be one sixth of a tone higher than the respective octave of a tuning-fork marked C: hence, the fork was a comma and a half above the pitch assumed by Sauveur, of an imaginary C, consisting of one vibration in a second."

VIII. *Observations on the Effects which take place from the Destruction of the Membrana Tympani of the Ear.* By Mr. Astley Cooper.

The contents of this paper tend to prove a very singular fact; namely, that the *membrana tympani*, which, from its situation in the *meatus auditorius* of the human ear, had hitherto been considered as essentially necessary to the sense of hearing, may be lost with little injury to the functions of that organ. Mr. Cooper relates two cases of this sort, to which he adds a variety of proper remarks.

The first is that of a medical student of twenty years of age, who, in consequence of inflammations and suppurations in the ears, had lost both membranes; namely, that of the left ear entirely, and that of the right partially. The immediate consequence of this was a total deafness, and it continued for three months, after which the hearing began to return; and, in about ten months from the last attack, he was restored to a pretty good state of hearing, but without recovering the lost membranes; for their deficiency could be ascertained, not only by observing that the air could be expelled from his mouth through the ears, but likewise by means of a probe.

"The gentleman," the account says, "if his attention were exerted, was capable, when in company, of hearing whatever was said in the usual tone of conversation; and it is worthy of remark, that he could hear with the left ear better than with the right, though in the left no traces of the *membrana tympani* could be perceived.

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“ When attending the anatomical lectures also, he could hear, even at the most distant part of the theatre, every word that was delivered; though, to avoid the regular and constant exertion which it required, he preferred placing himself near the lecturer.

“ I found, however, that when a note was struck upon the piano-forte, he could hear it only at two thirds of the distance at which I could hear it myself; and he informed me, that in a voyage he had made to the East-Indies, while others, when ships were hailed at sea, could catch words with accuracy, his organ of hearing received only an indistinct impression. But the most extraordinary circumstance in Mr. P——’s case is, that the ear was nicely susceptible of musical tones; for he played well on the flute, and had frequently borne a part in a concert. I speak this, not from his own authority only, but also from that of his father, who is an excellent judge of music, and plays well on the violin; he told me, that his son, besides playing on the flute, sung with much taste, and perfectly in tune.”

The second account relates the destruction of the *membrana tympani* of one ear, of another gentleman, which had been occasioned by a suppuration similar to that of the preceding case.

“ The only difference,” says Mr. C. “ I could observe, was, that in the latter case the defect of hearing in the diseased organ was somewhat greater than in the former; for though, when his sound ear was closed, he could hear what was said in a common tone of voice, yet he could not distinguish the notes of a piano-forte at the same distance; a difference, which might have in part arisen from the confused noise which is always produced by closing the sound ear; or because, as he heard well on one side, the imperfect ear had remained unemployed, and consequently had been enfeebled by disease.”

This paper is followed by “ *Some Additional Remarks on the Mode of Hearing, in Cases where the Membrana Tympani has been destroyed.* By Everard Home, Esq.”—from which the following explanation is transcribed.

“ It has been stated in a former paper, that any vibrations communicated directly to the bones of the skull, are as accurately impressed upon the organ, as through the medium of the *membrana tympani*. The office of that membrane is therefore to afford an extended surface, capable of receiving impressions from the external air, and of communicating them to the small bones of the ear; which a membrane would be incapable of doing, unless it had a power of varying its tension, to adapt it to different vibrations.

“ In the above cases, in which this membrane, the malleus and the incus, had been destroyed, it would appear, that the stapes was acted upon by the air, received into the cavity of the tympanum, and communicated the impressions immediately to the internal organ. This not happening for some months after the membrane was destroyed, probably arose from the inflammation of the tympanum confining the stapes, and rendering its vibrations imperfect.”

**IX.** *Experiments and Observations on the Light which is spontaneously emitted, with some Degree of Permanency, from various Bodies.* By Nathaniel Hulme, M. D. F. R. S. and A. S.

Under the name of *spontaneous light*, this author describes that phosphorescence which is shown by various bodies in a natural state, and which he distinguished from the light of the sun, of meteors, of fire, of electricity, and even of any artificial phosphorus. Upon this subject he appears to have made a great number of well-imagined and very curious experiments, the account of which forms the paper which is at present under our consideration, and this is divided into ten sections.

The principal substances that emit such spontaneous light, are marine animals, both in a living state and when deprived of life; the flesh of quadrupeds, in certain cases; various insects, rotten wood, and peat-earth. Dr. Hulme chiefly procured his fish-light from the herring and the mackerel; and his experiments were performed in a dark wine-vault, the temperature of which, throughout the year, varied from about 40° to 64° of Fahrenheit's scale.

**SECT. I.** *The Quantity of Light emitted by putrescent Animal Substances, is not in Proportion to the Degree of Putrefaction in such Substances, as is commonly supposed; but, on the contrary, the greater the Putrescence, the less is the Quantity of Light emitted.*

This proposition is clearly proved by the result of the experiments which are related; yet, it appears that the emission of light is not greatest immediately after the death of the animals: so that, upon the whole, it appears that the dissolution or separation of the component parts of such animal substances as afford light, begins almost immediately after death, and proceeds gradually on; but that the light is the first produce of it; and when the light is almost entirely separated from it, then the elastic fluids begin to be emitted, which forms the actual state of putrescence.

**SECT. II.** *The Light here treated of is a constituent Principle of some Bodies, particularly of Marine Fishes, and may be separated from them by particular Processes; may be retained, and rendered permanent for some Time. It seems to be incorporated with their whole Substance, and to make a Part thereof, in the same Manner as any other constituent Principle.*

The principal experiments of this section were made, by leaving pieces of fish in the solutions of certain salts; such as Epsom salt, or vitriolated magnesia, muriated magnesia, &c. for some days, by which means the fluid acquired a phospho-  
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rescent property, which increased to a certain degree, beyond which it gradually decreased, and lastly vanished.

In the latter part of this section, Dr. H. shows, that every internal part of the herring, of the mackerel, &c. has the property of becoming luminous.

“ But,” says he, “ the soft-roë, of both the herring and the mackerel, abounds more with light than even the flesh. When it is in its most luminous state, which generally happens about the third or fourth night, it will sometimes shine so very splendidly, as to appear like a complete body of light. It is remarkable, that the hard-roë, in general, does not emit so much light as the soft-roë.”

*SECT. III. Some Bodies or Substances have a Power of extinguishing spontaneous Light, when it is applied to them.*

“ The luminous matter proceeding from the herring and the mackerel, was quickly extinguished when mixed with the following substances: 1. water alone; 2. water impregnated with quick-lime; 3. water impregnated with carbonic acid gas; 4. water impregnated with hepatic gas; 5. fermented liquors; 6. ardent spirits; 7. mineral acids, both in a concentrated and diluted state; 8. vegetable acids; 9. fixed and volatile alkalis, when dissolved in water; 10. neutral salts, viz. *saturated* solutions of Epsom salt, of common salt, and of sal ammoniac; 11. infusions of chamomile flowers, of long pepper, and of camphor, made with boiling hot-water, but not used till quite cool; 12. pure honey, if used alone.”

*SECT. IV. Other Bodies or Substances have a Power of preserving spontaneous Light for some Time, when it is applied to them.*

The substances which produce this effect, were found to be a solution of two drams of Epsom salt in two ounces of cold pump-water; a similar solution of Glauber's salt, or of Rochelle salt, that is tartarized natron, or of soda phosphorata; a solution of one dram of saltpetre, or nitrated alkali, in two ounces of water; a solution of half a dram of common salt in two ounces of water; sea-water; a solution of two drams of pure honey in two ounces of water; a similar solution of refined sugar. The manner of performing such experiments will be shown by the following account of one of them.

“ Some luminous matter scraped from the herring, was mixed with a solution of two drams of Epsom salt in two ounces of cold pump-water: after shaking very well for some time the fluid which contained them, the whole liquid became richly impregnated with light, and continued shining above 24 hours.

“ These experiments enable us to take light and diffuse it through water, so as to render the whole liquid most brilliantly luminous, or, in other words, to impregnate water with light. By these means, the light is so extended in its surface, and combined in such a manner, as

to become exceedingly convenient and useful for various other experiments."

*Se&t. V. When spontaneous Light is extinguished by some Bodies or Substances, it is not lost, but may be again revived in its former Splendour, and that by the most simple Means.*

Thus, if the solution of salt contains more or less salt than that just proportion, which will become most luminous by the admixture of fish-light, then the phosphorescence will be less brilliant, or will not appear at all. But if, in this state, by the addition of more water, or of more salt, the solution be brought to the just proportion, the light will immediately be revived. And again it may be extinguished by a further addition of water or of salt.

*Se&t. VI. Spontaneous Light is rendered more vivid by Motion.*

*Se&t. VII. Spontaneous Light is not accompanied with any Degree of sensible Heat, to be discovered by a Thermometer.*

This was proved by applying the bulb of the thermometer to the soft-roë, and to the other most shining parts of fishes; as also to shining wood, and to shining liquids.

*Se&t. VIII. The Effects of Cold on spontaneous Light.*

The experiments of this section prove, that the spontaneous light of animals, of wood, &c. becomes perfectly extinct whilst the substances remain in a freezing temperature, but it reappears in a higher temperature.

*Se&t. IX. The Effects of Heat on spontaneous Light.*

The experiments of this section show, that a moderate degree of heat generally improves the emission of spontaneous light of bodies; but, that a high degree of heat, as when it approaches the heat of boiling water, extinguishes it altogether.

*Se&t. X. The Effects of the human Body, and of the animal Fluids, upon spontaneous Light.*

The luminous matter of fishes was found, in general, to appear brighter, but to lose its light sooner, when in contact with the human body, than with other solids. This seems to arise from the heat of the human body. When the shining matter was mixed with various animal fluids, the light continued longer or shorter, according to the nature of those fluids, the varying quality of which seems not to admit of any constant or determinate results.

*X. Account of a Series of Experiments, undertaken with the View of decomposing the Muriatic Acid. By Mr. William Henry.*

This author begins by observing, that the decomposition of the muriatic, and of certain other acids, is a great desideratum in modern chemistry, since the knowledge of it would greatly tend to confirm or to subvert the present prevailing theory.

With respect to the muriatic acid, he justly observes that, in its common liquid state, it is rendered unfit for examination by the great proportion of the water it contains; hence the state of gas is the only one in which this acid can become a proper object of analysis.

Agreeably to this observation, Mr. H. subjected the muriatic acid gas to the action of electricity; and the account of those experiments forms the first section of this paper. From the result of those experiments, however, this author ingenuously acknowledges, that not the smallest progress was made towards the decomposition of the muriatic acid.

In the second section, Mr. H. describes "*the Effects of electrifying the Muriatic Acid Gas with inflammable Substances.*" The recital of the experiments is succeeded by the following paragraph:

"From the result of these experiments, I apprehend all hopes must be relinquished of effecting the decomposition of the muriatic acid, in the way of single elective affinity. They furnish also a strong probability, that the basis of the muriatic acid is some unknown body; for no combustible substance with which we are acquainted can retain oxygen, when submitted, in contact with charcoal, to the action of electricity, or of a high temperature. The analysis of this acid must, in future, be attempted with the aid of complicated affinities. Thus, in the masterly experiment of Mr. Tennant, phosphorus, which attracts oxygen less strongly than charcoal, by the intermediation of lime, decomposes the carbonic acid. Yet, led by the analogy of this fact, its discoverer found that a similar artifice did not succeed in decomposing the muriatic acid."

#### XI. *On a new Fulminating Mercury.* By Edward Howard, Esq. F. R. S.

This curious paper is divided into seventeen sections, and is accompanied with a plate. From those sections we shall extract the most material part, referring the reader to the paper itself for further particulars.

The preparation of this fulminating mercurial powder is described in the following manner:

"One hundred grains, or a greater proportional quantity of quicksilver (not exceeding 500 grains) are to be dissolved, with heat, in a measured ounce and a half of nitric acid. This solution being poured cold upon two measured ounces of alcohol, previously introduced into any convenient glass vessel, a moderate heat is to be applied until an effect-

effervescence is excited. A white fume then begins to undulate on the surface of the liquor; and the powder will be gradually precipitated, upon the cessation of action and reaction. The precipitate is to be immediately collected on a filter, well washed with distilled water, and carefully dried in a heat not much exceeding that of a water bath. The immediateedulcoration of the powder is material, because it is liable to the reaction of the nitric acid; and, whilst any of that acid adheres to it, it is very subject to the influence of light. Let it also be cautiously remembered, that the mercurial solution is to be poured upon the alcohol."

With respect to its uses, or its effects, Mr. Howard says,

"I first attempted to make the mercurial powder fulminate by concussion; and, for that purpose, laid about a grain of it upon a cold anvil, and struck it with a hammer, likewise cold: it detonated slightly, not being, as I suppose, struck with a flat blow; for, upon using three or four grains, a very stunning disagreeable noise was produced, and the faces both of the hammer and the anvil were much indented.

"Half a grain, or a grain, if quite dry, is as much as ought to be used on such an occasion."

This powder is likewise inflamed, or caused to fulminate, by means of an electric shock, or of heat, when the degree of it exceeds or equals that of  $368^{\circ}$  Fahrenheit's scale.

The force of this explosive powder may be estimated from the following experiments, the account of which forms the fifth and sixth sections.

"Sect. V. A gun belonging to Mr. Keir, an ingenious artist of Camden-Town, was next charged with seventeen grains of the mercurial powder, and a leaden bullet. A block of wood was placed at about eight yards from the muzzle, to receive the ball, and the gun was fired by a fuse. No recoil seemed to have taken place, as the barrel was not moved from its position, although it was in no way confined. The report was feeble: the bullet, Mr. Keir conceived, from the impression made upon the wood, had been projected with about half the force it would have been by an ordinary charge, or 68 grains of the best gun-powder. We therefore recharged the gun with 34 grains of the mercurial powder; and as the great strength of the piece removed any apprehension of danger, Mr. Keir fired it from his shoulder, aiming at the same block of wood. The report was, like the first, sharp; but not louder than might have been expected from a charge of gunpowder. Fortunately, Mr. Keir was not hurt, but the gun was burst in an extraordinary manner. The breech was what is called a patent one, of the best forged iron, consisting of a chamber 0,4 of an inch thick all round, and 0,4 of an inch in caliber; it was torn open and flawed in many directions, and the gold touch-hole driven out. The barrel, into which the breech was screwed, was 0,5 of an inch thick; it was split by a single track three inches long, but this did not appear to me to be the immediate effect of the explosion. I think the screw of the breech, being suddenly enlarged, acted as a wedge



wedge upon the barrel. The ball missed the block of wood, and struck against a wall, which had already been the receptacle of so many bullets, that we could not satisfy ourselves about the impression made by this last."

"Sect. VI. As it was pretty plain that no gun could confine a quantity of the mercurial powder sufficient to project a bullet, with a greater force than an ordinary charge of gun-powder, I determined to try its comparative strength in another way.

"I procured two blocks of wood, very nearly of the same size and strength, and bored them with the same instrument to the same depth. The one was charged with half an ounce of the best Dartford gun-powder, and the other with half an ounce of the mercurial powder; both were alike buried in sand, and fired by a train communicating with the powders by a small touch-hole. The block containing the gun-powder was simply split into three pieces: that charged with the mercurial powder was burst in every direction, and the parts immediately contiguous to the powder were absolutely pounded, yet the whole hung together, whereas the block split by the gun-powder had its parts fairly separated. The sand surrounding the gun-powder was undoubtedly most disturbed: in short, the mercurial powder appeared to have acted with the greatest energy, but only within certain limits."

A small quantity of this powder was exploded in a strong glass globe, by means of electricity. (This glass globe and apparatus is delineated in the plate which accompanies the paper.) The globe withstood the force of the explosion, and retained the gas which was generated by it. By this means it was found, that ten grains of this powder produced four cubic inches of gas; which seemed to be a mixture of carbonic acid, and nitrogen gas.

The last article of this part of the Philosophical Transactions is,

*The Meteorological Journal, kept at the Apartments of the Royal Society, by Order of the President and Council.*

This Journal consists, as usual, of eleven columns, for the following particulars: 1. Days of each month throughout the year 1799. 2. Six's thermometer, least and greatest height. 3. Time of making the observations, which is twice a day; namely, at eight o'clock in the morning, and two P. M. 4. Thermometer without. 5. Thermometer within. 6. Barometer. 7. Hygrometer. 8. Rain. 9. Points of the wind. 10. Strength of the wind. 11. Weather.

From a summary of the whole Journal, which is placed in the last page, it appears that the greatest height of the thermometer out of the house, namely  $77^{\circ}$ , was observed on the 10th and 30th of June; and on the 6th and 8th of July. On the 31st of December, at eight o'clock in the morning, the lowest state

state of the thermometer was observed, namely, 17°. On the same 31st day of December, the greatest height of the mercury in the barometer was observed, namely, 30.54 inches. The least height of the same, namely, 28.75 inches, was observed on the 10th of April. The mercury in the basin of the above-mentioned barometer is 81 feet above the level of low water spring-tides at Somerset-House. The quantity of rain, for the whole year 1799, appears to be 19.662 inches.

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**ART. III.** *Alfred, an Epic Poem, in Twenty-four Books.* By Joseph Cottle. 4to. 454 pp. 1l. 1s. Longman and Rees. 1800.

**T**O a subject so important as an Epic Poem, we approach with some degree of awe. Critics of high eminence have agreed, that the great Epopœa is the most noble production of the fine Arts; and that the Epic Poet therefore, if eminent in his kind, takes place above all other artists. We have no desire to combat this opinion, which of course can be applied in its full extent only to those transcendent poets, whose epic writings have charmed all times and countries since they were produced, or by their intrinsic merit are likely to obtain that suffrage from future generations. Poems, however, may possess abundant merit, without being ranked the highest in the noblest class; and this, in our opinion, is the praise which is due to the present ALFRED.

There are periods of poetical barrenness, and others of fertility, which succeed each other in the lapse of time, without any more assignable cause than the seasons of scarcity and abundant harvests. We seem at present to be passing from poetic famine to abundance; whether this will make long poems cheap or not, can be determined only by the experience of the markets. The present is the second Epic Poem which has occurred in the short career of our critical labours; and two more, one of which is on the same subject with this, are said to be standing on the very verge of publication. Certain it is, that, in the case of poetical productions, abundance does not always imply excellence. Sir Richard Blackmore, besides his poems on Creation and Redemption, wrote four mighty Epics, making altogether forty-four books: yet the public has agreed to consign them all to oblivion; nor has any critic thought it necessary to oppose the general sentence, except in the case of *Creation*. The epic family of Sir Richard sleeps together

together undisturbed; his two youngest children, *Eliza* and *Alfred*, never having, even for a moment, roused the public by their cries. To the last of these, however, our attention has been drawn by the title of the Poem now before us. It is introduced by a long Preface, intended to vindicate the author against the criticisms of Dennis and others, upon his former Epics. In this the writer labours to prove, contrary to the opinion of most critics, that the Pagan mythology is totally unfit to supply the machinery of an Epic Poem. Yet he is *merciful* to Homer and Virgil, while he laments their unavoidable disadvantages! "I desire," he says, "it may be here observed that in what I have said above, I do not censure Virgil as a writer; for *I give into his established character*, that he is the Prince of Poets; nor do I criticize his Poem farther than to make good my position that the Pagan scheme of divine worship is *incapable of supporting an Epick Poem built upon it*." This is rather bold, considering what has been built upon it; but the author gives his reasons afterwards, which those who think them worthy of their enquiry may pursue. He maintains at the same time the opposite opinion, that the true religion is particularly suited to the purposes of such poetry. We shall not further notice the contents of his Preface, except to extract a passage which may serve as an Argument to Mr. Cottle's Poem.

"It is true, in fact, and confirmed by the undoubted authority of historians\*, that Alfred, when young, was sent to Rome by his father king Ethelwolf, called by Latin writers Atulphus, and that there he was crowned king by Pope Leo the 4th; that Ethelred his brother, king of the West-Saxons, was killed in an action with the Danes; that Alfred succeeded to the crown, and fought those invaders with great valour and success; that Oduno, Earl of Devonshire, having conquered a great body of Danes, joined Alfred's men, and the king thus reinforced, marched to fight the enemy, who lay encamped before Edington in Wiltshire; that before the engagement Alfred entered their camp, disguised like a musician with his harp in his arms, that he might have an opportunity of observing the posture of the foe, and discovering where he might be attacked to the best advantage: that returning thence he marched his army to engage the Dane, and entirely defeated him; that thereupon Gunter, called likewise Gurtumnust, the Danish king, turned Christian, and came to terms of agreement with Alfred, that is, that Gunter should possess some of the Northern Countries, dependent however on the Saxon king, and that Alfred as sovereign should rule the rest of the island, who at length became master of the whole: thus much is fact, the rest is invention."

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\* Asserius de Vita et gestis Alfredi, et Walker de Vita Alfredi.

† The Guthrum of Mr. C.'s Poem.

Of all this argument, Sir Richard has thought proper to employ, almost exclusively, the part which mentions the travels of Alfred, and to lead his hero through eleven books of imaginary adventures in foreign countries. The twelfth, and last, includes all the circumstances leading to and depending on the battle of Eddington; and, consequently, is the only part which could admit of being compared with the present Poem. We will not, however, pay Mr. Cottle so ill a compliment as to make the slightest comparison: nor should we have mentioned the former Alfred, had it not become, through the total oblivion which has overwhelmed it, a kind of literary curiosity.

Mr. Cottle's Poem has strict unity of action, and is formed entirely upon the circumstances connected with the battle of Eddington, as the great and successful effort of Alfred against the Danes. The modesty of the author, in announcing his undertaking, is well calculated to propitiate even the most capricious critic.

“ I have been unable, in many instances, to satisfy myself, so I cannot believe that in all particulars I shall satisfy others; I however expect candour;—the difficulty of supporting, through so long a poem, the simple voice of nature, when she frowns and when she smiles;—of arranging characters, and distinguishing each by a series of appropriate actions;—of maintaining perspicuity at all times;—of introducing that variety of pause in the versification, which shall destroy monotonous harmony without degenerating into harshness;—of preserving an uniform elevation of style;—of sustaining the interest, and, finally, of producing a consistent whole—every reflecting reader will be able to appreciate. Many connecting parts admit of no other merit than that of not being bad; and fortunate is he who can display, on inferior occasions, the utmost which his subject afforded, and, when the latitude is greater, can uniformly attain to his own ideas of excellence.” P. v.

He says also, afterwards :

“ My own confidence in the following poem is considerably lessened, when I compare what I have done, with what I had hoped to do; but whatever defects may be imputed to me, I hope it will be admitted, that I have endeavoured to support the cause of Religion and Virtue, in comparison of which, all other commendation I esteem of little value.” P. vii.

That this hope is well-founded, we are ready to attest in the most unequivocal terms; the sentiments, the incidents, and every part of the Poem, are truly and ably calculated to serve that best of causes; and the author's end, in that respect, is fully answered. The Poem is written in blank verse, of which the modulation is in general good, and the dignity, with some exceptions, sufficiently supported, without turgidity.

The

The author rejects machinery, for reasons which are rather hinted than detailed; though he confesses that, in his first book, he has deviated from his own rules, for which he pleads the temptation offered to the imagination by the wildness of the Gothic superstitions. Whether supernatural agency be desirable or not, in a Poem of this nature, which we shall not at present argue, to the following position we most clearly assent. "The unchangeable, inexhaustible, and only true sources of interest, are our feelings and passions." We commend him, therefore, when he adds,

"With this conviction, I have been more solicitous to find an avenue to the heart, than to invent systems of machinery, or to wander in tracks, however luxuriant, where the effect is less legitimate and durable, in proportion as the events are less assimilated to human life and manners." P. iii.

He has also our assent, when he says,

"I believe, by exhibiting the conjugal affection in its purity, I have had a more dignified passion to develope, and have been likely to produce a better effect, than could be accomplished by any display of the earlier and more romantic attachments." P. iv.

We will add that, in our opinion, he has succeeded in this endeavour, and that the pure attachment of Alfred and Alswi-tha gives an interest of great force, combined with dignity and morality, throughout the Poem. The difficult point of exciting and preserving interest, through a composition of this length, has indeed been, to our feelings, very happily accomplished by this author. We felt continually impelled to read on, for the sake of the incidents, independently of the poetry, which is not often the case in productions of this nature. The selection of specimens from a Poem of this length must be a doubtful matter; but when many passages deserve notice, there is little fear of doing injury to the author. We shall take first a passage where Alfred appears, with great dignity and spirit, haranguing a party of Saxons, whom he meets retiring into Wales, in despair of making further opposition to the Danes.

" Alfred arous'd  
From transient slumber, now was hastening fast,  
To join his subjects, nursing the big thoughts  
Of courage irresistible, and deeds  
By valour done, magnanimous, that led  
To certain triumph; but when he beheld,  
In those he met, the ignoble soul that shrank  
From glorious enterprize, he felt his heart  
Sink with such killing damp, as he endures  
Who, journeying o'er some rude and barren waste,

Per-

Perchance Helsingia, or those desert hills  
 Tydal or Kar, where the bleak whirlwind roars,  
 Eternal, whilst the eddying snows drift round,  
 And tempests rave,—sounding their ceaseless war.—  
 As he endures, while toiling o'er these scenes  
 Of dread magnificence, and in the joys  
 Of home partaking, when he sees, aghast,  
 The bridge that o'er the boisterous torrent hung  
 From cleft to cleft, borne from its giddy height  
 And the loud-bellowing tide impassable.

After a moment's pause, Alfred replied :  
 " Before you go, I know that you will hear,  
 Patient, your Monarch." Round they all approach'd,  
 When thus he spake.

" Subjects ! tho' absent long,  
 I have been planning for you, and am now  
 Returning in your cause. The hand of God  
 We all have felt, but, let us not despair,  
 And we shall conquer. Think how Saxons met  
 In former times, the Caledonian host,  
 Fierce from their snowy mountains ! Think again,  
 How we, undaunted, faced that daring man—  
 Rollo the Norman, when upon our coast  
 His navy rode, and less than British heart  
 Had awed—such was his might ; but in our strength  
 We dared him, and the robber Chieftain fled  
 To ravage weaker climes. So shall the foe,  
 That now assaults us, flee. Before the wrath  
 Of injured Saxons, weak the hostile spear  
 And weak the hand that guides it. Ills may rise,  
 Many, and threaten to destroy our race,  
 The very name of Saxon, but, the day—  
 The glorious day of triumph now draws near.

" There is a point in human wretchedness  
 Beyond whose bound, the wretched cannot feel,  
 And nothing here is lasting. We have felt,  
 Each that before me stands, that prostrate state,  
 That absence of all hope, and we may now  
 Look on to happier times. Cheer up, brave men !  
 The King whom you have served, and by whose side,  
 Met the fierce fight undaunted, now demands  
 Your further aid—fearless, attend your Prince,  
 And let him lead you on to victory.  
 At hand is my resort, Selwood, where dwell  
 A valiant host of Saxons like yourselves ;—  
 Your brethren meet ! Friends, in the name you own,  
 Will you forsake me ? seek inglorious flight ?  
 Have I thus fought and suffered, now to hear  
 The voice of disobedience ?—now to find  
 A coward's heart in Saxon ? am I doom'd  
 To reign, but not to rule, and at this hour

Behold

Behold you shun the fight? it cannot be!  
 Some fiend hath spread the calumny, the sound  
 Came from the air, for never English tongue  
 Dealt in such words.

My subjects! I have long  
 Endured a weighty burden, I have lived,  
 Goaded with cares, that filled my mind by day,  
 And when night came, assumed a character  
 Ten-fold more fearful. What have I sustain'd  
 These ills for?—to support a crazy-crown?  
 For what have I defied the elements,  
 And bared my head, and 'mid the hottest strife  
 Mix'd evermore?—to guard the name of King?  
 Thou know'st, oh heart! that now art beating high,  
 Thou know'st it was not! No, these feet have toil'd,  
 This mind hath ponder'd, and this head endured  
 Life's crushing cares for nobler purposes!—  
 Whom have you dared the fight for? for your King?  
 To save yourselves? or, hurl destruction's brand  
 Fierce on the Danes? No, nobler views were yours!  
 You fought for liberty! you fought to save  
 All that is dear in life—your peaceful homes,  
 Your helpless fires, your wives, your innocents!  
 And, not for these alone, but distant heirs—  
 For generations yet unborn, the race  
 Of future Saxons, down to farthest time!  
 Who, oft as they shall hear what we endured  
 To guard their rights, the precious blood we shed  
 To make their lives secure, and bid the form  
 Of holy Freedom rise, engirt with flowers  
 That dare the breath of time, shall look to Heaven,  
 And with no common fervour, bless the names  
 Of us their great forefathers, who for them  
 Endured but triumph'd—suffer'd but obtain'd.—  
 Now boldly I advance to meet the foe!  
 And you whose hearts shrink with the coward's fear,  
 Turn not to me!—haste to your safe retreat,  
 And joy, if joy you can, when far away,  
 To think of those who suffer'd from your flight,  
 To think for what your brethren fought and died.”  
 Alfred his sword unsheath'd, the scabbard cast  
 Far in the air, and singly march'd along.—  
 All follow'd, shouting, “Death or Victory.” P. 145.

Another speech of Alfred we shall cite, on account of the sentiments it contains. It is addressed to his army, after the complete discomfiture of the Danes.

“Now is our foe no more! The fearful clouds  
 That o'er our head hung lowring, and with threats  
 Of devastating fury, through the land,

Spread



Spread terror and most ominous surprise;—  
Like midnight dreams are vanish'd, and the sun,  
In new and gorgeous splendour, decks himself!  
Raise high your voices! With heart melody,  
Sound the deep tones of gratitude! for now,  
Danger is o'er! That blessing, which, to taste,  
Our Fathers fought, yet to the grave went down,  
And knew it not, that blessing—Peace is ours!  
At death they trembled, not for their own sakes,  
For they were good and faithful; but, they saw,  
When leaving this low earth, the gathering cloud,  
And fear'd for us their children. Cease to fear,  
Ye holy martyrs! Honor'd shades, behold,  
Our bands are broken, and Britannia's soil,  
Once more is free! Where is the languid heart  
At such an hour? Where stands the man, whose breast  
Feels not my transport? Where is he who views  
What Heaven hath wrought, with black indifference?  
He lives not to pollute the air! Your hearts,  
Glow on your cheeks, and glisten in your eyes!

“ Now to your homes, with souls elate, return,  
Long left, but not forgotten! Now prepare  
To call from crags, and caves, and forests deep,  
Your frightened offspring and your trembling wives,  
And prize the treasures ye have bled to save!  
Now till your lands, nor fear th' oppressors sickle  
To share the produce! Rest your heads secure  
From nightly plund'ers! and, when you return  
From daily labour, fear not to behold,  
Within your cottage door, the waster's hand—  
Th' assassin's spoil; for you shall dwell in peace.  
Look now upon your smiling innocents,  
Nor feel the horror of the thought, that these,  
Rise up to taste your sorrows, and endure  
Th' oppressive burden you have groan'd beneath,  
For they shall reap where you have nobly sown!

“ A fairer isle than Britain, never sun  
View'd in his wide career! A lovely spot  
For all that life can ask!—salubrious! mild!—  
Its hills are green! its woods and prospects fair!  
Its meadows fertile! and, to crown the whole  
In one delightful word;—it is our home—  
Our native isle.

Let us receive the boon  
Which God hath given us, and, if future foes  
Should dare invade our dwellings, once again  
Stand forth to conquer; and, most manifest,  
Make it to all the world, that we are brave,  
And not more brave than free; who can respect  
The rights of others and defend our own.  
And if, in times hereafter, there should rise

Great foes and many, we may proudly hope,  
 Our progeny, thinking of us their fires,  
 Will rise vindictive, and th' invader's spear  
 Trample in dust as we this day have done." P. 450.

With respect to the ornaments of this Poem, they are not abundant. It is in a very great degree dramatic, which is allowed to be an excellence in epic writing. The similes are not numerous, but they are sometimes new and well-imagined. The characters are also few, but they are strongly marked and well contrasted.

With respect to the conduct of the Poem, we cannot but consider the first book as, in many respects, faulty. In the first place, it commences the work by fixing the attention upon a secondary character. The Poem should have opened with the difficulties of Alfred; and that which is the first book should have been made the second. But, secondly, the machinery there admitted is neither consistent with the rest of the Poem, nor in itself well managed. The serpents and other monsters seen by Ivar seem to us to want dignity, and the efforts to excite horror by them are rather violent than successful. When Alfred at length appears, sufficient reasons are not given for his disbanding his men in despondency; and he seems to deserve all the censure he bestows upon another set of soldiers in the seventh book. Were his difficulties and danger more magnified, his retreat to the Neatherd's would be better accounted for, and the other incidents would follow better. We have little more to object to the Poem, in point of management.

To many expressions of the author we should strongly object: as in p. 2.

"Some grinning corse shall stare at me, and raise  
 A fellow grin."

"Making even life, seem death disguis'd." P. 15.—*Abhorrent* for horrible. pp. 17, 21.—"A noise, *like* of some waves." P. 22.—"He laugh'd with fear." P. 26;—"big punishments," p. 32;—"poring," p. 36;—and "*passim*," for thinking intently. *To speak*, with a simple accusative, as "he spake his people," is a common syntax of this author: and he offends syntax very grievously by writing "is it *thee*" instead of *thou*. Some strange accents occur, such as *rétributive*, *imundate*, &c. and here and there some very prosaic lines. But these blemishes subsequent care may easily remove; and the Poem offers, on the whole, to the contemplation of the reader, and the critic, an ingenious and very commendable performance.

ART. IV. *Observations on a Tour through the Highlands, and Part of the Western Isles of Scotland, particularly Staffa and Icolmkill: to which are added, a Description of the Firth of the Clyde, of the Country round Moffat, and an Analysis of its Mineral Waters. In Two Volumes. By T. Garnett, M. D. Member of the Royal Medical, Physical, and Natural Societies of Edinburgh, the Literary and Philosophical Society of Manchester, the Medical Society of London, the Royal Irish Academy, and Professor of Natural Philosophy and Chemistry in the Royal Institution of Great Britain. Illustrated by a Map and Fifty-Two Plates, engraved in the Manner of Aquatinta, from Drawings taken on the Spot, by W. H. Watts, Miniature and Landscape Painter, who accompanied the Author in his Tour. 4to. 2l. 12s. 6d. Cadell and Davies. 1800.*

THE curiosity and eagerness with which books of travels are perused, seems progressively increasing; and the consequence is, that too many literary adventurers are induced to avail themselves of the public propensity for such works. We are often compelled to toil through tedious compilations, under the denomination of Tours and Travels, of which the very little that recommends them is drawn from foreign sources. This however cannot be the case, when the name of a scientific character is prefixed, who is also in a station of great publicity and reputation. He accordingly, who undertakes to peruse these volumes, may be well assured that the author personally viewed and examined the places which he describes, and has illustrated such subjects of philosophy, or natural history, as occurred, with the aid of his own various and extensive accomplishments. This publication therefore will probably hereafter be referred to, as one of those descriptions of Scotland which may be depended upon for its fidelity, consulted for its information, and resorted to for blending much entertainment with great accuracy.

Dr. Garnett has made a very extensive circuit of Scotland; setting out from Glasgow he proceeded to Loch Lomond, and thence through part of Argyleshire to the Island of Mull. From Mull he passed over to the very interesting little Island of Staffa. Returning in the same path, he and his companion, of whom honourable mention is often made, Mr. Watts, proceeded northerly to Lochaber, Fort Augustus, and Inverness. From Inverness the travellers returned towards Perth, turning a little out of their way to visit Loch Tay. From Perth they

came

came to Loch Leven, Stirling, and again to Glasgow, and thence to Lanerk and Moffatt.

Whoever examines the Map will perceive that Dr. Garnett has passed over and described a most extensive portion of Scotland, and whoever reads the book will acknowledge a great fund of entertainment and information. It is true that the places, manners, and natural productions, have been frequently and well described, not excepting the extraordinary phenomena of the Island of Staffa and Fingal's Cave; from this part of the work, however, we shall take a specimen.

“ Near the middle of the island we found two wretched huts, built with fragments of basaltic pillars and rude pieces of lava, one of these served as the habitation of a herd and his family, who take care of the cattle that feed on the island, the other is used as a barn and cow-house. Upon the side of a hillock near the hut, we sat down and partook of the provisions with which the attentive Mrs. Maclean had supplied us, and the herd's wife presented us with some milk in a large wooden bowl, so heavy that we could scarcely lift it to our mouths: they had no smaller vessels, nor spoons: indeed their manner of life is extremely simple, their food consisting chiefly of milk and potatoes, with now and then a little fish; there being no wood in the island, the only fuel is the sods or earth which they carefully dry, and in which the only combustible parts are the fibrous roots of grass.

“ This family resided here both winter and summer for three years, but in winter their situation was frequently very unpleasant, for during a storm the waves beat so violently against the island, the very house was shaken though situated in the middle of it, indeed the concussion was often so great, that the pot which hung over the fire partook of it, and was made to vibrate. This so much alarmed the poor inhabitants one very stormy winter, that they determined to leave the island the first favourable opportunity, for they believed that nothing but an evil spirit could have rocked it in that manner; since that time they have resided here only during the summer season, and even at this time of the year their situation is far from enviable, for it is impossible to keep a boat in the bay on account of the surf, and should sickness or death happen to any of the family, their situation would be very distressing.

“ There is a small spring of water, or rather a basin, which retains the falling rain, and was not this climate so very wet, this necessary fluid would fail them; a few warm days would dry up their scanty supply.

“ Our repast being finished, we scrambled down the rocks, and went along the great causeway, composed, as has been already noticed, of the lower parts of large pillars, to take a nearer view of the magnificent Cave of Fingal. The basaltic columns increase in magnitude as we approach the cave, where they are the largest both in diameter and altitude, that are to be found in the island; they are generally hexagonal, though many of them are found with five sides, and some few only with four. The side of one of the hexagonal pillars, forming the great causeway near the cave, measures on an average about two feet, but the dimensions of the side of the hexagon, in the greater number

number of the pillars in the island, may be about fifteen inches: there are many, however, which did not measure above nine inches, and in the island Booshala, the hexagonal sides of the pillars did not on an average exceed four inches.

“ If we were to take a honeycomb, and fill the cells with plaster of Paris, tinged with plumbago, and if, after this had become solid, we should melt out the waxen partitions by exposing it to heat, the pillars which remain would give a very good idea of this causeway. Between these pillars is often found a cement, generally of a beautiful white colour; interspersed with rhomboidal and prismatic crystals, which are sometimes tinged with green. This substance is generally calcareous spar (crystallized carbonate of lime). In some instances, however, the space is filled up with infiltrations of beautiful white zeolite. In the very midst of the basaltic pillars, when broken, are to be found pieces of radiated zeolite.

“ The cave viewed from this causeway is certainly one of the most magnificent objects the eye can behold; the sides are composed of ranges of basaltic pillars, diminishing to the eye in regular perspective, and supporting a massy roof, which consists of the tops of columns that have probably been washed away by the fury of the ocean. The fragments of pillars which compose this roof, are cemented by calcareous matter, similar to that above described, but of a bright yellow color, which, when contrasted with the dark purple hexagons, formed by the ends of the pillars, has a very fine effect, the whole resembling mosaic work.

“ The bottom of the cave is filled with the sea, and in very calm weather a small boat can go up to the farther extremity, but if this should be attempted when the waves are agitated, though only in a small degree, the boat would be in danger of being dashed to pieces against the sides of the cavern. The only way of entering it at such times, is by a causeway not more than two feet broad on the eastern side, formed of the bases of broken pillars, but which is very slippery, being constantly wet by the spray, it therefore requires great steadiness and caution to penetrate to the end of this celebrated cave; for the least slip or false step, would precipitate the adventurer into the waves raging at his feet. The entrance of the cave being very wide, affords sufficient light to see every part of it distinctly. Upon one of the broken pillars, a corvorant had built her nest, and expressed by her hissing the displeasure she felt at her solitary retirement being molested.

“ I shall give the dimensions of the cave from Sir Joseph Banks, who had it accurately measured by some of his attendants.

	Feet. Inches.	
Length of the cave from the rock without . . . . .	237	6
————— from the pitch of the arch . . . . .	250	0
Breadth of ditto at the mouth . . . . .	53	7
————— at the farther end . . . . .	20	0
Height of the arch at the mouth . . . . .	117	6
————— at the end . . . . .	70	0
Depth of water at the mouth . . . . .	18	0
————— at the farther end . . . . .	9	0

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“ On viewing this magnificent resemblance of art, we can scarcely wonder that in rude times it should have been deemed artificial; but as it seemed too massy and arduous a task to be performed by weak mortals like ourselves, the traditions of a fanciful people have attributed it to a race of giants, who, they say, built this palace for their celebrated chief, Fion-mac-Cool, or Fingal, the father of Ossian. This idea prevails among the vulgar even at this day. Our interpreter, on hearing me express my admiration at this wonder of nature, told me it was generally considered as the work of Fion-mac-Cool and his followers, but that, for his part, he thought it had been built by St. Columba!

“ Few are the travellers of taste, who have visited this charming scene, but those few have expressed their admiration in the most glowing colours. Dr. Uno Van Troil, the learned Bishop of Lincköping, who visited Staffa along with Sir Joseph Banks, in his letters on Iceland, gives the following animated account of this cave.

“ How magnificent are the remains we have of the porticoes of the ancients! and with what admiration do we behold the colonnades which adorn the principal buildings of our times! and yet every one who compares them with Fingal's Cave, formed by nature in the Isle of Staffa, must readily acknowledge that this piece of nature's architecture far surpasses every thing that invention, luxury, and taste, ever produced among the Greeks.”

“ The Island of Staffa is about three quarters of a mile in length, and half a mile in breadth; and is composed almost entirely of basaltic and lava; the greater part of the circumference of the island presents very fine columns on the side next the sea; the rest is a rude mass of basalt, with few appearances of regular pillars; the tops of the basaltic pillars are covered with rocks of lava, most of it in a crumbling state, but a considerable quantity of it hard, and of a honeycomb kind, of a dark colour, having many of the cells filled with bubbles of zeolite about the size of a pea; in some places this honeycomb lava takes a regular columnar form like basaltic; in the little bay where we landed, were great numbers of black pebbles, consisting of fragments of basaltic pillars, which had been rounded and polished by the surf; among these were some granite pebbles, which must have been brought by the waves from a considerable distance, there being no granite rocks in Staffa, or the neighbouring coast of Mull.

“ The soil on the top of the island is very shallow, and frequently interrupted by pillars of basaltic, which rise just above the surface; but the grass notwithstanding this is very good. A great quantity of the *Potentilla anserina* grows here.

“ This island, though it may be regarded as one of the greatest curiosities of the world, has, till lately, been scarcely known. It is first mentioned by Buchannan by name, and though the native Hebridians considered the cave as one of the seats or palaces of their hero Fingal, it was never regarded by any intelligent traveller. A Mr. Leach seems to have been among the first who noticed it; he was a native of Ireland, and being on a visit at Drimnen in Morven, in one of his fishing excursions he happened to go near it; being struck with the singularity of its appearance, he landed upon it, and examined it particularly. This was in the year 1772.

“ A few

“ A few days afterwards, Sir Joseph Banks, in his way to Iceland, cast anchor, in the sound of Mull, opposite to Drimnen, and was immediately invited to land by Mr. Maclean, who entertained him and his party with great hospitality. Here Mr. Leach related to Sir Joseph what he had seen, which excited his curiosity so strongly, that he could not resist the offer made by this gentleman to accompany him to Staffa.”

“ The account of this island, drawn up by that celebrated naturalist, was by him communicated to Mr. Pennant, who published it in his Tour to the Hebrides; and this was the first description of this island ever presented to the public.” P. 221.

It will probably, and with no great injustice, be objected to this publication, by many readers, that it contains much extraneous matter; many trite anecdotes, to be found in a multitude of places; and some biographical sketches, rather too far extended for a Tour or Book of Travels. It may also be said that the plates, though numerous, are but indifferently executed. The author, in some places, intimates a sort of contempt for classical literature, which he will find abundantly repaid by classical men; nor has he, we trust, a chance of gaining any valuable suffrages against them. A large portion of the second volume is occupied by the account of Glasgow, of Dr. Anderson's Institution, and of the sulphureous Water at Moffat. An Appendix also is added, containing the life of Buchanan. It is too much the fashion to divide into two volumes, what might very well be contained in one. This can possibly be of no advantage, except to the publisher, and we confess that we are no friends to any new tax upon readers.

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ART. V. *A temperate Discussion of the Causes which have led to the present high Price of Bread, addressed to the plain Sense of the People. Third Edition. 8vo. 1s. 6d. Wright. 1800.*

WE understand this pamphlet to be produced by a person of high authority, much and deservedly in the confidence of government; and that the public has thought favourably of its claim to attention, is sufficiently testified by its having passed, in a very short interval of time, through three large editions. It is plain, simple, and impressive; its object is to convince the reader, that some increase in the average price of corn is to be accounted for by the usual quantity produced not being equal to the general demand; that the present high price is to be traced to the deficiency in the present crop, and to the old crop being exhausted before the present harvest



could be brought into use. The writer at the same time allows, that other collateral circumstances have contributed still further to advance the price.

That the annual produce of wheat in this country is not sufficient for the annual demand, the author clearly demonstrates from the importation and exportation accounts of the Custom-House. That the crop of wheat throughout the kingdom is at present short of the average produce, appears no less certain from a general and impartial enquiry. This enquiry also proves, that in some districts the produce has been as full as usual, while in others there has been a considerable failure. This circumstance it is which explains the great variety of opinions we find upon the subject.

The author then proves, that these considerations sufficiently account for the high price of provisions in general, without imputing it to the tricks of monopolists, who cannot start up in a day; who are now, where they do exist, vigilantly watched; and, where they are convicted, rigourously punished. Whether all that is advanced in favour of the farmers and millers at pp. 14, 15, 16, be literally true, we pretend not to determine; we are certainly of opinion, that though an individual farmer may from speculation be tempted to hoard his corn, a combination of farmers to hoard their common stock, is not only chimerical, but impossible; and yet this idea has been mischievously circulated. The spirit of adventure is the life of trade; and why all that can be said of trade in general may not apply to the corn trade also, we see no reason to surmise.

The writer next pleads the cause of the labourer, which he does in so sensible and satisfactory a manner, that we will give his own words.

“ An outcry has been raised against what is generally, though perhaps often inaccurately, termed fictitious capital, almost as wise and as well founded as the clamour we have heard against monopolists; it is in fact a remonstrance against the use of the credit of the English merchant and the English banker. I do not assert that the use of fictitious capital was never pushed too far; that it never in any instance did any harm: what human institution is totally free from abuse? But I contend that it has done great good; that a great part of the substantial wealth of this nation has been obtained by the credit of the British trader, enabling him to add fictitious capital to real capital; and to make profits, the result of the employment of both. But if it tends to enhance the price of provisions, does it not do mischief? Not if the price of every other thing is suffered to bear its due and relative proportion. If, for instance, the wages of labour do not, in general, enable the labourer to maintain himself as he did formerly, his wages ought to be raised; it is a decided proof that the rise of wages has not kept pace with the average increase of the price of those articles which

which are necessary to his support, or, in other words, that his wages have not been raised as the value of money has been depreciated: but raise his wages to that level, the nominal value of money is of no consequence to him; his condition, except in years of extraordinary scarcity, produced by the seasons, remains the same; he considers the possession of a shilling now, as he did that of sixpence thirty or forty years ago, because he earns it with the same ease, and because it procures him the same necessaries of life.

“ And here I cannot help calling upon the gentry of the country to examine whether the wages of agricultural labour have kept the proportion I have described. The wages of the manufacturer and the artisan have been progressively rising, perhaps, in as great a degree as the value of money has decreased; it is natural it should be so in a nation which has turned its attention so much to the improvement and extension of its commerce. But we see strong reason now to induce us to encourage the agriculture of the country as well as its commerce; and the wages of the husbandman do not appear to have been raised altogether in a just proportion, consistently with the principles I have stated. It is difficult to frame any law upon this subject. Against such a law it might be contended, that if a *minimum* of the price of labour were fixed, it could only apply to able-bodied men; that it would have the effect of throwing out of work, every labourer not in the vigour of life and of health; and that it would tend to increase the poor rate. These, and perhaps other arguments against the enactment of any positive law upon the subject, may be unanswerable; but if I am correct in my opinion, I trust the good sense of the country gentlemen and farmers will render any legislative interference unnecessary; and that they will unite throughout the kingdom to render the lot of the peasant of Great Britain, as it always hitherto has been, the happiest in Europe. I do not say that they should raise the price of wages according to the present high price of wheat—certainly not; a temporary difficulty may be met by a temporary remedy; but the wages should be fixed according to the ordinary price of wheat, or of that grain which is the common sustenance of the labourer in the district. Whatever is the state of the crop, the labourer surely is entitled to his proportion of the supply; if his wages be thus settled, that proportion will be less, as it ought to be, in a season of extraordinary scarcity and high price, than in one of abundance: the difference on such an emergency should be made up to him, by the gratuity of his employer, in any other article of food, by the bounty and voluntary contribution of individuals, of which we have seen such general proofs, and by the judicious application of parochial relief, adapted to such peculiar circumstances. I personally know many of those to whom I am now particularly addressing myself, and I mistake them much, if they are not as ready to hear and to remove every just complaint, as they are to lend their useful assistance, to silence every unfounded clamour, and to suppress every tumultuous proceeding throughout the country.” P. 20.

It is not the least important object of this spirited production to prove, in contradiction to Mr. Fox's assertion at his

his annual attendance at the Shakspeare Tavern, and to the determination of about eighty freeholders of the County of Middlesex, at the Mermaid, Hackney, that the high price of provisions is *not* owing to the operation of the war. This is done not by opposing assertion to assertion, but by the candid examination of existing documents and indisputable facts. If this be true with respect to the war, it is also demonstrated, that the same must also be true with respect to the taxes. The greatest tax which has taken place during the war, is the Income-Tax. This was imposed in 1798, but bread, and almost all other provisions, have never been so cheap during the war, as in that particular year. The idea of a maximum is next combated, and various objections stated, among which, one we take to be unanswerable, that it has always a great tendency to become a minimum. Tell a man that he shall not sell the article in which he deals for more than a certain price, he will do his utmost not to sell it for less. The writer thus emphatically concludes.

“ In all nations the high price of provisions has been eagerly seized upon by the disaffected, as the readiest instrument for promoting their views. They are aware that, while this subject of complaint endures, many, who have no other feeling in common with them, will hastily embrace some of their opinions, and enlist, for a time at least, under their banners. In this country the promoters of sedition, who had hidden themselves in holes and corners, in silent malignity, have not suffered this opportunity entirely to escape; they have in some places again put forth their heads, have joined the clamours of the mob, and have been instrumental in leading them to the houses, the mills, and the barns, of those whom they chose to brand with the character of monopolists. Such men know by experience, that, in this country, they never have so little chance of success as when they depend upon the intrinsic merits of their own cause; they know how necessary it is for their purpose to press into their service every discontent, and to mingle every complaint, from whatever source it may arise, with their grievances; but, whatever may be the object of such persons, a moment's reflection must convince every honest man, that, in times of dearth and scarcity, nothing is so likely to lessen those evils, and to promote the object of his wishes, as the strictest obedience to the laws; and that tumult and commotion necessarily obstruct those channels through which the supply must come, from which he is to be fed..

“ It is not more the duty of Parliament to employ itself anxiously and diligently in devising every safe expedient which may contribute to relieve the wants of the people at the present moment, and provide for those wants in future, than it is that of the magistracy to be circumspect, active, and firm, in watching carefully every tendency to riot; in adopting the most vigorous measures for the suppression of tumult, in protecting the property of the farmer, the corn-dealer, the miller, and the baker; and in establishing that good order and confidence

dence so necessary to ensure the free circulation of grain, and the conveyance of supplies to every part of the kingdom, without which, even if the barns of the farmer should be full, the market will be empty; and without which we may experience the horrors of famine, though not with plenty in the land, yet with a sufficiency to save us from actual want.

“ I have avoided carefully giving any opinion upon the degree in which the crop of the present year falls short of the average produce; no accounts which have been yet received appear sufficiently general or correct, to warrant a positive statement of its precise amount. If the deficiency be overrated, it spreads alarm unnecessarily and increases the price; if it be underrated, it puts us off our guard, and encourages an improvident consumption. The farmers, from whom information upon this point must chiefly be collected, are disposed generally to represent the quantity in their possession as less than it really is, and it is probable, therefore, that the estimated amount of the crop may be, in some degree, underrated. There is no doubt, however, that there is a deficiency; there is as little doubt that the means of supplying it, or of alleviating its effects, are completely within our reach. Large supplies, it is known, may be obtained from foreign parts, and the measure of proposing to Parliament an encouraging bounty for the purpose of bringing them to this country is determined upon; the same plan which was formerly adopted by the more opulent classes, of limiting the use of wheat in their families, will undoubtedly be again readily resorted to; and the liberal encouragement held out by the East India Company to the importers of rice, will furnish a large supply of provision before the next harvest. All these considerations tend to relieve our apprehensions: and, upon the whole, there appears to be not only no danger of famine; but from the disposition to meet the difficulty, which seems to manifest itself, there is reason to hope, that when the causes of high price, which have been stated to apply peculiarly to the present moment, cease to operate, the poorer classes of society may be, in a great measure, relieved from the pressure of that calamity which they now endure.

“ I am well aware that several of the points which I have noticed in these few remarks have been rather touched upon, than fully and completely argued. Erroneous and mischievous doctrines appeared to be gaining ground, and I have endeavoured shortly and distinctly to observe upon them, without entering into minute discussion. Upon a question on which opinions are so various, I am not presumptuous or sanguine enough to suppose that many persons will agree entirely in mine; but if, upon a subject so interesting to all, I should have induced any candid mind to investigate further the topics which I have stated, removed one false notion, or suggested one useful hint, my object will be attained, and my endeavours most amply rewarded.” P. 41.

Thus we have conducted the reader, step by step, through this interesting publication; but he will still do well and wisely, to examine the whole deliberately by himself. As far as its object extends, we profess ourselves to have been satisfied with its arguments, its perspicuity, and its vigour.

ART.

**ART. VI.** *Elements of the natural History and chymical Analysis of Mineral Substances, for the Use of the central Schools. Translated from the French of Mathurin James Briffon. 8vo. 149 pp. 4s. Walker. 1800.*

**T**HE author of this work begins by describing the more simple mineral substances, and then their compounds. Mineral substances are either of an earthy or stony, or of a metallic nature. The more simple earthy or stony substances, are lime, magnesia, baryte, alumine, and silex. From these, variously combined or mixed with other bodies, all other earths and stones appear to be formed. Combined with acids, they form saline stones, or earthy salts.

The different species of these are first described, then stones properly so called, then volcanic productions, then metallic substances. A work of this kind, which is intended principally as a text book, does not admit of being analysed, its merit consisting in the correctness of the definitions and descriptions, and in their being no material omissions. Under these heads, we believe, there will be found little ground for censure. On the other hand, the author appears to have collected a more ample body of information, on the nature of mineral substances, than we have seen in the same compass.

The following specimens, taken from different parts, will give an idea of the work, as well as of the merit of the translation.

*“ Of Alumine, or pure Clay,*

“ Alumine is found chiefly in clay, of which it forms the basis, and is very often mixed with silice. To obtain it pure, sulphate of alumine (alum) is to be dissolved in water, and then decomposed by the alkaline carbonates: the alkali combines with the sulphuric acid, which separates from the alumine, and this combines with the carbonic acid left by the alkali. The alumine is then freed from this acid by calcination, and is found pure.

“ Alumine eagerly imbibes water, and diffuses itself in it.

“ It strongly adheres to the tongue.

“ Alumine exposed to the action of fire dries, contracts itself, cracks, and hardens to such a degree as to give fire with steel. In this state it no longer diffuses itself in water.

“ Alumine, even the purest, is completely fusible by a fire blown with oxygen gas, and melts into a very hard, vitreous, opaque substance, which scratches glass, as the precious stones commonly do.

“ Borate of soda, and phosphates of urine, dissolve alumine.”

P. 5.

“ ORDER

“ **ORDER I.—Saline Stones, or earthy Salts.**

“ This order comprehends all those stones, in which the primitive earths are combined with the several acids, and for this reason are described by the name of earthy salts, or saline stones. The primitive earths being five in number, this order is composed of five genera of stones, each distinguished by the peculiar earth which forms its basis.

“ **GENUS I.—Saline Stones with calcareous Basis.**

“ This genus is composed of such stones as have lime for their basis. The different species comprised under this genus are distinguished by the different acids in combination with this basis.

“ **SPECIES I.—Combination of Lime with carbonic Acid.**

“ The results of this combination are the carbonates of lime, or calcareous stones. This combination is the most frequent, and the principal characters of these stones are, 1st, to effervesce with acids, which expel from them the carbonic acid. 2ndly, to be converted into lime by calcination, because heat also expels from them the carbonic acid.

“ Some of the calcareous stones crystallize regularly; most commonly in rhomboids, as for instance the calcareous spars; and some others in pyramids, or prisms. Their specific gravity is commonly little above 27000. Chymical analysis has shown, that in a hundred parts of these stones there are from 34 to 36 parts of carbonic acid, from 53 to 56 parts of lime, and the remaining parts are water.

“ Other calcareous stones crystallize confusedly, for instance the alabaster and the stalactites. The specific gravity of the former is from 27000 to 28000, and the specific gravity of the latter is only from 23200 to 24700.

“ Others are found in shapeless masses; some of which are capable of receiving a bright polish, as the marbles; and some have a rough and coarse texture, as freestone and chalk. The specific gravity of the marbles is from 26500 to 28500; that of the freestone, from 16000 to 24000. Whenever calcareous stones are possessed of a degree of transparency, they occasion a double refraction of light.

“ **N. B.** What occasions the superior hardness of many ancient buildings is the conversion of the lime contained in the cement into chalk, by the absorption of the carbonic acid of the air.” P. 7.

“ **ORDER II.—Of Stone properly so called.**

“ The simple and pure primitive earths are seldom found separate on the surface of the globe. Commonly they are found mixed with one another, and form masses of different volumes, and different hardness, according to the nature of the earths which are mixed together, and of the extraneous matters which are combined with them. These mixtures are stones properly so called.

“ In these mixtures generally one earth predominates over the others, either by its greater quantity, or by imparting its character to the mixture. This circumstance determines the genera, which are five, according to the number of the primitive earths. The species are distinguished by the different principles which constitute them; and the different proportions of these form varieties.” P. 19.

“ *Alumine.*



*“ Alumine, Silice (Silica), pure Magnesia, and Iron.”*

“ This mixture forms the micas. They feel soft, but not greasy, in which they differ from the talcs; and are also more shining than these. They are scaly, lamellous, or striated, and all of them permeable to water. Their colours vary, but the most common are white and yellow. Their specific gravity is from 26546 to 29342. Powdered white and yellow micas are used to prevent writing from being blotted, and are called golden and silver sand. The micas are very often one of the ingredients of granite.

“ According to Kirwan one hundred parts of white mica contain 28 of alumine, 38 of silice, 20 of magnesia, and 14 of oxide of iron.” P. 25.

*“ Diamonds.”*—The diamond is unquestionably to be placed among the gems, but it differs so widely from those of which we have been speaking, as to deserve a particular article. Its combustibility is a property which peculiarly belongs to it. The diamond burns in the same manner as phosphorus docs, and disappears without leaving any residuum; but for this effect it requires the presence of air, in the same manner as it is required in the combustion of any other inflammable substance. A cupel fire is sufficient to produce this phenomenon.

“ The diamond is the hardest of all bodies, and can only be wrought by itself, diamond powder being the only substance that can cut the diamond.

“ The diamond has a great transparency. It is the finest and brightest of stones. All diamonds occasion but a single refraction of the rays of light, but this refraction is stronger than in any other substance; they separate colours more, and for this reason they shine so eminently, particularly in the sunshine, or even by candle light. We know two sorts of diamonds, the oriental diamond, and the Brazilian diamond.” P. 40.

“ Pebbles are hard and opaque stones susceptible of assuming a fine polish, shining in their fracture (*when broken*) and seemingly composed of concentric strata. Pebbles are never found in quarries like other stones, but loose and scattered over the ground. The atmospheric air decomposes them, and for this reason they are almost always covered with a crust softer than their interior. They are of a great variety of colours, spotted, veined, streaked, and even herborised. When united by any cement whatever they form the pudding stones. Their specific gravities are from 22431 to 26644.” P. 57.

*“ Platina.”*—Platina is a white metal, but darker and not so bright as silver. It is heavier than gold, consequently the heaviest of all known bodies. Its hardness is inferior only to that of iron; and its tenacity, which is more than thirteen times that of lead, to that of iron and copper alone. Exposed to the fire, it is very nearly as fixed as gold. Neither water nor air occasions any alteration in it.

“ Platina is found in its ores in small grains or speckles of a bluish white, and always combined with iron, and possessing the magnetic property. So mixed, its specific gravity is 156017. In this state it is little malleable, but when perfectly purified from any extraneous substances,



stances, it is malleable enough to be worked in the flatter, or in the wire engine, and reduced to a very slender wire without breaking.

“ Platina is by no means fusible in a common fire. Exposed to the focus of Mr. Trudaine's burning glass, it has shown only a beginning of fusion, by the conglutination of its grains; but Lavoisier has easily melted platina, by blowing the fire with oxygen gas. By proceeding thus, Lavoisier melted purified platina still more easily. In this state of purification its specific gravity is 195000, but when it has passed through the flatter its gravity is 220690.

“ Platina is soluble only in nitro-muriatic acid, or oxygenated muriate. The alkalies precipitate it from the solution.

“ A solution of muriate of ammonia, poured on a solution of platina, forms a precipitate of an orange colour, which is a true saline substance, intirely soluble in water. This property of the muriate of ammonia of precipitating platina, affords an easy and simple means of ascertaining the alloy of platina with gold.

“ Platina can be mixed with many metals, but they render it brittle. Copper, however, if mixed in the proportion of 3 or 4 to 1, forms with platina a very hard but malleable metal, capable of a high polish, and little liable to be tarnished.

“ Platina is a metal valuable for its great hardness, the high polish of which it is susceptible, and its inalterability. Speculums of telescopes may be made from it, much preferable to those we use, because their polish is incapable of being tarnished. It possesses another very valuable property, that of changing but little its dimensions in different temperatures. For this reason it was very advantageously employed in the measurement of the arc of the meridian betwixt Barcelona and Dunkirk.” P. 70.

At the end, the author gives an account of two additional primitive earths. Stronthian, first discovered by Dr. Hope of Glasgow; and Iargonic, found by Klaproth in the stone called Iargon, brought from Ceylon.

The translator, we should observe, constantly writes *silice*, and the colour grey, *gray*. Other inaccuracies there are, but not such as to obscure the sense of the original.

**ART. VII.** *A complete System of Astronomy.* By the Rev. S. Vince, Plumian Professor of Astronomy, and experimental Philosophy in the University of Cambridge. Two Volumes. 4to. with Plates. 2l. 8s. Deighton, Cambridge; Elmsly, London.

**K**EPLER, in his celebrated work entitled *de Motibus Stellæ Martis*, published three great discoveries, which are the foundation of all plane astronomy; that the planets describe about

about the sun, equal areas in equal times; that the squares of the periodic times of the planets, are as the cubes of their mean distances from the sun; and that the planets describe ellipses about the sun, having the sun in one of the foci. He also speaks of gravity as a power, which is mutual between all bodies; and observes, that the earth and moon would move towards each other, and meet at a point as much nearer to the earth than the moon, as the earth is greater than the moon, if their motions did not hinder it. He further adds, that the tides arise from the gravity of the waters towards the moon.

Sir I. Newton in his great work, the *Principia*, established the general law of gravitation which pervades the whole system, that all the bodies tend towards each other, or are attracted by a force which varies inversely as the squares of the distances of their centres; and that the constituent particles of the same body attract each other by forces, which vary according to the same law. This great discovery, the foundation of all physical astronomy, led immediately to the investigation of all the phenomena which are found to take place in the heavenly bodies. He himself applied the principles to the investigation of all the principal irregularities of the moon's motion, the precession of the equinoxes, the theory of the tides, the motion of comets, &c. Since his time it has been further applied, and found to be fully competent to account for whatever irregularities are observed to take place in the system; and this general agreement, between observation and the conclusions deduced from his principles, invincibly established the truth of his law of gravitation. In the work before us, we find the doctrine of plane astronomy very fully and clearly explained in all its parts; and the principles of physical astronomy applied to the investigation of all the phenomena in the solar system. A complete work of this kind, embracing every object in astronomy, has long been wanted; and we are now happy to have it in our power to recommend a book, in which the reader will find very ample satisfaction upon every subject, both in plane and physical astronomy. Before the appearance of this treatise, what had been written on physical astronomy was so very briefly explained, that it was found beyond the comprehension of the generality of readers. Mr. Vince, however, has now so fully and clearly explained all those investigations, that any reader, properly prepared with the necessary previous knowledge, may very easily make himself master of this difficult subject. The Professor has thus rendered a most important service to astronomy; and we may now hope, that the abstruse parts of that science will become more generally understood. In our account of this work, we shall briefly state the contents of each chapter,

chapter, and point out such circumstances, as may enable our readers to form a judgment of the merits of the work.

Chap. I. contains *Definitions, and an Explanation of Terms.*

Chap. II. contains *the Doctrine of the Sphere.* Here are fully explained the phænomena of the rising and setting of the heavenly bodies; the cause of the variety of seasons; of the different lengths of days and nights in different latitudes; and the principles of dialling. An investigation is also given of finding the time the sun is in passing the meridian, and the horizontal and perpendicular wire of a telescope.

Chap. III. shows *the Method of finding the right Ascension and Declination, Latitude and Longitude of the heavenly Bodies.* And here the author has very fully explained the practical methods by which all those circumstances are determined; and has given a very clear investigation of the method by which astronomers determine the right ascension of some one star, from which the right ascensions of the others are to be deduced. The great excellency of this work is, that it contains the actual practical methods, with examples to the rules, by which every principle in astronomy is settled.

Chap. IV. is *upon the Equation of Time.* And here the author has given an investigation of the following practical rule for finding the equation. *The difference of the sun's true right ascension, and its mean longitude corrected by the equation of the equinoxes in right ascension, is the true equation of time.* This rule was first given by Dr. Maskelyne, in the *Phil. Trans.* 1764.

Chap. V. is *upon the Length of the Year, the Precession of the Equinoxes, and the Obliquity of the Ecliptic.* From the observations of Cassini, the author makes the length of a mean solar year to be 365d. 5h. 48' 47"; M. de la Lande makes it 365d. 5h. 48' 48". It appears from observation, that the obliquity of the ecliptic is gradually diminishing at the rate of 50" in 100 years. In the year 1769, Dr. Maskelyne determined the obliquity to be  $23^{\circ} 28' 8''.5$ . The precession of the equinox is at the rate of 50', 25 in a year.

Chap. VI. is *upon the Diurnal Parallax.* Here the author has given the different methods by which the absolute quantity of parallax of the planets may be found. He has also given a method of finding the parallax of the moon in latitude and longitude, a problem which is very useful in the computation of solar eclipses; and has demonstrated the rule given by Dr. Maskelyne for this purpose, which tends much to facilitate the computation. The rule given by Mayer, for reducing the latitude on a spheroid to that on a sphere, is here explained; by means

means of which, solar eclipses are as easily calculated for a spheroid as for a sphere.

Chap. VII. is *upon Refraction*. The reader will here find the practical methods of determining the absolute quantity of refraction; and its variation at different altitudes; with a very clear demonstration of the rule given by Dr. Bradley, for finding the variation from the mean refraction, by the variation of the weight and temperature of the air. The author has shown that for horizontal refractions, the radius of curvature of the path described by a ray of light, is seven times the radius of the earth. He has also applied this to terrestrial refractions, and has demonstrated, that the distances at which a body can be seen upon the earth by refraction : the distance at which it could be seen without refraction :: 14 : 13. It is also shown, that by the refraction of the solar rays through the atmosphere of the earth, they meet at the distance of about  $\frac{2}{3}$  of the distance of the moon; and hence appears the reason that in a total eclipse of the moon, the moon becomes visible by some of the solar rays thus falling upon it. The apparent oval figure of the sun and moon in the horizon, is here explained from the refraction of the lower limb being greater than that of the upper.

Chap. VIII. contains *an Account of the System of the World, and the Proofs of the Copernican System*.

Chap. IX. is *upon Kepler's Discoveries*, which we have already mentioned. The author has here explained the steps by which Kepler was led to the discovery of these important truths; and very justly observes, that the discovery, *that the planets describe about the sun, equal areas in equal times*, was, perhaps, the foundation of the *Principia*, as it probably suggested to Sir Isaac Newton the idea, that the proposition might be true in general, which he afterwards proved it to be.

Chap. X. is *on the Motion of a Body in an Ellipse about the Focus*. Here the Professor has explained the different solutions of Kepler's problem, that is, to cut off an area in an ellipse, by a line drawn from the focus, equal to a given area. The method given by M. de la Caille, is that which the author recommends for practice. He has also investigated the rules for finding the *mean* hourly motion of a planet in its orbit, and the *true* hourly motion in latitude and longitude.

Chap. XI. is *upon the Oppositions and Conjunctions of the Planets*. The time and place of a planet in opposition and conjunction, are the most important observations for determining the elements of the orbits; because at that time, the longitude observed is the same as the true longitude seen from

the sun. The author has first investigated the rule, and then exemplified it from actual observation.

Chap. XII. is *upon the mean Motions of the Planets*. The method of ascertaining this, is to compare the ancient observations of oppositions and conjunctions with the modern ones, which happen nearly in the same place; and by dividing the whole interval of time by the number of revolutions, the time of one revolution may be determined to a great degree of accuracy. This the author has exemplified, and determined the mean motions of all the planets. He has also explained the cause of the secular motions of Jupiter and Saturn. The time of a revolution of Saturn, deduced from a comparison of the modern observations, is greater than that deduced from a comparison of the modern and ancient observations; and hence it appears, that the length of Saturn's year is increasing. The length therefore ascertained for one time, will afterwards want a correction, and this correction is called a *secular equation*. Dr. Halley applied a secular equation of  $9^{\circ} 15'$  for 2000 years, to Saturn. In like manner he applied a secular equation of  $3^{\circ} 49' 24''$  for 2000, to Jupiter. M. de la Place has however discovered, that all these irregularities are confined to a certain period.

Chap. XIII. is *upon the greatest Equation, Excentricity, and Place of the Aphelia of the Orbits of the Planets*. In this chapter, the author has given two methods of finding the orbit of a planet, having given, in length and position, three lines drawn from the sun to the planet. He has also explained M. de la Lande's and M. de la Caille's methods of correcting the orbit of a planet when it is nearly known; and has added a new method of his own, of correcting the elements of an orbit.

Chap. XIV. is *upon the Motion of the Aphelia of the Orbits of the Planets*. In consequence of the disturbing forces of the planets upon each other, the aphelia of their orbits are not fixed, and the method of determining their motion is, by finding their places at two different times. The author has thus determined the motions of the aphelia of the orbits of all the planets.

Chap. XV. is *upon the Nodes, and Inclinations of the Orbits of the Planets to the Ecliptic*. The various rules for finding these are here investigated and exemplified. The nodes of the orbits of all the planets are found to have a retrograde motion, and the inclinations are subject to a variation.

Chap. XVI. is *upon the Georgian Planet*. This planet was discovered by Dr. Herschel, in the year 1781; and several of the most eminent astronomers have been employed in computing its orbit. The method which is here explained, is that  
given

given by Mr. Robison, Professor of Natural Philosophy at Edinburgh, as being the most simple. It is supposed that the star, No. 964, observed by Mayer in 1756, was this planet, for that star is not now to be found; and by computing the place of this planet for that time, Mr. Robison found the place of the planet to be only  $3' 52''$  westward of the star, and  $1''$  northward. Dr. Herschel has now discovered six satellites to this planet.

Chap. XVII. is upon the *apparent Motions and Phases of the Planets*. The author has here given a theorem to determine the position of a planet when stationary, for a circular orbit; and then shown in what manner this may be computed for eccentric orbits. He has also determined when a planet is direct and retrograde, and what are the phases of a planet at any time; and how to find their situations when they give the greatest quantity of light to the earth; also, how to determine when Venus is a morning and evening star. He has also explained the reason why Venus, once in about eight years, is so bright as to be seen by the naked eye at any time of the day.

Chap. XVIII. is upon the *Moon's Motion from Observation, and its Phænomena*. From the attraction of the sun upon the moon, the moon's motion about the earth is so much disturbed; as to cause great irregularities in its motion; many of these are determined from observation, and others from theory. The nodes are found sometimes to move forward, and sometimes backward; but, upon the whole, they are retrograde about  $19^{\circ} 19' 43''$ , in a year, according to Mayer. The inclination of the orbit is also subject to a variation, being greatest when the nodes are in syzygies, and least when they are in quadratures; the greatest inclination is about  $5^{\circ} 11'$ , and least about  $5^{\circ}$ . The apogee of the moon's orbit sometimes moves forward, and sometimes backward; but, upon the whole, it moves forward about  $40^{\circ} 39' 52''$  in a year. The apogee moves forward when the apsides lie in syzygies, and backwards when in quadratures. The eccentricity of the moon's orbit is also subject to a change, being greatest when the apsides lie in syzygies, and least when they lie in quadratures. Ptolemy first discovered the inequality of motion arising from this cause, and made it amount to  $5^{\circ} 1'$ , called the *erection*. Afterwards, Tycho discovered another inequality of above  $40'$ , and called it the *variation*; he also discovered another *annual* inequality, which Newton makes  $11' 50''$ . Dr. Halley discovered an acceleration of the moon's mean motion, by comparing the ancient eclipses observed at Babylon, with those observed by Albategnius in the ninth century, and with those observed in his own time. Mr. Dunthorne has examined



mined this matter, and discovered, that if we suppose the tables give the true place of the moon at the year 700, and the acceleration to be 10" for the first 100 years, the quantity of acceleration at the beginning of the successive centuries from thence will be 10", 40", 90", 160", and varying as the squares of the times. M. de la Place has found, that this acceleration of the moon's motion, arises from the action of the sun upon the moon, combined with the variation of the eccentricity of the earth's orbit, which at this time is diminishing, and when it comes to its *minimum*, the acceleration of the mean motion will cease; after that, the eccentricity will increase, and the moon's mean motion will be retarded. The present acceleration therefore of the moon is only an equation, the period of which is very long. All these things the reader will find very fully and clearly explained in this chapter; together with an explanation of the phases of the moon, its libration, the altitude of its mountains, the phenomenon of the harvest moon, and the horizontal moon.

Chap. XIX. treats of the *Rotation of the Sun, Moon, and Planets*. The rotation of these bodies is discovered by the motion of the spots upon their surface. The spots on the sun's surface were discovered about the year 1611; but it is uncertain who made the first discovery. From three of these spots, the position of the sun's equator is determined; a complete investigation of which is given by this author. In like manner, the position of the moon's equator may be determined, which the reader will also find here very fully explained; and hence a very remarkable consequence, that *the nodes of the lunar equator agree with the mean place of the nodes of the lunar orbit, and consequently their mean motions are the same*. It cannot be determined whether the Georgian planet and Mercury have any rotation; but the other planets have. It is a remarkable circumstance, that the satellites of Jupiter, and the fifth satellite of Saturn, revolve about their axes in the times in which they revolve about their respective primaries; which is similar to the case of the moon.

Chap. XX. treats of the *Motions of the Satellites*. Here the author has given the methods of determining the times of their revolutions, and their distance from the primaries. He has also fully explained the nature of the equations of Jupiter's satellites, and whence they arise; the doctrine of their eclipses; the positions of the nodes of the satellites, and inclination of their orbits; the magnitudes of the satellites; the construction of the epochs of the mean conjunctions, and the method of rendering the equations always additive, except that which

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depends



depends on the excentricity of Jupiter's orbit; the method of finding the configuration of the satellites; and various other phenomena attending them. On the satellites of Saturn, the same things are determined, so far as they go; and a new method of determining their configurations is given by Dr. Maskelyne, with a set of tables for that purpose. The elements of the orbits of the two first satellites of the Georgian planet are all given. It is a remarkable thing, that the orbits of all these satellites are nearly perpendicular to the plane of the orbit of their primary.

Chap. XXI. is upon the Ring of Saturn. The Professor has here given a new and very clear method of determining all the phenomena of the ring. He makes the distance of the node of the ring on the ecliptic from Saturn's node to be  $55^{\circ} 22' 44''$ , and the inclination of the ring to the ecliptic to be  $31^{\circ} 21' 19''$ ; and shows that the plane of the ring is fixed. His rule for determining the time when the plane of the ring passes through the earth is very simple; and, by calculation, he found that this happened on May 3, 1789, agreeing with Dr. Maskelyne's computation. With common telescopes, the ring is invisible when its plane passes through the sun, the earth, or between them; but Dr. Herschel, with his telescopes, has been able to see the ring at all times; he has also discovered that the ring is divided. When the ring appears most open, the minor axis is very nearly equal to half the major. To facilitate the computations of the apparent figure of the ring, and of the orbits of the satellites, as seen either from the sun or the earth, two tables are given, from the *Recueil de Tables Astronomiques*, Berlin, 1776.

Chap. XX. treats on the Aberration of Light. This very important discovery was made by Dr. Bradley, from his observations on  $\gamma$  draconis, by finding that it continually altered its place, and at the end of the year returned to the point from which it set out. After various conjectures concerning the cause of this very extraordinary phenomenon, he at last found that it proceeded from the progressive motion of light, and the earth's annual motion in its orbit. This cause he found would account for all the phenomena; and hence he deduced the velocity of the earth: the velocity of light :: 1 : 10314, which agrees very well with the velocity of light, deduced from the eclipses of Jupiter's satellites. As the apparent place of the star is thus subject to a continual change, its apparent latitude, longitude, right ascension, and declination, must continually vary; after observing, therefore, the apparent place of a star, a correction must be applied, in order to get the true place. The rules for correcting the latitude and longitude are investigated

gated by this author, from a figure representing the apparent orbit in the heavens; and by drawing secondaries through it to the ecliptic, and thence deducing the corrections, by which all the obscurity usually attending the treating of this subject is entirely removed. He proves, that if  $m$  and  $n$  be put for the sine and cosine of the earth's distance from Syzygies,  $v$  and  $w$  for the sine and cosine of the star's altitude, radius being unity, the aberration in *latitude* is  $= r v m$ , and the aberration in *longitude*  $= \frac{r n}{w}$ ,  $r$  being the semi-axis major of the ellipse described by

the apparent motion of the star. A table is given, to facilitate these computations. But the most difficult part of the business is, to find the aberration in right ascension and declination. The best rules for this purpose are those deduced by M. De Lambre, from the method given by Cagnoli in his Trigonometry; as, by means of three tables, he has rendered the computations very short and easy. The deduction of these rules, and the construction of the tables, are from investigations of rather a tedious nature; but the reader will here find them very fully and satisfactorily explained. The Professor has also explained the method of finding the aberration of light in the *planets*, which require rules different from those for the *fixed stars*. He has proved, that the sum of the aberrations of each planet, when in conjunction and opposition, or for the two conjunctions of Venus and Mercury, is  $= 40''$ , the orbits being supposed circular; and, that when a planet is stationary, there is no aberration. A table is also added, to find the aberration of a *comet*, or *planet*, in latitude, longitude, right ascension, and declination.

Chap. XXIII. is upon the *Projection for the Construction of Solar Eclipses*. The projection for this purpose is that given by Mr. Flamsteed, which supposes the spectator to be at the sun. The author has entered into a full account of this matter, and explained every part with great clearness: this was very much wanted, as nothing before had been fully given upon the subject. Eclipses, computed by this method, must be subject to a small degree of inaccuracy, for the reason here pointed out. The same projection will do to find the times of the transit of Venus and Mercury over the sun's disc.

Chap. XXIV. gives the *Method of computing Solar and Lunar Eclipses, and Occultation of fixed Stars by the Moon*. The author first gives the methods of computing eclipses of the moon and sun, from the tables of their motions; of which he has fully displayed all the principles, and investigated the rules; and then gives examples of actual calculation; so that the reader will here find every thing which he can want on this sub-

ject, both in theory and practice. The methods of finding the times of the phases of the eclipses are also given by construction, which will answer very well when great accuracy is not required. In solar eclipses, the author has given the method of finding the apparent path of the moon over the sun's disc in respect to the horizon, and what points of the sun's limb will be first and last touched by the moon. The method of tracing out, by calculation, the path on the surface of the earth, where a solar eclipse will be central, and where it will be any number of digits eclipsed, is here explained. A method is also given, by which all the general phænomena may be much more easily, and with sufficient accuracy, determined by a common globe. In treating of the limits of eclipses, it is shown, that there *must* be two solar eclipses every year; that there *may not* be a lunar eclipse in a year; that there can be *no more* than three lunar eclipses in a year; that when there are six eclipses in a year, four *must* be of the sun, and two of the moon; and that there *may* be seven eclipses in a year, of which five *must* be of the sun, and two of the moon. The method of computing the time of an occultation of a fixed star is here explained, and exemplified by the occultation of *Aldebaran* by the moon on January 2, 1795. A table is added, which tends much to facilitate the business; this was communicated to the author by Mr. Hitchins. A method is also given, by which the times of an occultation may be found by construction. The planets are sometimes eclipsed by the moon, and the calculations are made in the same manner as for the sun, or a fixed star. The planets sometimes eclipse the planets. Mars eclipsed Jupiter, Jan. 9, 1501; Venus eclipsed Mars, Oct. 3, 1590; Venus eclipsed Mercury, May 17, 1737. The fixed stars are sometimes eclipsed by the planets: Jupiter eclipsed a *Gemini*, Nov. 21, 1716.

Chap. XXV. is upon the *Transit of Mercury and Venus over the Sun's Disc*. Kepler was the first person who predicted the transits of Venus and Mercury; he foretold the transit of Mercury in 1631, and those of Venus in 1631 and 1761. When Dr. Halley was at St. Helena, he observed a transit of Mercury; and that suggested to him the solution of the important problem, to find the sun's parallax, from which the sun's distance is immediately found. But as the transit of Venus is better adapted for this purpose than that of Mercury, and as it was not probable that he himself should live to observe the two next transits, which happened in 1761 and 1769, he earnestly recommended the attention of them to the astronomers who should then be alive. As the solution of this problem therefore depends

depends upon observations made on different parts of the earth, astronomers were sent from England and France to the most proper places for this purpose, from the result of which the parallax has been determined to a very great degree of accuracy. The author begins this subject by showing how to compute the time of the transit to a spectator at the earth's centre, and exemplifies it by that of Venus in 1769. He then gives a new and very elegant method of computing the effect of parallax, in accelerating or retarding the times of beginning and end of the transit, when seen from the surface. This was communicated by N. Maskelyne, D. D. F. R. S. and Astronomer Royal. It is exemplified from the observations made at Wardhus and Otaheite; at the former place, the total duration was lengthened by parallax  $11' 66''$ , 88, and at the latter the duration was diminished by  $12' 10''$ , 07; hence the computed difference was  $23' 26''$ , 95, the assumed mean horizontal parallax of the sun being  $8''$ , 83; but the *observed* difference of the times was  $23' 10''$ . Hence, by the rule, the mean horizontal parallax of the sun is  $8''$ , 72316. From the mean of a great number of other observations, the result comes out  $8''$ , 73, agreeing extremely nearly with Dr. Maskelyne's determination. We may, therefore, suppose the mean horizontal parallax of the sun to be  $8\frac{1}{4}''$ . Hence, the radius of the earth : the mean distance of the sun ::  $\sin. 8\frac{1}{4}''$  : rad. :: 1 : 23575; and taking the radius of the earth 3964 miles, the mean distance of the sun comes out 93451300 miles. The author then goes on to explain the method of finding the longitude from the same observations, also the place of the node, with the necessary observations to be made in the transit.

Chap. XXVI. is upon the *Nature and Motion of Comets*. Sir I. Newton was the first person who computed the orbit of a comet; after establishing his general law of gravitation, it immediately follows, that comets must have their motions directed by the same cause; and computing the orbit upon this principle, he found that his conclusions agreed with observation. As the ellipses which the comets describe are very excentric, astronomers, for the ease of calculation, suppose them to describe parabolas, for that part which lies within the reach of observation, which is sufficient to determine the place of the perihelion, the perihelion distance, the place of the node, and the inclination of the orbit; but you cannot from hence determine, to any degree of certainty, the periodic time. Dr. Halley, from the agreement of the elements of the orbits of the comets, observed by Apian in 1531, by Kepler and Longomontanus in 1607, and by himself in 1682, concluded them

to be the same ; and, having computed the effect of Jupiter upon this comet in 1682, and found that it would increase its periodic time about a year, he predicted its return at the end of the year 1758, or the beginning of 1759, and accordingly it returned about that time ; thus he had the honour of first predicting the return of a comet. The computation of the orbit of a comet is a work of great labour and difficulty ; Mr. Vince has, therefore, entered into a minute investigation of the problem, and added some new observations, which tend to throw much light upon the subject. It is necessary to get the orbit first pretty nearly by tentative methods, or by some mechanical way ; for this purpose he has given two methods, which appear to us to be very well adapted to the purpose of a sufficient approximation. He has gone through with the calculation of the orbit of the comet in 1739, and very fully and clearly explained every part of the operation. He then enters into an examination of the nature and tails of comets ; the latter of which he concludes to be analogous to the *aurora borealis*. From the beginning of our æra to this time, he concludes, from the best accounts, that there have appeared about five hundred comets, and before that time one hundred others are recorded to have been seen ; but it is probable that not above half of them were comets. But some may have appeared several times, so that the number may be less than is here stated. The elements of seventy-eight comets, which have been observed from the year 837 to 1790, are here given.

Chap. XXVII. is upon the *fixed Stars*. Here the author first describes the double, treble, &c. stars, of which Dr. Herschel has observed about 700. He then explains the Doctor's method of finding the annual parallax of the fixed stars, and very properly observes, that it must be subject to great uncertainty. He next gives an account of the variable stars, or those which at certain periods grow fainter, and then return to their usual brightness. Of these, Algol is perhaps the most remarkable. The *nebulae*, clusters of stars, and nebulous stars, as called by Dr. Herschel, are here remarked ; the constellations are described ; the various catalogues of fixed stars are mentioned ; such of the fixed stars as have a proper motion of their own are pointed out, and their annual motions given, with the argument for the motion of the solar system, as stated by Dr. Herschel ; and the chapter concludes with an account of the zodiacal light.

Chap. XXVIII. is upon the *Method of finding the Longitude of Places upon the Earth*. The methods which have been proposed to effect this, are by the moon's distance from the sun or  
a fixed

a fixed star, called the *lunar* method ; by the moon's transit over the meridian, compared with that of a fixed star ; by the occultation of a fixed star by the moon ; by a solar eclipse ; by an eclipse of the moon, or of Jupiter's satellites ; by a time-keeper. All these methods this author has very fully explained, by investigating the rules, and exemplifying them. Government have offered rewards as far as 5000l. for the discovery of the longitude by the first and last of these methods ; the former of which is now reduced to a very considerable degree of certainty and accuracy, and the latter has been very much improved by the late great improvement of watches. We are indebted to Dr. Maskelyne for bringing the former method into practice.

Chap. XXIX. is upon the *Use of the Globes*. Here Mr. Vince has first described the globe and their construction, and then added some of the most useful problems.

Chap. XXX. is upon the *Division of Time*. In this place the author has first explained the different kinds of years, and the steps by which they were corrected. An account is next given of the correction of the calendar by Julian and Gregory, the former of which is called the *old style*, and the latter the *new style*. The times at which the civil days begin amongst different nations are given, with an account of the different epochs. Here are also fully explained the nature and use of the *Cycle of the Sun*, the *Cycle of the Moon*, the *Sunday Letters*, the *Golden Numbers*, the *Epact*, the *Indiction*, the *Cycle of Easter*, and the method of finding the latter by means of three tables. The Professor observes (what may sometimes obviate a difficulty) that the moon's age is here supposed to be that of the *mean* new moon, and consequently it does not agree with the true age of the moon as computed in our Ephemeris, which sometimes may differ a day ; according to the rule, therefore, by which we from hence find Easter, that festival is not always found to agree with the time deduced from the new moon, as put down in our Almanacs. With this chapter the author ends the first volume ; and we shall here conclude our present account, proposing to resume it at the first convenient opportunity.

*(To be continued.)*



**ART. VIII.** *A Call for Union with the Established Church, addressed to English Protestants. Being a Compilation of Passages from various Authors, selected and published by George Isaac Huntingford, D. D. Warden of St. Mary's College, near Winchester. 8vo. 176 pp. 4s. 6d. Burdon, Winchester; Cadell and Davies, London. 1800.*

**T**HE dedication of this tract, to the Speaker of the House of Commons, is appropriate and elegant. The tract itself, as we learn from the Preface, was occasioned by some instances of separation from the established church, in parishes with which the editor is officially connected. His design is, to recommend unity, to show the excellence of our religious establishment, and to correct mistaken opinions prevalent among those, the alienation of whose attachment he regrets. *Brevity* is professed and studied by the editor; and the reader is referred, for more ample discussion, to Mr. Daubeny's "Guide to the Church," and "Appendix to the Guide."

The editor's "Call for Union" states very truly, that it "has been one, and surely a momentous object of the difficult struggle in which we have been contending, whether Christianity, in its purest form, shall long be preserved as the religion of our country;" and that,

"if it were possible for us immediately to be blessed with the return of a solid, durable, and honourable peace, yet, for the security and permanency of the Christian religion amongst us, we must continue to be still attentive, still vigilant, still anxious. For we are not to entertain the delusive hope, that on the cessation of war, those who have imbibed the baneful principles of false philosophy will at once desist from opposition to our faith." P. 1.

"Those, who are not in open arms against us, have recourse to arts, which perhaps, from their secrecy, are more formidable than open arms. By correspondence, by society, by leagues, by fraternities, they connect themselves to each other throughout the kingdom, and thus make the cause of impiety one common cause. By what means can this atrocious combination be defeated? Our enemies point out the only means. Let us, in one particular, be instructed by them. As they are joined together to overthrow Christianity, let us be united in support of our religion." P. 2.

The excellency of the Liturgy of our church is then generally set forth, without claiming for it the praise of absolute and consummate perfection; and the prayers contained in it are extolled for their simplicity, solemn gravity, vital energy, and unaffected piety. (P. 5). The editor justly contends, that the



the imperfections of the Liturgy do in no "manner relate to Essentials, but are confined altogether to matters Indifferent ; to matters which neither hinder nor forward salvation, whether they are rejected, or whether allowed." P. 6. He laments therefore, "that some serious and conscientious Christians should think them of such magnitude, as on their account to adopt the resolution of departing from Communion with the Established Church." Ibid.

The following is a just representation of a matter well deserving the attention both of Churchmen and Separatists ; and we shall extract it at length, because our specimens of this work should be taken from the editor's share in it, rather than from those parts which are collected by him from other writers.

"It is also an occasion of extreme regret, that others should leave the established church, because its ministers do not in every sermon introduce all the points peculiar to our religion. The whole compass of Christian faith and Christian practice is of wide extent ; and if distributed, resolves itself into a variety of parts. The hours for discoursing in general recur but weekly ; and in those hours, much observation is expected to be made on each part. Ministers therefore are obliged to take the several heads in succession ; and thus on different sabbaths, different subjects are considered and illustrated. But all tend to that one and the same end, the setting forth of the Christian covenant ; and if any person will attend the same minister through a series of sabbaths, it is much more than probable, that in the course of not many months, he will hear the whole counsel of God, as far as it is revealed in Scripture, with respect to man's salvation, gradually laid open and duly explained ; and the whole body of works which should spring from faith, distinctly noticed, and properly enforced on Christian motives.

"But were the case otherwise ; were ministers less attentive to Christian subjects than they are known to be ; yet if the prayers of the establishment are purely Christian, the discourses of its ministers should not impel us to separation. And the reason is this ; preaching is but a secondary part of divine service ; prayer is the first, the chief, the principal duty. And we shall be convinced of this, if we do but recollect, that preaching is an ordinance appointed by man only ; whereas prayer originates from the will and command of our Lord : and moreover, preaching is but the discourse of man to man ; whereas prayer is the application of man to God. As the object to whom we offer prayer, beyond comparison exceeds the object to whom preaching is directed, so is prayer in its own nature infinitely superior to that of preaching. Supposing then the prayers of the established church to be, as they are, most purely Christian, it is a most unhappy circumstance that any should separate from the establishment, merely because the preaching of some or other minister is not at all times, and on all occasions, precisely according to their own ideas of what a discourse should be ; ideas, which after all may possibly be not quite right ; for the very best of men may err in opinion." P. 6.

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The editor concludes his excellent Call, by impressing on our minds these short considerations :

“ The firmest constitution is secretly undermined by party distractions : the Christian community is sadly dishonoured by religious divisions ; whoever loves his country, will discourage the former ; whoever would obey the precepts of the gospel, will avoid the latter evils : for in his wisdom our Lord hath said, “ every kingdom divided against itself is brought to dissolution ; ” and in his authority he hath given command, “ have peace one with another.” P. 9.

The compilation then follows, of passages, selected and adapted from various authors ; with a short introduction to each, and notes by the editor. We need not enlarge upon their excellence ; when we have recited the names of Sherlock, Hascard, Hoadley, Claggett, Beaufobre, and l'Enfant ; Jeremy Taylor, Hall, Chillingworth, Tillotson, Stillingfleet, Hooper, and Wilberforce,

The editor's conclusion is a very nervous, yet temperate and candid address to separatists ; showing, that separation is not only unnecessary, but at this juncture, in particular, highly dangerous, in a civil as well as a religious view. Further specimens cannot be required, to recommend this well-timed exhortation to the attention of all who are friends to the present order of things, either in our national church or in the state.

**ART. IX.** *A Review of the Origin, Progress, and Result, of the late decisive War in Mysore, in a Letter from an Officer in India : with Notes ; and an Appendix, comprising the Whole of the secret State-Papers found in the Cabinet of Tippoo Sultaun, at Seringapatam ; taken from the Originals :—containing his Correspondence with the French, Zemaun Shah, &c. from the Year 1796, with a View to the Overthrow of the British Empire in India ; the separate written Opinions of his principal Officers of State on that Measure ; and an Autograph of the Sultaun's Hand-writing, in his last Letter to the Governor-General : also a Dedication to the Right Hon. Henry Dundas, &c. &c. By M. Wood, Esq. M. P. Colonel and late Chief Engineer, Bengal. And a Map, shewing the Extent of the Dominions of Tippoo Sultaun, and their Partitions between the Allied Powers—the English, the Mahrattas, and the Nizam.* 4to. 15s. Cadell and Davies, 1800.

**I**F the late war, upon our incorrigible enemy, Tippoo Saib, or, as he is here called, Tippoo Sultaun, required an apologist, Mr. Wood appears, from his late post of Chief Engineer, and

and his consequent knowledge of India, to be well-calculated for such a task. This was most ably done by Col. Beatson\*. But the present author has chosen to give only an undigested mass of state-papers, Gazettes, and correspondence. The perusal of these, however, still leaves on the mind a full conviction of Tippoo's hostile intentions towards the British settlements in the East; and, had the deep-laid plans of his republican friends succeeded, there can be little doubt, from what we have read, that they would have rendered our possessions in the lower parts of the peninsula precarious in the extreme.

The "Letter from an Officer," dilated over 33 pages, though evidently well-written, by no means corrects the crudity of the Appendix, which forms the bulk of the work. The officer traces, with considerable ability, the machinations of Tippoo with the neighbouring powers—the Nizam, the French, and Zemaun Shah. Against the latter daring and ambitious opponent, the Company already kept an army of observation in the province of Oude, while experience convinced the Presidency, how little dependence was to be placed on our allies. Early in 1798, the Governor-General was enabled to authenticate the proclamation at the Mauritius, in which it was asserted, that Tippoo "only waits the moment when the French shall come to his assistance, to declare war against the English, whom he ardently desires to expel from India;" and in which the General, Malartic, "invites the citizens who may be disposed to enter as volunteers, to enrol themselves in their respective municipalities, and to serve under Tippoo." Hence it became evident, that

"an army must immediately be assembled to cover the Carnatic. To cover a frontier of many hundred miles, in which there are not less than seventy or eighty passes, practicable and easy to light armed troops, from the destructive predatory incursions of Indian horse, both reason and experience shew to be impossible, on any other principle than that of obliging the enemy to concentrate his force, for the protection of his capital. Seriously to alarm Tippoo for his capital, and prevent his detaching his regular and irregular cavalry to plunder, and lay waste our provinces below the Gauts of Coromandel and Malabar, it was necessary that the army should be fully equipped, and that he should know it to be ready to move forwards to Seringapatam at a moment's warning. The same expence of troops, carriage and provisions, must therefore be contracted, as was contracted, whether the army remained encamped under the walls of Vellore, or at the gates of Seringapatam." P. 32.

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\* See Brit. Crit. vol. xv. p. 651.

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Thus it is that the political necessity of the war is deduced; a war which ended most favourably for this country, in the just overthrow of a tyrant and usurper, and an acquisition of territory, "equal in extent to two thirds of the ancient kingdom of France." P. 25.

Had these papers been connected together by such a narrative as the editor's situation enabled him to give, his volume would have disseminated more generally that justification of the government of India which he seems desirous to offer, and they are well entitled to receive. As it is, the book may rather be considered a collection from which that justification may be made out, than a history formed with any regular plan.

The proximity of our late conquests with those of Zemaun Shah, will render his name interesting to every Briton connected with India; the following very brief account, therefore, extracted from this work, may be acceptable.

In the confusion which followed the dethronement of Nadir Shah, the conqueror of India, about 60 years since, Zemaun's grandfather, availing himself of the distracted state of Persia and Hindostan, assumed the ensign of royalty, and dismembered both those empires of some of their fairest provinces. Ahmed Abdalla, from an Affghan Khan, became Shah, and having subdued a country of 650 British miles in length, invaded India no less than seven times. His name will be long remembered there, from the dreadful overthrow he gave the united powers of the Mahratta empire in 1761, on the plains of Panipul. Timur Shah succeeded in 1772, and Zemaun, the present monarch, in 1792.

"His military establishment consists chiefly of horse, to the number of 150,000. He does not hold his infantry in much esteem, employing them only to garrison his fortresses; and happily for us, his equipment of artillery is by no means respectable. His cavalry are all excellently mounted, incomparably *superior* to any native horse that can be brought to oppose them from Hindostan. The impression of terror on the minds of the Mahrattas, by the fatal carnage at Panipul, is so indelible, that it is generally believed they will hardly, if ever, be prevailed upon to sustain the charge of the Abdalli (horse). The inhabitants of Zemaun Shah's dominions are principally Mahomedans.—They are remarkably intrepid and robust." P. 37.

In addition to all this :

"When the power of Zemaun is considered, and that he has lately *shown* strong indications of an intention to follow the paths of the conqueror of Paniput, we cannot too carefully attend to his movements."

In

In the orthography of places and things, we notice some variations from former writers on India, and sometimes with himself. Thus *Coimbatore*, *Bangalore*, *Circar*, according to Rennell and Mackenzie, are here given, *Coumbatore*, *Banglore*, *Sircar*. A fit subject of complaint for the geographer.

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ART. X. *The Periplus of the Erythrean Sea. By Dr. Vincent.*

(Concluded from our last, p. 476.)

THE merits of those ancient authors who have respectively treated concerning India and its commerce, having been discussed in the former preparatory book, we are now to attend Dr. Vincent in the actual navigation of the Erythrean sea, from Myos Hormus, in the Gulf of Arabia, to the promontory of Rhaptum, on the coast of Africa; an extent of above two thousand five hundred miles. Very different from the journal of Nearchus, in this circumnavigation no interesting occurrences arise to vary the detail; the sufferings and dangers of an adventurous band of mariners, or the intrepidity and skill conspicuous on every emergency of a great commander. But fidelity to his original, indefatigable research, and lucid arrangement of his materials, obscure and scanty as they are, in a great degree make amends in this author, for the absence of those enlivening incidents, which, in general, attend an extensive sea-voyage; the scholar traces his course over so celebrated a tract with renewed delight, and the geographer and historian find matter of instruction and wonder in every line of his elaborate page.

This extensive book is divided into twenty-eight general heads, giving an account, in considerable detail, of every one of the respective places resorted to or passed in the course of the voyage. Our limits will not allow of going minutely into the discussion of each of these heads; but, for those observations which they will afford room, the reader will, we trust, be enabled as well to form a just judgment of the ability with which the remainder are discussed, as be, perhaps, better enabled to pursue by himself, in his study, the progress of the circumnavigating vessel.

1. The difficulty of navigating the western extremity of the Arabian Gulf, induced Ptolemy Philadelphus to fix on Myos Hormus, or *the Port of the Mouse*, as the name implies, for the greater convenience and safety of the new commerce opened  
in

in the reign of his father and himself between Egypt and India. It is known to modern navigators by the name of the *Jaffaleens*, three small islands that seem to have formed by their position, near an indented coast, this celebrated harbour; its latitude may be taken, at a medium between different accounts, as  $27^{\circ} 0' 0''$ .

2. The port of Berenice is the next object of consideration, formed by the same prince, and for nearly similar reasons, as the former. The distance between the two ports is stated by Dr. V. as 260 Roman miles; its latitude at  $23^{\circ} 28' 0''$ . It is very remarkable, that the old descriptive title of its bay, or Sinus Impurus, should be retained in modern nautical maps, under the name of *Foul Bay*, alluding to its numerous shoals and breakers. From these ports, Dr. V. informs us, the fleets sailed for Africa and Arabia every year, in September; for India, in July: if the latter cleared the gulf by the first of September, the monsoon then wasted their ships to Malabar in forty days.

3. Under the third general head, we are carried back to Alexandria, the source and centre of this lucrative commerce for nearly seventeen hundred years. On this subject, Dr. V. observes as follows:

“ The principal merchants, who carried on this commerce both under the Ptolemies and the Romans, resided at Alexandria; and though the Ptolemies, for their own interest, might allow others to employ their capital in this trade, and the Romans certainly would not suffer themselves to be wholly excluded, still the standing law of the country was, that every merchant must employ an Alexandrian factor for the transaction of his business; and this privilege alone, with the profits of the transport, is sufficient to account for the immense wealth of the metropolis\*, exclusive of all other advantages.

“ In the latter end of July the annual or Etesian wind commences, the influence of which extends from the Euxine Sea to Syênê in Upper Egypt. Blowing from the north it is directly opposite to the course of the Nile, and prevailing for forty days while the river is at the height of its swell, it affords an opportunity of advancing against the stream, with more convenience than other rivers are navigated in their descent. With the assistance of this wind, the passage from Alexandria up to Coptus was performed in twelve days, which, as the distance is above four hundred miles†, sufficiently proves the efficacy of the wind that carried them.” P. 76.

“ \* The revenue of Alexandria, in the worst of times, was 12,500 talents, equal to 2,421,875l. sterling. Strab. xvii. 798.

“ † Three hundred and eighty, without allowing for the sinuosity of the river.”



Several very interesting particulars relative to this ancient commerce occur in the succeeding pages ; and to the whole is annexed a table, extremely useful and elucidatory of the principal topics discussed in this geographical enquiry.

4. The next place we arrive at, in our coasting navigation, is the site of the ancient but small town of Ptolemais Theron, thus denominated after Ptolemy Philadelphus, who was accustomed to send his hunters hither to procure him elephants, which in this region are but small of size. It was no regular port, and could only be approached by boats. The exact latitude of this place is of extreme importance, because, as observed by Dr. V. " this parallel is assumed by Ptolemy as a distinguished line, both in regard to Syene, and to the parallel of Prasium, which was the boundary of his knowledge, and which he lays down as many degrees to the south, as Meroe is to the north, of the equator." P. 84. On this point, great difference of opinion seems to have existed between modern and ancient geographers ; and this division of the book displays a wide range of geographical, as well as astronomical investigation, in order to determine that latitude with precision. The most accurate method in Dr. V.'s opinion, of fixing it, was first to determine that of Meroe, and, to do that correctly, he again applied for assistance to his learned friends, the Bishop of Rochester, and Mr. Wales, whose satisfactory disquisitions on this subject, and the Doctor's previous observations, being too far important to be omitted, are here inserted.

" Meroë, as the first parallel of Eratosthenes, became an object of the greatest importance to all the geographers and astronomers who succeeded ; and if there is any one point more than another, upon which we can suppose them to have searched for accuracy or acquired it, it is this. Ptolemy places it in  $16^{\circ} 24' 0''$  ; or, as it appears in his tables,  $16^{\circ} 25' 0''$  ; but, in his eighth book, he says, the longest day at Meroë is thirteen hours, (which makes the latitude  $16^{\circ} 24'$ ,) and the sun is vertical twice a year, when he is distant (both upon his approach to the tropic, and his return,)  $45^{\circ} 20' 0''$ , from the solstitial point. This statement of forty-five degrees must be older than Ptolemy ; for Pliny mentions that the sun is vertical at Meroë forty-five *days* before, and forty-five *days* after the solstice, in which he seems to follow Philo ; and then adds, that on these two days the sun is in the eighteenth degree of Taurus, and the fourteenth of Leo.

" Now in this passage there are two errors ; for first, forty-five *degrees* are not the same as forty-five *days*, as there are three hundred and sixty-five days in a year, instead of three hundred and sixty, which there ought to be, to make the two agree ; and secondly, the place of the sun is misstated, both upon his approach and his return, for by a calculation of Mr. Wales's, with which he favoured me a few days before his death, it appears,

" That



“ That the sun, *at this time*, is in the eighteenth degree of Taurus, forty-four days before the solstice, which would give  $17^{\circ} 13' N.$  for the latitude of Meroë. And in the fourteenth of Leo, forty-six days after the solstice, which gives  $16^{\circ} 36' N.$

“ Or again, if we take the other statement of Pliny, forty-five days before the solstice, the sun is in the seventeenth degree of Taurus, which makes the latitude  $16^{\circ} 37' N.$  and forty-five days after the solstice, the sun is in the thirteenth of Leo, which gives  $16^{\circ} 53' N.$ ”

“ Since the communication of this statement, calculated only for the place of the sun at the present day, the Bishop of Rochester has added to the many former kindnesses I have experienced from his friendship, and derived from his comprehensive view of the science, the following particulars :

“ Nothing is assumed by Ptolemy but what is strictly true, that at equal distances from the solstitial point, on one side and the other, the sun has equal declination. He gives us in this passage two distinct principles for determining the latitude of Meroë; the length of the longest day, and the distance of the sun from the solstitial point, when he culminates in the zenith of the place. The two principles agree sufficiently in the result, and the latitude which they give agrees with the latitude of Meroë, as deduced from other principles, and stated in other parts of Ptolemy's works.

“ The distance of the sun from the solstitial point, when he culminated in the zenith of Meroë, he tells us was  $45^{\circ} 20'$ . The obliquity of the ecliptick at that season of the year, *in the year of our Lord one hundred*, was  $23^{\circ} 40' 50''$ ; the sun's declination, therefore, at the distance of  $45^{\circ} 20'$  from the summer solstitial point would be  $16^{\circ} 24' 3'' N.$  and so much was the latitude of Meroë; for when the sun is vertical at any place, the declination of the sun and the latitude of the place must be exactly equal.

“ But he tells us also, that the length of the longest day at Meroë was thirteen hours; and I find by calculation, that in this latitude of  $16^{\circ} 24' 3''$ , the longest day must be exactly twelve hours fifty-nine minutes and twenty seconds, wanting only forty seconds of thirteen hours.

“ Again, assuming thirteen hours for the length of the longest day, I find the latitude exactly corresponding to be  $16^{\circ} 34' 27''$ . But this confirms the conclusion from the former principles, notwithstanding the excess of  $10' 24''$ ; because the phenomenon of a longest day of thirteen hours would certainly take place in a somewhat lower latitude; the day being lengthened, in all latitudes, several minutes, by the double effect of the horizontal refraction.” P. 86.

This honourable testimony borne to the correctness of Ptolemy, by two of the greatest astronomers of the age, must be very gratifying to all the admirers of ancient science; and they will not be displeased in the subsequent sentences to find equally honourable proofs of the near approaches to accuracy of Strabo, Pliny, and our adventurous countryman, Bruce; but for the detail of these we must refer our readers to the book itself.

The

The result of the whole is, that Ptolemais cannot be fixed at Ras Anehaz, or Ageeg, as placed by d'Anville, and other modern geographers; but was probably (and with probability alone, in this respect, we must content ourselves) situated on the projecting point of a bay in the middle of the Nubian forest, where the hunting for elephants was carried on, in the latitude of  $17^{\circ} 6' 0''$ . The patient industry of Dr. V. in this long but necessary investigation, is not less admirable than the sound judgment and acumen displayed in the course of it.

5. The Periplus next conducts us to Aduli, a regular and established port, so well known to the moderns as the celebrated harbour and bay of Masuah, and the only direct entrance into Abyssinia. This bay is six miles in extent, is open to the north-east, and contains two islands; on one of which the town of Masuah stands. The great city of Axuma lies, inland, about eight days, or one hundred and twenty miles from Aduli. Under this fifth head occur some interesting historical remarks on this region of Africa, its ancient revolutions, its commerce, and the famous inscription on the marble, that formed a part of the imperial throne of its sovereigns, preserved by Cosmas, relative to its conquest by Ptolemy Evergetes; an inscription, which, according to Bruce, is not even at this day entirely obliterated. There is also a most curious account of the cargo of a vessel, trading from Egypt to Aduli, about the period when the Periplus was written; the author, in all probability the proprietor, "and the assortment of which," observes the Doctor, "is as specific as a modern invoice." P. 103, et seq. Our Indian readers would never forgive us, were we to omit gratifying their curiosity with the detail, and it may be highly useful to the commercial adventurer even of the present day.

“ EXPORTS.

Ἐλεφαν.

Ivory.

Ῥινόκερος.

Horns of the Rhinoceros.

“ IMPORTS.

Ἰμάτια βαρβαρικά ἑνναφα τὰ  
Ἀιγύπτῳ γινόμενα.

Cloth with the knap on, of Egyptian manufacture, for the Barbarian market.

“ Bruce has shewn, that Barbarick, Barbarine, and Berberin, are names derived from Berber or Barbar, the native name of the coast of the Trogloditick, Ichthyophagi, and Shepherds. It goes down the whole western coast of the Red Sea. The Egyptians hated and feared them. It was, therefore, in Egypt a term both of dread and contumely, in which sense it passed to the Greeks, and from them to the Romans.”

X x

Στολ.

Στολᾶι Ἀρσινουτιναί.

Robes made up, the manufacture of Arsinoë or Suez.

Ἀβολοὶ ἰῆθαι χρωμαίτιναι.

Single cloths dyed, in imitation of those of a superior quality.

Λίντια.

Linen, supposed to be from the Latin Lintheum.

Διαρῶσσια.

Cloth, striped or fringed.

Λιθία Ὑαλῆ.

Glass, or Chrystal.

Μορρίνη\*.

Porcelaine, made up at Diospolis in Egypt, in imitation of Oriental.

Ὀρεὶ χαλκος.

White Copper, for ornaments and for coin.

Μελίεφθα χαλκᾶ.

Brass, for culinary vessels, for bracelets, and ornaments of the legs, still worn in Abyssinia. See Bruce, iii. 54.

Σίδηρος.

Iron, for spear-heads to hunt the elephants, &c. and for weapons of all sorts.

Πελύκια.

Hatchets.

Σκίπαρνα.

Adzes.

Μάχαιραι.

Knives, daggers, or kanjars.

Ποτήρια χαλκᾶ στρογγύλα μεγάλα.

Drinking vessels of brass, large and round.

Δηνάρειον.

Denarii, specie for the use of strangers, Roman coin. If Greek, it would have been Δράχμαι, drachms.

Οἶνος. Λαοδικηνὸς ἢ Ἰταλικὸς.

Wine, Laodicean, i. e. Syrian, and Italian.

Ἐλαιον ἢ πολύν.

Oil, but in no great quantity.

Χρυσώματα.

Gold plate. { According to the fashion of the country, and as presents, or for the use of the king.

Ἀργυρώματα.

Silver plate. {

Ἀβόλλαι.

Watch coats, camp cloaks.

Καυνάκαι ἀπλῆι.

Coverlids, plain.

ὅυ πολλῶ.

of no great value.

ὅυ πολλαί.

not many.

Σίδηρος Ἰνδικός.

Iron, of Indian temper or manufacture.

Ὀθόγιον Ἰνδικὸς τὸ πλατύτερον ἢ λεγομένη μονακῆ.

Indian cottons, wide and plain, perhaps blue Surat cottons, still

\* Salmasius every where reads *Μορρίνη*, which he supposes to be Oriental porcelain; if so, the manufacturers of Diospolis are the prototype of the European imitators. But there is much controversy upon this subject, what the *Morhina* really was."

common in Abyssinia. Bruce, vol. iii. p: 62.

Σαγματογῆναι, or Σαγματογῆναι:  
Περίζώματα.

Cottons or Muslins, in parcels.  
Sashes, still an article in great request.

Καυτάλαι.  
Μολόχιναι.

Coverlids.  
Cotton, of the colour of the mallows flower.

Βινδύαι, ἑλίναι.  
Λάκκος, χηρμάτινος.

Muslins, in no great quantity.  
Gum lack, but Salmasius thinks it the colour of a cloth or cotton. Plin. Ex. 816." P. 104.

Eighty miles below Aduli is a deep bay, where the Opsian (*not Obsidian*) stone is alone to be met with; and the next stage of our voyage is the celebrated straits of Babel-Mandeb, about four hundred miles distant from Aduli.

6. Of these straits our readers need scarcely to be informed that Babel-Mandeb, or the *port of affliction*, is the Arabic appellation, the Greek term is Deirè, or *the neck*; it is not found in the Periplus, but in Ptolemy. All that it observes is, that the point of contraction is close to Abalites, whence the coast of Africa, verging first to the south, and thence curving to the east, forms Ptolemy's bay of Avalites, or the modern bay of Zeila. A summary history of the adjoining country, or Adel, is, as usual, annexed to this head.

7. The next division more extensively considers Abalites, which is a road, and not a regular port, but still a considerable mart; the merchandize being conveyed in boats, or rafts, to the shore. Another curious catalogue of articles imported, is to be found under this head. The natives, both in the ancient and modern account, are barbarous and perfidious.

8. Malao, eighty miles distant, is described with its imports and exports; the people more civilized than at the former place.

9. Mundus, fixed by Dr. V. in modest, but apparently just opposition to d'Anville, at Zeyla. It is two days sail, or a thousand stadia distant from Malao.

10. Mosullon, or Mosylon, about one hundred and forty miles further, the modern Barbara, the grand mart of the ancients on this coast. Among its exports are enumerated the most costly spices, and the richest drugs; cinnamon, frankincense, myrrh, &c. &c. The commerce of the place was principally carried on, or rather monopolized, by Arabian merchants. Hence the immense wealth ascribed by Agatharchides, and other ancient historians, to the Sabea Arabians, which constitute the tribe here alluded to.

11. One hundred miles more conduct us to Nilo-Ptolemon, the Soel of d'Anville, and the last of the range of moun-  
tains, called in the Periplus by the common name of Te-para, a word  
which the Doctor would derive from *τα στεγασ*, or the 'straits';  
differing on this point from Stuckius, see p. 125. Nothing  
more particular being noticed at this station, we pass on.

12. Here we meet with three places, distinguished by the  
author of the Periplus by the names of Tapatege, the lesser  
Daphnon, and Cape Elephant; and two rivers, dissecting the  
country, one called the Elephant, and the other the greater  
Daphnon, or Acannai. Neither situation nor distance is  
assigned to any of these names; but the Doctor is of opinion,  
that the rivers may be properly allotted to the synonymous town  
and cape; and these he finds in the Metè and Sanna Pedra of  
modern maps. Cape Elephant is conspicuously prominent in  
the Portuguese charts, under the appellation of mount Felix,  
or rather Felles; a word springing from *Fel*, a native term,  
signifying elephant. The Portuguese accounts of these places  
are annexed, as found when they visited this coast to take ven-  
geance for the depredations of the Arabian pirates, in 1516  
and 1517; and indeed it must be owned, that whenever the  
dryness of geographical details can be alleviated by history or  
anecdote, Dr. Vincent eagerly embraces the opportunity. After  
leaving Tapatege, we soon arrive at Aromata, the modern Cape  
Gardeslan; a place of high importance in this coasting survey,  
as it forms the extreme point east of the the vast continent of  
Africa. Its latitude, therefore, is an object of equal import-  
ance; and, according to the best maps consulted by Dr. Vin-  
cent, it is situated in  $12^{\circ} 0' 0''$  north. Gardeslan signifies, we  
are informed, the straits of Burial, and Me-è or Death, which  
occurred before, are terms that sufficiently denote the terrors  
of former navigators on these remote and dangerous seas.

13. From Cape Aromata the coast slopes off in a southerly  
direction; and conducts us to Tabai, the d'Orfui of the Portu-  
guese, about seventy-five miles south of Gardeslan. The mer-  
chandize of this whole region consists, as may be conceived,  
from the name of that cape, of the richest aromatics, and  
as the reader will find by the catalogue of articles subjoin-  
ed. At this place terminates the kingdom called Adel by  
the moderns, and Barbaria in the Periplus; and the coast of  
Ajan, or Azania, commences. Under this head, at p. 135, a  
most useful and accurate geographical table exhibits a survey of  
the whole coast of Azania, from Cape Aromata to Rhapta,  
the limit of the navigation of the Periplus. We are con-  
vinced that every person engaged in ancient disquisitions of this  
kind, and treading this ground, will feel himself gratified by  
this

this table, and Dr. V.'s consequent strictures, which are offered to the public with a diffidence, and with apologies, for which, however engaging, in our judgment, there was very little necessity.

14. Opônè, honoured with the title of a mart, both in Ptolemy and the Periplus, is the first place of note on this vast extent of coast. It is forty miles from Tabai, and corresponds tolerably well with the Ban-del-Caus of modern charts. Among the articles imported into this place, are some of Indian growth and fabrication, which confirms Dr. V. in his opinion, that a very ancient intercourse, totally distinct from the navigation of the Egyptian Greeks, was carried on by the native merchants of Guzerat and Malabar, with the inhabitants of the coast of Africa, who were Arabians; and consequently they must have been perfectly acquainted with the nature of the monsoon, long before it was discovered for the Greeks by Hippalus, p. 146.

15. Apokopa the Less, and the Greater, succeed in order on the Azanian shore of Africa to Opone, the distance about three hundred miles, along a coast uncommonly barren and destitute of water. Apokopa has neither anchorage nor a mart, but is a promontory, and so exactly corresponds to the southern Horn of Ptolemy, and the Cape Baxas, or Shoals, of the moderns, that in Dr. V.'s opinion they must be the same. The reader will consult the correct map annexed, of this part of the coast of Africa.

16. We are now to enter upon the last divisions of this extensive navigation, so far as the African shore is concerned; and here we find neither city nor promontory named in the Periplus, to vary the desolate scene. The tract treated of under this head is no otherwise distinguished here, than by the general terms of the Little Coast and the Great Coast; the first marked by a course of six days sail, the second by one of seven. The commencement of this long space is at Cape Baxas; the termination Dr. V. thinks may be fixed at the modern Brava, the *Elina* of Ptolemy; for that geographer places *Elina* under the line, and Brava is only one degree to the north of it. In all this barren tract, only one place, Magadatho, is noticed on modern charts, and in that name, as well as Madagascar, in its neighbourhood, he proposes a conjecture that the Greek term *Megas* (*Μεγας*, *the Great Coast*) may be traced, which we think is sufficiently evident.

17. Serapion and Nikon, as evidently Greek terms, are the names of two anchorages, at a point where seven rivers wash this part of the coast. But no corresponding terms, nor any vestiges of places equivalent to them, are now to be found.

18. Mom-

18. Mombaça is the next station, concerning which nothing particular occurs.

19. Rhapta, with the title of metropolis, and thus denominated from *ῥαπτα*, to *sew*, because the first Greek navigators found at this place little vessels plying on the coast, whose planks were connected with sutures formed of the fibres of the cocoa; a circumstance, says Dr. V. which, at the distance of almost fifteen centuries, on their first arrival, in a particular manner attracted the notice of the Portuguese. The ships of this port were mostly owned by Arabian commanders and factors, who had settled here, and had become well acquainted with the navigation and language of the country. The whole region itself was, in fact, subject to the sovereign of Maphartis, a country of Yemen, between Moosa and the straits; and this circumstance, as d'Anville has well observed, proves the establishment of the Arabs on this coast, long previous to the effusion of the Mohammedan religion. The reader will naturally be curious to see the table of imports and exports, at this last emporium noticed in the Periplus.

“ The Imports here are,

Δόγχη προσηγεμένης ἢ τοπικῆς κα-  
τασκευαζομένη ἐν Μούσῃ.

Javelins, more especially such as  
are actually the manufacture of  
Moosa.

Πελύκια.

Hatchets or Bills.

Μαχάιρια.

Knives.

Ὀνήτια.

Awls.

Λιθίας ὕαλινς πλείονα γίνη.

Crown glass of various sorts.

“ And to these commodities we must by no means omit to add a store of corn and wine carried out by the traders, not for sale, but for the purpose of entertainment, and ingratiating themselves with the natives. This is so truly consonant with the modern system of carrying out spirits to America, and the coast of Africa, that the resemblance should by no means be suppressed.

“ The Exports are,

Ἑλέφας πλείστος, ἥσσον δὲ τῷ Αἰθιο-  
πικῷ

Ivory in great quantity, but of in-  
ferior quality to that obtained  
at Adooli from Abyssinia.

Ῥινόκερος.

Rhinoceros, the horn.

Χελώνη διάφορος μετὰ πᾶν Ἰνδικήν.

Tortoise-shell of a good sort, but  
inferior to that of India.

Νάυπλιος ὀλίγος.

“ The articles of import here are nearly the same as an African invoice at the present moment; and in the exports it is some degree of disappointment not to find gold. For as the fleets of Solomon are said to have obtained gold on this coast, as well as the Arabs of a later age, and the Portuguese, we naturally look for it in a commerce which is intermediate; and the nearer we approach to Sofala the more reason there is to expect it.” P. 155.



20. Menouthesias, or Menuthias, one of the Zanguebar Islands, situated about an hundred miles from Rhapta, and thought, not without very strong grounds of probability, to be the modern Monfia. A description of this island is annexed, but we have not room for it; nor, having now reached the utmost limits of the voyage, as performed by the author of the *Periplus*, on the African coast, can we accompany the author further in his laborious but luminous disquisitions, on subjects that do not immediately form a part of that work, though intimately connected with it, and highly illustrative of it. In the very learned Appendix, also, will be found much matter of high importance to the commercial man; to the curious naturalist in regard to the rich spices, fragrant gums, and other costly productions of Arabia and India; to the classical antiquary, in relation to the celebrated inscription found by Cosmas at Aduli, and giving an account of the conquests of Ptolemy Evergetes in Asia and Africa; and to geographers and hydrographers, for Al-Edrissi's valuable map of the world, and Captain Francklin's translation of the Arabic names of the kingdoms and principal cities designated upon its surface.

Through the whole of the preceding observations, our wish and intention have been to do that essential justice to the editor, which a work of such Herculean labour, and such acknowledged utility, ought to receive; to point out to the reader his assiduity of research, and his judicious selection of whatever circumstances occur to throw light on the subject under consideration, in either ancient or modern navigation and travels. We imagine that very few proficient in Greek or Oriental literature will be long without this valuable account and illustration of the *Periplus* ascribed to Arrian; a work which introduces us so intimately to the knowledge of the mutual traffic, of the naval efforts, and the manners and customs of remote nations, who flourished at the distance of nearly eighteen hundred years. As the *Periplus* of Arrian is hardly to be met with but in the *Geographi minores*, which are extremely scarce, it is to be wished that an edition of it could be published of a proper form to accompany this work.

ART. XI. *The Georgics of Virgil. Translated by William Sotheby, Esq. F. R. S. and A. S. S.* 8vo. 229 pp. 7s. Wright. 1800.

It has been often observed, that, as far as relates to mere phraseology, translation is one of the most difficult and hazardous of literary enterprises. The constraint and coldness with which the translator must always labour; the danger of being infected

infected with a foreign phraseology, and the impossibility of always representing the idioms of a foreign language by corresponding idioms in his own; the difficulty of adapting words to the conceptions of another, and the temptation to introduce his own ideas with his own words, into the place of the ideas of his author; above all, the absence of that warmth which the mind feels in pouring forth its own ideas, and which so much facilitates composition to the original writer; the necessity of never giving the reins to that enthusiasm of invention, which often easily and rapidly dictates language more happy than can be attained by the painful efforts of study: all these obstacles occur in making a good translation one of the most difficult exertions of skill, in the art of giving general and permanent pleasure by the choice and arrangement of words. Correctness, which is the first duty of a translator, often seems at variance with ease, elegance, and animation, which are his highest praise. He is often embarrassed by the apparently jarring claims of fidelity to the sense and spirit of his author, and fidelity to the laws of his own language. But though the difficulties of translation be always great, they exist in very different degrees in different sorts of composition. They are least where the value of an original work is chiefly its matter, and they are greatest when that value arises almost entirely from style. It would be easy to frame a scale of translation, at the bottom of which would be placed mathematical and physical disquisitions, mere chronicles of events, which have nothing to lose by a faithful interpretation of the meaning in another language. At the top of this scale, as the most difficult to be translated, of all works ancient or modern, must undoubtedly be placed the *Georgics* of Virgil. It would be needless and foolish to repeat the first rudiments of the most common-place criticism, by enlarging on the beauties of this exquisite and incomparable poem, where the art of poetical style seems to be carried to the highest perfection which human skill can attain. It is sufficient for our purpose to observe, that to this unrivalled power of style the *Georgics* are indebted for their chief interest. The materials may have once been useful, and they are now curious; but the ornaments of style *alone* could ever have rendered them interesting. The difficulties therefore which attend a version of the *Georgics* are the greatest with which a translator can have to struggle; because, with very little aid from the *matter*, he has to exhibit a copy of the *manner* of an original, to which the efforts of all ages and nations have never yet produced any thing equal, or even nearly approaching in excellence. The younger Racine, a man of great elegance of taste and classical knowledge, though a poet of little vigour,

told

told the Abbé Delille, when he mentioned his project of translating the Georgics, that his undertaking was absolutely desperate; that a translation of the Georgics was an enterprise beyond the powers of man. When indeed the young translator repeated a part of his version, Racine changed his opinion, and encouraged his friend to persevere. In our language, the difficulties of a new version of the Georgics are, if possible, increased by the excellent translations of them which have already appeared. When we opened Mr. Sotheby's volume, and reflected that he had not only to translate Virgil, but to rival Dryden, we confess that we felt considerable apprehensions for his success; and, notwithstanding his well-known talents, we entertained almost the same opinion of the hopelessness of his enterprise, which Racine expressed to the Abbé Delille. But our doubts and apprehensions have been dispelled by the perusal of this version, as those of Racine were by the recitation of the Abbé Delille; and we can now congratulate the public on the appearance of a translation of the Georgics, more exact, more polished, and more uniformly sustained in elegance and dignity, than any other that the English language can boast. Let not our readers imagine, that we are about to betray the fame of Dryden. The admiration of novelty shall never conquer our reverence for the memory of that great poet. In the progress of this criticism that reverence will be seen. But correctness, careful polish, and uniform elegance, are not *Drydenic* excellencies, though they are of all qualities the most *Virgilian*, and the most peculiarly necessary in a translation of the Georgics.

The most satisfactory mode of criticizing this elegant work will be, to lay before our readers some specimens of the translation, both of the episodical and preceptive parts of Virgil, comparing them with the parallel passages of Dryden, Warton, and Delille. From these specimens, we think it will appear that our commendation is not exaggerated.

The first example shall be the Episode of Orpheus and Eurydice.

“ Now every peril o'er, when Orpheus led  
His rescued prize in triumph from the dead,  
And the fair bride, so Proserpine enjoin'd,  
Press'd on his path, and follow'd close behind,  
In sweet oblivious trance of amorous thought,  
The lover err'd, to sudden frenzy wrought.  
Ah, venial fault! if hell had ever known  
Mercy, or *gave of suffering not its own*.  
He stopt, and ah! forgetful, weak of mind,  
Cast as he reach'd the light one look behind.

There

There die his hopes, by love alone betray'd,  
 He broke the law that hell's stern tyrant made.  
 Thrice o'er the Stygian lake a hollow sound  
 Portentous murmur'd from its depth profound;  
 Alas! what fates our hapless love divide,  
 What frenzy Orpheus tears thee from thy bride!  
 Again I sink; a voice resistless calls;  
 Lo! on my swimming eye cold slumber falls.  
 Now, now farewell! involv'd in thickest night,  
 Borne far away, I vanish from thy sight,  
 And stretch towards thee, all hope for ever o'er,  
 These unavailing arms; ah! thine no more.  
 She spoke, and from his gaze for ever fled,  
 Swift as dissolving smoke through ether spread;  
 Nor more beheld him, while he fondly strove  
 To catch her shade, and pour the plaints of love,  
 Deaf to his prayer, no more stern Charon gave  
 To cross the Stygian lake's forbidden wave.  
 What shall he do? Where dead to hope reside,  
 Rest of all joy, and doubly lost his bride,  
 What tears shall sooth th' inexorable God?  
 Pale-swam her spirit to its last abode.  
 Ah! many a month he wept in lofty caves,  
 By frozen Strymon's solitary waves,  
 With melting melodies the beasts subdued,  
 And drew around his harp the listening wood,  
 Thus Philomel beneath the poplar spray,  
 Mourns her lost brood untimely snatch'd away,  
 Whom some rough hind, that watch'd her fost'ring nest,  
 Tore yet unfledg'd from the maternal breast;  
 She on the bough all night her plaint pursues,  
 Fills the far woods with woe, and each sad note renews,  
 No earthly charms had pow'r his soul to move,  
 No second hymeneal lur'd to love.  
 'Mid climes where Tanais freezes as it flows,  
 'Mid deserts hoary with Riphæan snows,  
 Lone roam'd the bard, his ravish'd wife deplored,  
 And the vain gift of hell's relenting lord.  
 Scorn'd of the youth whom grief alone could charm,  
 Rage and revenge the Thracian matrons arm,  
 'Mid the dark orgies of their God they tore  
 His mangled limbs, and tost along the shore.  
 Ah! at that time, while roll'd the floating head  
 Torn from his neck, down Hebrus' craggy bed,  
 His last, last voice, his tongue now cold in death,  
 Still nam'd Eurydice with parting breath.  
 Ah, poor Eurydice! his spirit sigh'd,  
 And all the rocks Eurydice replied." P. 221.

In this quotation, we have marked two lines in *Italics*, in  
 which the latter part of the verse seems to be only a repetition  
 of

of the former; a repetition, not contributing to strength, and not justified by the original. The 696th line of the 4th Georgic in Dryden's translation, corresponds with the beginning of the extract which we have given from Mr. Sotheby. To copy the whole of a version so deservedly popular would be needless, and would occupy more space than we can afford; but we shall extract some passages of the translation of Dryden, Warton, and Delille, that our readers may compare them with the parallel passages of the present translation.

DRYDEN.

"When strong desires sh' impatient youth invade,  
By little caution and much love betray'd,  
A fault which easy pardon might receive,  
Were lovers judges, or could hell forgive."

WARTON.

"When straight a frenzy the fond lover caught,  
(Could hell forgive) 'twas sure a venial fault."

DELILLE.

"Soudain ce tendre amant dans un instant d'ivresse,  
Suivit imprudemment l'ardeur qui l'entraînoit,  
Bien digne de pardon si l'enfer pardonnoit."

Whoever carefully examines the last of these versions, will be astonished at the fidelity with which the spirit of an original is combined with the fidelity of a translation. But surely no reverence for established reputation can make us blind to the miserable deficiency of the two former English versions. In the translation of a passage, admirable for its dignity and tenderness; Dryden gives us one line disfigured by a coarse expression, a second weakened by a mere verbal antithesis, a third absolutely prosaic, and a fourth in which a sorry sarcasm is substituted for a most pathetic reflection. The lines of Warton are inelegant and unmusical. The phrase "venial fault", which Mr. Sotheby has taken from Warton, is not poetical. It is cold and technical. It is far more distant from any picture, than the art of pardoning to which Virgil alludes. But it must be owned, that it is more tolerable in the beginning of a line, where Mr. Sotheby has placed it, than at the conclusion, where it is in Warton: not to mention that the position in the present translation preserves the suspension of sense, which has so much power in the original. The following famous passage shall serve as another comparative specimen.

DRYDEN.

"So close in poplar shades her children gone,  
The mother nightingale laments alone,

Whose

Whose nest some prying churl had found, and thence  
 By stealth convey'd th' unfeather'd innocence.  
 But she supplies the night with mournful strains,  
 And melancholy music fills the plains."

WARTON.

"As Philomel in poplar shades alone  
 For her lost offspring pours a mother's moan,  
 Which some rough ploughman marking for his prey,  
 From the warm nest unfledg'd has dragg'd away;  
 Perch'd on a bough, she all night long complains,  
 And fills the groves with sad repeated strains."

DELILLE.

"Telle sur un rameau durant la nuit obscure,  
 Philomèle plaintive *attendrit la nature*,  
 Accuse en gémissant *l'oiseleur inhumain*,  
 Qui glissant dans son nid une *furtive main*,  
 Ravit ces tendres fruits *que l'amour fit éclore*,  
 Et qu'un léger duvet ne couvroit pas encore."

A translation, in a foreign language, is not a direct subject of comparison with an English version; and we should not have spoken of the Abbé Delille's translation on this occasion, but for its extraordinary excellence, which however we do not think quite so conspicuous in the last passage as it is in most others. The parts of it which we have marked in Italics are additions to the sense of Virgil, and they are not additions in the manner of the original.

We cannot enter into a minute verbal criticism on the translations of Dryden and Warton; a single line will be sufficient to show the merit of that of Mr. Sotheby. Warton speaks of "*some rough ploughman*." This is not exact; for it imports some ploughman of more than common roughness, whereas Virgil describes *the rough ploughman*, in general, the ordinary habits and character of that sort of men. *Ploughman* is besides a word which, in our language, is so degraded by familiarity, that it requires singular skill, and great aid from neighbouring words, to make it poetical. Dryden's translation is (*pœe tanti nominis*) intolerable. He translates "*durus arator*" "*prying churl*"; a coarse and sarcastic expression, which destroys the tone of feeling that this pathetic passage is calculated to inspire. "*Rough hind*", the phrase of Mr. Sotheby, is a happy medium between the weak familiarity of "*rough ploughman*", and the coarse strength of "*prying churl*." It will be easy for any reader to carry on this minute comparison for himself; and we are greatly deceived if, notwithstanding the high excellencies of Dryden, the result, in the

the mind of every reader of taste, will not be, that the translation of Mr. Sotheby is a most important acquisition to English literature.

*(To be concluded in our next.)*

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**ART. XII.** *A Second Part to the Morsels of Criticism: containing additional Dissertations, and additional Notes; further illustrating the original Work; and tending to shew the most perfect Consistency of Philosophical Discoveries, and of Historical Facts, with the Holy Scriptures.* 4to. 437 pp. 1l. 1s. Or, in a new Edition, uniform with the former Part, 3 vols. 8vo. 1l. 7s. White. 1800.

**I**N the venerable, learned, and ingenious author of this volume, we see an example, now, alas! but too uncommon, of a man whose propensity for the study of sacred things, and particularly of the Holy Scriptures, is as active, lively, and sincere, as any feeling of taste, or any principle of literary or elegant curiosity. His works display him to our view, meditating on the words of the inspired writers with an exactness, which a sincere affection for them only could produce; weighing facts, and comparing them with philosophical discoveries; and calling to his aid every branch of knowledge, if by any means he may be able to illustrate something obscure, or clear away some difficulty. We find him also indulging speculations, and forming conjectures on high and arduous subjects, but with a modesty that seeks no fame, and a candour that avoids even the wish to dictate or impose a single opinion. "These," he says, in one passage, "are the apprehensions of an honest, humble mind;—no ways wishing to impose opinions upon others—but merely to offer fair considerations,—and wishing only *Truth* to prevail." P. 227. In another place, he defends his favourite enquiries rather more at length.

"There are persons who may imagine that this sort of investigation is too nicely curious;—and that it is searching too closely and inquisitively into sacred things. But where in the Holy Scriptures is such search forbidden;—and not rather encouraged? Truth seeks the light;—it is only presumptuous dogmatizing error that wants concealment;—and to be guarded by such kind of caution."

Mr. King then cites several instances, in which our Saviour and his Apostles appear to have encouraged the most earnest spirit of research into holy things, and concludes thus:

"If



“ If examples, words, or arguments can influence the human mind; one would think these declarations and admonitions of our Lord, and of his Apostles, should induce us to labour earnestly to discover the true purport, and full explanation of whatever we find recorded in Holy Scripture to have been either said or done;—and with the *Bereans*, to enquire to the very utmost.” P. 310; &c.

Having thus prepared our readers to understand rightly the nature and spirit of Mr. King's work, we shall proceed to give a short account of each section, as they stand in the work. The present additional volume contains fourteen Dissertations, the subjects of which generally bear some reference to the former volume, published in 1788.

The first Dissertation is concerning *the light of the sun*, and refers to the quarto edition, pp. 83 and 620. Here the author concludes, upon mathematical and optical principles, that what appears to our eyes to be the visible disk of the sun is only *an orb of intensely bright light, about three times the diameter of the real sun*. This reduction of the real size of that central body removes the inconsistency, usually allowed by astronomers, of the sun being less dense than Mars; whereas, on this calculation, he will be found more dense even than Mercury, and thus the analogy of the whole system will be restored. The author has the honest triumph of finding many of his remarks on the sun, drawn from different considerations, confirmed or asserted by the sagacity and philosophical observation of Herschel. The conclusion of this whole paper, built undoubtedly on sound philosophy, and strong probabilities, has something in it very animated, and worthy of observation. Having shown the probability, that bodies of various coloured light upon the sun produce that compound light which his rays communicate to us, and that the various tints of different stars proceed from the prevalence of one or another colour upon their surfaces, he proceeds thus :

“ And if it be so;—then, (as has been previously concluded in the preceding pages of this work,) our *Sunshine* and the *shining of the Stars*, is neither more, nor less, than *the emission and communication of glory*:—of glory first manifested, by the **POWER AND GOODNESS OF GOD**, in His Works of Creation on the Sun; and in His Creatures residing upon the Sun;—and upon the Stars;—and thence communicated to us.

“ A communication of perceptions, of variety and beauty of forms, of colours, and of beautifully tinted appearances, derived from the Sun by means of *radiations*, first exhibiting scenes of glory *there*; and then divided out *again*, on this our terrestrial world, into the appearances of awfully distant, and lowly, inferior scenes of beauty, and variety *here*.

“ *Mani-*

“ Manifestations of THE DIVINE MAJESTY AND GLORY, even upon earth :—and proceeding, equally with the manifestations in the heavens, from *that Divine Giver of all things*, THE GREAT CREATOR ;—to whom the Powers in heaven lift up their voices continually, with holy praise, saying,

“ *Holy—Holy—Holy—Lord God of Sabaoth! Heaven and Earth are full of the Majesty of Thy Glory.*” P. 36.

In the second Dissertation, the object of the author is to distinguish accurately the differences which he supposes to be intended in Scripture between the expressions *Heaven, the Heavens*, and the *Heaven of Heavens*. The distinctions are ingenious, and not without probability. Section 3, is a note suggesting, from passages of Scripture, that the sun and stars are not of so recent formation as our earth. No. 4, is a note on the *Elementary fluid of Heat*. No. 5, is a Dissertation on the word *Αἰὼν*, as used in Scripture.

The sixth section takes up a subject, at which, it is probable, some readers will take alarm, and some offence ; it is, however, handled by Mr. King with a modesty and caution which render it, in his use of it at least, perfectly free from danger. This author's notion then is (however strange and novel it may appear) “ that the commonly received opinion, *that all mankind are the sons of Adam*, is so far from being really founded on Scripture, or necessarily to be implied from the whole tenor of the inspired Mosaic Writings, *that it is even directly contrary* to what is contained therein.” P. 70. He thinks then, that as other animals are created of different species under one Genus, “ so *Man* also, the head of the visible creation on earth, was at first created of one GENUS indeed, and all of *one blood*—and *in the image of God*,—but of different species ;—with different capacities, and powers, and dispositions, for very wise purposes, having ADAM (of supereminent abilities and endowments) as the first and head class or species ;—and who was therefore distinguished by that noble appellation of being a Son of God.” P. 74. In like manner, he thinks that, at the deluge, it was not only Noah and his family, in the whole world, that were preserved, but they only of this superior class, whose history is exclusively given by the sacred writers. Nor does he stock the ark with creatures of all kinds, to preserve their race upon the earth, but only such as were required for the subsistence of the persons in the ark, during their confinement there. That these interpretations of the Mosaic account remove some difficulties, must be allowed ; but it is very doubtful to us, whether they do not bring with them difficulties, still greater than those which they remove. On one matter of doubt, that of the possibility of the wide varieties of the human species growing  
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ing up out of one original pair, we have heard the opinion of a very skilful naturalist and anatomist, that it may undoubtedly be so; which he illustrated from the differences which we ourselves can see produced in animals by domestication, and other changes of external circumstances. Those persons, however, who find a difficulty in conceiving this, and other particulars consequent upon the common notion of the creation and deluge, will do well to weigh and reconsider the matter, as it is represented by Mr. King. The great reason which he assigns for the distinction given to the race of Adam and Noah in the sacred writings, is as follows:

“As therein we find, in the first part of the Book of Genesis, *the particular circumstances of history*, confined to what related merely to the first and highest *species or class* of men, and the rest mentioned only incidentally;—so in the succeeding part of the narrative, in what is related concerning the universal deluge and its consequences—we have, as to any particular account, only a detail of the preservation of the uncorrupted branch of that first *species and class*; but yet others are there also referred to incidentally:—whilst the history of the descendants of Noah alone, through successive ages, is preserved in Scripture; *merely because, from that branch was to descend at last the PROMISED MESSIAH, in, and by WHOM, as in Adam, all became subject to death, so at last all should be made alive; and by WHOM the whole scene of Creation, and the whole work of God, should finally be finished and perfected.*” P. 101.

Let it be remembered, however, that all this new, and apparently bold system, is proposed by the author with great modesty, as a subject of consideration, rather than a matter to be implicitly received. We shall therefore imitate his modesty; and though many objections suggest themselves to our minds, we shall recommend our readers to consider the author himself, without any bias or partiality, not throwing, on our parts, any difficulties in their way to prevent their acquiescence in his reasonings.

The next Dissertation, which is the seventh, is also of a very curious nature: and proposes what may be called a *Sabbatical* system of chronology, as that which will furnish the most complete division of time, without even the smallest defect or redundancy. The advantages of this system are thus stated.

“If we suppose such a *Period* to have commenced, at the Creation of the World; *on the first appointment of the Sabbath*; it would have its first real, and great adjustment, at the end of the year 6000; (or of our year of the Christian æra 2000:)—and its *final great adjustment*, at the end of the year of the world 144000.

“And even let it be supposed to begin, at any subsequent time, or moment whatever, in any ago whatever;—it will still ever go on keep-  
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ing perfect time, with the ordained motion of the earth:—and *the same days of the week, will fall constantly on the same days of the month, and year*;—whilst every identical year, in the whole vast period, will be sufficiently, and precisely distinguished; in every different region, and country, by the precise day, and hour, and minute, on which either the *first New Moon*, or else the *Passover Full Moon* shall fall.

“ And hence even the very excessive *irregularities* of the *Moon's* motion, in all respects, will be found a most beneficial appointment in the order of Creation.

“ And, the *Sun* and *Moon* will truly be, throughout all ages, to inhabitants upon earth, what they were ordained to be, by the *THE WORD OF GOD*:

“ Genesis, chap. i.

“ Ver. 14. *For SIGNS,—and for SEASONS,—and for DAYS,—and YEARS.*” P. 195.

Here incidentally the author illustrates; to a curious extent, the prevalence of the number seven, in many of the ordinances of nature; and carries the comparison of the seven musical notes with the seven prismatic tints, to a greater degree of accuracy and minuteness than has usually been attempted.

The eighth Dissertation, *on the Credibility of Miracles*, takes up a very important argument in a new and singular form. The author undertakes to show, respecting all the Scripture miracles, that they are not so remote from the common order of nature, but that they might have taken place *under other circumstances*, by ordinary means. Lest we should at all misrepresent the author in this very subtle and ingenious argument, we shall state it in his own words.

“ The fact is,—that the Miracles recorded in Holy Writ, are not so entirely contrary to *all experience* as *Hume* has stated;—and that, though nothing but the Divine Power, and Word of God, could have brought them to pass, just *at the time*, and *in the manner*, in which they were wrought;—yet that there are *operations*,—*causes*,—and *effects*,—known to exist in the nature of things,—and of which we *have experience*,—that might produce, on other occasions, and in a slower manner, even some such events, as are many of the Divine Miracles, so blasphemously scoffed at.” P. 230.

We confess we do not feel, with the philosophical and pious writer, the necessity of going into this kind of argument; but the speculation is curious, and may be pursued with satisfaction by some minds.

No. 9, contains only a short note on two scriptural passages.

No. 10, continues the Dissertation given in the former volume (p. 373) on the *Seals*, *Trumpets*, and *Vials*, in the Book of Revelations. To this note a very useful table is joined,

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exhibiting

exhibiting the coincidences of the prophetic and historical times, according to the system of the author.

The 11th section consists of a note on *the falling away* previous to the second coming of the Messiah, which Mr. K. explains, very reasonably in our opinion, to signify only such a deficiency in faith, as may even now be attributed to mankind, and not a total defection of it.

Section 12, is a note on the meaning of the word *omnium*.

In the 13th section is a very philosophical Dissertation on *the combined Effects of Gravitation, the Attraction of Cohesion, and the centrifugal Force on our earthly Globe*; from which the author argues, that the globe is probably only a mere shell, of a moderate thickness, the central parts being entirely hollow. These ideas have directed the mind of the author to the formation of a new system, different from those of *Burnet, Whitehurst, Woodward, and Catcott*, on the breaking up of this shell at different periods. On this subject Mr. King suggests his own original notions, and in the following manner states his wish to present them hereafter to the public. Speaking of the authors above-mentioned, and their systems, he says;

“ They reasoned *hypothetically*;—but reasoning, on the contrary, *analytically*, has led me long since to form this conclusion.

“ For near forty years, with unceasing attention, enquiries to elucidate this subject have been an object of my pursuit:—and the first intimations of the chain and mode of reasoning which I was led to pursue, and of the ideas which led me to it, were ventured by me into the world, and were printed in the *Philosophical Transactions*, Vol. LVII. for the year 1767, page 44; long before Mr. *Whitehurst's* book was published.—Since the printing of that paper, I have continually been pursuing the subject *analytically*, both by putting together facts resulting from every observation that I had myself any opportunities to make on natural appearances; and also, by collecting, and arranging facts, from all the accounts I could meet with of the most intelligent Voyagers, and Travellers, and Natural Historians;—and these I should, ere this, have communicated to the world;—endeavouring to place the conclusions resulting from the whole in the fullest and fairest point of view;—but have been hindered, by the great expence attending the engraving of the numerous drawings, that must accompany such a kind of publication.

“ Whether it will ever be in my power, during the short remainder of life, if my days be yet prolonged,—to accomplish my wish of overcoming these difficulties; and of publishing the materials I have collected, arranged, and written;—or whether any one, coming after me, will take the trouble, and care, to make use of them;—or whether any more able Enquirer will tread in the same path, I cannot dare to expect, with any sanguine hope.

“ But this I will venture to affirm;—that all the external appearances of this our terrestrial globe, when duly compared and considered,  
do

do at once bear united testimony to the exact truth of the *Mosaical account*; and also serve for the developement of a *clue*, leading us to apprehend *the concurring operation* of well-known ordained powers of nature, whereby such mighty change might be effected, as has *turned the sea into dry land*,—has most probably caused, consistently with all its phenomena, *the variation of the magnetic needle*;—and has stamped an everlasting record of *HIS Divine Power, Whose way is in the sea, Whose paths are in the great waters, and Whose footsteps are not known, or rightly adverted to*;—and Who, according to the words of one of the most inspired of all the Sacred Writers,—*did cover the earth with the deep* (*Ἰνυσοος*) *as with a garment*;—and *did cause the waters to stand above the mountains* (*ἐπὶ τῶν ὄρεων*)—*Who did cause them to go up as high as the hills, and down to the vallies beneath*:—even unto the place *that was appointed for them.*" P. 418.

The fourteenth, and last section, consists of a note, in which the author pursues, and further confirms his opinions, respecting the difference between *πνεῦμα* and *ψυχή*, the *spirit* and *soul* of man; the latter meaning the *animal soul* or *life*, the other the *spiritual mind*.

We cannot take our leave of this valuable work, without expressing our admiration of the singular union of ingenuity and piety which appears in every page. Few readers perhaps will follow the author's steps with the same alacrity with which he proceeds through the most curious and subtle enquiries; but all must readily grant that such an application of ingenuity, diligence, learning, and philosophical knowledge, is in a high degree praiseworthy.

**ART. XIII.** *Observations on the Manners and Customs of the Egyptians; the Overflowing of the Nile, and its Effects; with Remarks on the Plague; and other Subjects. Written during a Residence of Twelve Years in Cairo, and its Vicinity. By John Antes, Esq. of Fulnec in Yorkshire. Illustrated with a Map of Egypt.* 4to. 7s. 6d. Stockdale. 1800.

**I**T is evident from an examination of this volume, that Mr. Antes could, if he thought proper, easily produce a history of Egypt, its manners, inhabitants, trade, &c. far more authentic, satisfactory, and important, than the Letters of Savary, or Travels of Volney. What is said in these two last writers on the subject of the Mamelucs, is principally copied from Pocock, Norden, and Niebuhr. Savary pretends to give an account of Upper Egypt; but this writer was personally witness, that he never proceeded beyond Cairo. Volney knew



nothing of the Arabic language, staid but seven months in Cairo, and could not venture to travel into the interior parts of Egypt, on account of the turbulence of the times.

We shall take notice of the different parts of which this work is composed, in their order. The first is an interesting Letter to the late Daines Barrington, in which the author gives an account of himself, and his connections; points out the delusions to which travellers in Egypt, who are ignorant of the language, are exposed; detects, at p. 13, a notable blunder of Volney's, and powerfully, and effectually, vindicates the character and veracity of Bruce. This Letter also contains a very curious account of the Serpent Eaters and Charmers, and the division of the People of Egypt into Saad or Haram, terms used as Whigs and Tories heretofore in England.

The second part is a Letter to Captain Blankett, in reply to his enquiries concerning the best mode of penetrating into the interior parts of Africa. He mentions two modes, one to Dongela, and thence to Abyssinia by the caravan; the other through Upper Egypt, to what he writes Tarsur; but which Mr. Browne, who pursued this route, and whose observations were noticed by us, vol. xiv, p. 220, calls Darfur. Some general directions are added for the conduct of travellers.

The third part is a very interesting Dissertation on the Plague of Egypt, written long before Dr. Russel's celebrated Treatise on the Plague.

The fourth contains observations on the overflowing of the River Nile, and the qualities of its water. In this part of the work, the following curious anecdote is related.

“ In all other Turkish provinces, particularly those in Asia, which are often thinly inhabited, travelling is subject to numberless inconveniences, since it is necessary, not only to carry all sorts of provisions along with one, but even the very utensils to dress them in, besides a tent for shelter at night, and in bad weather, as there are no inns, except here and there a caravansera, where nothing but bare rooms, and those often very bad, and infested with all sorts of vermin, can be procured. Should sickness overtake a traveller, then his misery is complete, particularly, as in some parts he may meet with no habitation for days together; to this may be added, that a traveller is often obliged to entrust himself to guides, of whose language he is ignorant, consequently he is entirely at their mercy. Though I do not wish to entertain the public with my private adventures, yet, as a specimen of such a journey, I will give an account of one which I made in the Island of Cyprus, and which, at first, may appear entirely fabulous, although strictly true. When I first went to Turkey, I landed on the above island, and was involuntarily detained for about six weeks, at a very unhealthy place called Larnica, where all the Europeans reside. Not being able to procure a passage from thence to Alexandria, I had scarcely been



been there four nights, before I was attacked with a violent intermittent fever or ague. As I wished to leave this unlucky place as soon as possible, particularly as the English Consul and his clerk, with whom I lodged, were afflicted with the same disorder, I sent a messenger to a place called Limasol, about fifteen leagues west of Larnica, where I heard there was a vessel bound to Alexandria, to see if I could procure a passage. The next day a Greek arrived from thence with two mules, one for himself, and another for me. It happened to be the day for having a fit of the ague; but, as the guide could on no account be persuaded to wait a day longer, and I was myself very impatient to be gone, I disregarded my disorder, packed up my luggage as well as I could, and hired another Greek with a mule to carry it, with part of my provision for the journey. As this man had much the appearance of a villain, I charged a pair of pocket pistols before his eyes, and placed them in my belt, to shew him that I was upon my guard: however, the circumstances which followed would have prevented them from being of much service, had not God himself protected me. Thus equipped, we left the place in the dusk of the evening; we had scarce proceeded a mile, before it began to rain very hard, and continued to do so the greatest part of the night, accompanied with very vivid and frequent flashes of lightning and thunder. As I was obliged to pay the utmost attention to cover myself from the heavy rain, against which I was not well sheltered in my Turkish dress, I threw a bed quilt, which I had placed upon my saddle, over my head, and was thus led on in a manner blindfolded, entirely at the mercy of my guides. After we had proceeded this way about three or four hours, in a quite desert plain, one of the Greeks, who had the charge of my luggage, and the greatest part of my provisions, smelled out a bottle of strong liquors, of which he had made such free use, that he could no longer see his mule, which took the advantage to run back to the place from whence it came, with all its cargo; the other guide endeavouring to help him to catch it again, likewise forsook me; and, being so covered up, I did not immediately perceive it till after some time, when no longer I heard any one following me. I then uncovered myself, but it was so extremely dark that, except at short intervals, by the lightning, I could not discover any object at a yard's distance. I still thought, for some time, that I heard them at a distance. Not knowing immediately what to do, I dismounted, and tied my mule, by the bridle, to some brushwood next the path (for there was no regular road), and began to walk back, hoping to meet one of my guides; but soon recollecting myself, and seeing the improbability of success, I turned towards the place where I had left my mule, mostly feeling my road, except when I had a glance of it by the flashes of lightning; at last, when I got near my mule, it gave a sudden jerk, got loose, and likewise ran away; but as it had come from Limasol, it followed that road. Now I had no other prospect left but to remain in a desert, in a strange country, upon the spot where I was, and there to await day-light. After standing a considerable time, I perceived, by the lightning, a man coming towards me, mounted upon an ass, but I soon saw he was not one of my guides; upon approaching me, he muttered something in Greek, but, seeing that I could not understand him, he left me and rode on. After  
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a long disagreeable suspense one of my guides returned; but this man could not speak one word of Italian, though the other could, and I not knowing Greek, could not enquire what was become of my luggage. He only asked me, with signs, what was become of my mule? and I could do no more but to point the way it had run off. The poor fellow then dismounted, and made me mount his mule, and walked himself by my side through deep mire, during one continued rain; after some time, we perceived my mule, by the lightning, on the path before us, but he had a great deal of trouble to catch it. About midnight we reached a place resembling a village, where he knocked at a door. Never in my life was I so rejoiced to get under a roof; but when the door opened, I found it was only a shed, and quite open on the other side; but there was a fire, and some men lying on the ground around it. They soon stirred it up, and I began to dry my clothes, and disregarding my ague, eat and drank very heartily of such provision as I had with me, but there was none among all these men with whom I could speak a single word. After some time the master of the premises made me a sign to follow him, which I did, and he led me to a back building resembling a room, gave me a large great coat, and shewed me a place where a clean sheet was spread, and another great coat laid for a pillow, where I might take some rest. Being worn out with fatigue, I was exceeding glad to find so good accommodation, but soon perceived it was nothing but a large hard chest, with a sheet spread over it; however, weariness made me fall asleep, and I slept pretty sound till about eight o'clock the next morning, when my guide came in and made signs to proceed. I rewarded my generous host as well as I could, and continued my journey, without being able to make any enquiry concerning my luggage. This day was extremely cold, being the 3d of January; what had been rain in the valley the night before, proved to be snow on Mount Olympus and the other hills, the sea likewise was much agitated by the storm in the night, and this proved very inconvenient to us soon after, for about three miles from the above village, the road went over the sands of the sea, the shore of the island being as steep as a wall: here the waves came continually rolling close in shore, and our legs were every time in the water, for it often reached the bellies of our mules. As this lasted from morning till about four o'clock in the afternoon, I almost began to give myself over for lost, not thinking that I should be able to stand the wet and cold any longer; however, approaching the shore late in the afternoon, I plucked up my courage, with the idea of warming myself by walking as soon as I got clear of the waves; therefore, the moment this was the case I dismounted, and did my best, but soon found that I had not taken my exhausted state into the account; and after walking about two or three hundred yards, being unable to proceed, my guide was obliged to help me on my mule again, so we went on slowly, sometimes walking a few hundred yards, then mounting again, till at last we arrived, about nine o'clock in the evening, at the house of a Greek, who acted as English Consul at Limasol. As he spoke some Italian, I could now for the first time enquire about my luggage, which he assured me would not be lost, but would come the same day; and so it proved. My host shewed me into a room with a clean double bed, and having some tea, and a ket-

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tle with me, I got him to boil water, and I made tea by tying some in a linen rag, and putting it into the kettle, which very much refreshed me: however, I got another fit of the ague that very night, but, contrary to my expectations, much slighter, and should have rested comfortably enough, if my bed, which was otherwise clean, had not been infested with innumerable fleas. I had to wait six days here for the sailing of the vessel, during which time I had the fits of the ague regularly every other day. At last we set sail, and I arrived in five days at Alexandria. At sea the fits of my ague left me, but it was not cured, for I suffered very much from it some time after. There were symptoms of the plague at Alexandria when I arrived, which soon became general; I therefore hastened away, but had many other difficulties to struggle with before I reached Grand Cairo.

“ When I left Cyprus, the English Consul at Larnica, Mr. John Baldwin, gave me a letter of recommendation to a Tuscan gentleman, Mr. Marion, who acted as English Consul at Alexandria. But this man being continually at variance with all other Europeans, I soon found that my recommendation was worse than none; and I myself have not much reason to thank him for favours shewn in consequence of it. All he did was to get me a lodging with another Italian, where, for good payment, I was tolerably well cared for. Feeling myself very weak, and finding the symptoms of the plague in the place increasing, I was very desirous to leave it soon, and therefore desired Mr. Marion to procure me a Janissary who could speak Italian, to take me for a certain sum, board and passage included, to Cairo; this he promised to do. I staid only one day to see the most remarkable monuments of antiquity, and left Alexandria the next morning at four o'clock, in an open boat, for Rosetta. I soon perceived that the Janissary, whom Mr. Marion had procured for me, knew nothing of Italian, except one or two quite common words. The wind not being fair, we sailed heavily along the coast till we reached Aboukir Bay in the afternoon; here the wind turned still more a-head, and became boisterous, therefore all the coasting vessels, of which there were many, ran into the bay, and cast anchor for the night. As it was cold and rough, I pointed to the houses or huts of Aboukir, and gave my Janissary to understand that I wished to sleep in one of them. He knew just so much of Italian as to say, *cattivi genti*, or bad people. Then he pointed to the boat, and told me, with signs, that I must spend the night there, for which he made a sort of tent over me with mats. This night proved very boisterous, and I again had a fit of the ague; I therefore spent it very uncomfortably\*. The next morning about ten o'clock the weather grew milder, and we set sail, in company with sixty-five coasting boats, for the mouth of the Nile, which is quite on the other side of the bay. It is so broad, that when we reached the middle, we saw no land on either side, the shores being very flat; but this did not continue long, and the date trees below Rosetta soon be-

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\* We were at anchor on the very spot where Lord Nelson defeated the French fleet, a little within the rocky island on which they had their batteries.” gan

gan to appear as rising out of the water. Here my Janissary took some of the water seemingly out of the sea, which was sweet; this shewed that we were near the mouth of the river. About three o'clock in the afternoon we entered it, and sailed towards Rosetta, which is about six miles from the entrance. As Mr. Marion, for reasons above-mentioned, could give me no recommendation to any of the Europeans residing there, I was at my arrival very much at a loss to whom to address myself. After much exertion to find out one of them, my Janissary at last pointed to a man walking at the river side, and said, Consul! I soon made up towards him; for, in the situation I then was in, I should have rejoiced to meet even an European dog. When I came up and saluted him in Italian, he asked me whence I came, and whither I intended to go; this being answered, he enquired if I had recommendations to any of the Europeans; I answered, no. He soon understood the reason, when I told him to whom I had been recommended at Alexandria. However, he gave me a very friendly invitation to his lodgings, and treated me, according to the custom of the country, with coffee. Meanwhile my Janissary had embarked all my goods on board of another vessel, which was to sail up the river to Cairo, and had hired the cabin for me to sleep in. As my new European acquaintance had left me for a short time, and evening drew near, I began reflecting that I was not in a public house, and feeling myself very weak and exhausted, I went towards the boat where my goods were embarked, meaning to go to rest: but, coming near it, I saw the same European walking there, who, when he perceived my intention to sleep in the boat, very generously invited me again to his lodgings, where he furnished me with an apartment with a very good bed, and likewise with board, at the *Padres de Terra Santa*, where he himself boarded.

“ The plague having broke out at Alexandria, they were at first afraid of me, thinking, as I was sick, I might be infected therewith; but when convinced of the contrary, they became very cordial and familiar, and treated me with the greatest hospitality for six days, till the wind, which was contrary, permitted us to proceed up the river. I afterwards became intimately acquainted with this gentleman, whose name was Signior Aleffandro Del Senno, a native of Pisarco in Istria, where I paid him an unexpected visit, after my return from Egypt. The journey from Rosetta to Grand Cairo upon the river is commonly performed in three days, with any tolerable fair wind; but, in order to complete my misfortune, it was eighteen days before I reached that place. In the lower parts of the Delta it often rains very hard during the winter season; this was also now the case. My Janissary had, in order to save something, embarked in a very old vessel which was far from water-tight over head; the heavy rain therefore penetrated every where, so that I had not one spot where I could sit dry, though under cover; my bed soon began to moulder under me, till at last I contrived to suspend it with a cord, so that the penetrating water could run off underneath, which was of some service. My guide had provided sufficient, and very good victuals, for a journey of five or six days, such as bread, fowls, rice, &c. but as it lasted so long, all the bread by degrees grew mouldy, and the fowls were consumed. He endeavoured to get some rice bread from the Arabs, but it proved very insipid,

insipid, and was as black and dirty as a coal : with some difficulty he procured some more fowls, but upon the whole we had very scanty fare ; perhaps this was the reason that my ague again forsook me. We frequently lay to at a paltry village, or at anchor in the middle of the river for four, five, or six days together, and no offer could make them exert themselves ; they continually exclaimed, Min Allah ! Mukkader ! &c. It is from God ! It is so written in the Book of Fate ! &c. All this was the more irksome to me, as I could not speak a single word with any one on board, not yet understanding Arabic. Once lying before a village, my Janissary ordered me by signs to charge all my fire-arms, of which I had two fowling-pieces, and a pair of pistols ; I did it, but never could learn the reason. At last we arrived before Bulac, the harbour of Grand Cairo, where, to finish in style, the vessel stuck fast in the middle of the river on a sand-bank, and all the exertions of the crew could not move it. Here almost all my patience began to fail ; I made many strong signs to some boats which were in sight, till one of them came, and took me on shore, where I immediately mounted an ass, and was conducted by my Janissary to the street where the French merchants resided, from whence a servant directed me to my friends, Drs. Hocker and Danke, where I was most heartily welcomed. But though my ague had to appearance left me, yet I felt it within me during the whole summer following ; and in November, when the air grew cooler and damp, it attacked me again with redoubled violence, for I had two fits of it every day ; one lasted from ten in the morning to six in the evening, and the other from ten in the evening to six in the morning, though the latter was in a slighter degree. As this continued for nine weeks together, it brought me so exceedingly low, that both Dr. Hocker and myself began seriously to despair of my recovery. However, it pleased God to restore me to health again, and though I had some slight fits of sickness at other times, yet I was never again seriously ill, during all the time that I remained in the country, which was from January 13, 1770, to January 26, 1782, a period which will for ever remain memorable to me, on account of the many, and oftentimes very heavy occurrences, through all of which the Lord has graciously helped me, and has likewise preserved my constitution from suffering any material harm, so that I am now at sixty as well, and even better in health, than I was at twenty-nine, when I first went to Egypt. His name alone be praised for it !

“ I will not, however, detain my readers longer with the recital, as the above will be sufficient to shew what travellers in Turkey, particularly in the thinly inhabited parts, are liable to.” P. 55.

The next paper is on the climate and seasons of the year in Egypt. In this the author gives some sensible remarks on the blindness to which the people of Egypt are liable. This blindness, he observes, is more frequently found among the lower order of people, who are accustomed to sleep mostiy naked in the burning sun, covered with dust, which as the soil is impregnated with natron, must greatly endanger the sight.

After some short reflections upon the rise of vapours, and their formation into clouds and rain, Mr. Antes introduces  
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what he calls a specimen of Turkish justice, but which relates an act of barbarity perpetrated upon himself, cruel and atrocious beyond example. Part of this we transcribe.

“ As the Beys, and other men in power, have commonly a numerous train with them when they go out of town, they may on that account, and from the flatness of the country, be perceived at a considerable distance. Whenever, therefore, I observed any of them, I generally avoided coming too near them, knowing how ready they are to find some pretext or other for extorting money, from Europeans especially, whom they always suspect of being rich. In this way I had avoided falling into their snare for above nine years, when at last it happened on the 15th of November, 1779, that being out on the above-mentioned diversion, in company with the Secretary to the Venetian Consul, we were just amusing ourselves with shooting snipes on the road side while returning home: it wanted a full half-hour to sun-set when we came near the city gate. Here we were observed by some Mamelucks belonging to one Osman Bey, who, with his train, had been near us, though hid from our sight by some hills composed of rubbish, of which there are many lying all round Cairo, some of them so high as to overlook almost the whole city.\* Two of these Mamelucks came on full gallop towards us, with drawn swords in their hands, and followed by some footmen. They immediately stripped us of our fur coats, shawls, and whatever else of any value we had about us, demanding one hundred *machbul* or Turkish *sheebines*, each in value about seven shillings and six-pence, threatening to bring us before their master, unless we gave them the money immediately, and then we should see what would become of us. I told them we had no such sum about us, and taking out my purse, offered it to them. They at first received it, but finding that it contained only about twenty-five shillings in small silver pieces, they threw it back with disdain, crying, *dahkab*, i. e. *gold*. Knowing that I must expect nothing but ill treatment, I told them that I had no gold with me, but if they would come with me to my house I would give them some. At this they only cursed and swore, not being at liberty to leave their master. Meanwhile ten more of these disagreeable guests joined them on horseback, and repeated the same demand of gold, enforced with the same threat of being brought before the Bey if I refused to comply with it. I again answered as before, that I had none about me, but that I would give them some if they would go with me to my house. At last the leading man among them said to me, (for the poor Venetian could not speak one word of Arabic) go you home and fetch your

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\* There is a certain sum of money allowed by the Sultan for carrying this rubbish, arising from old houses that have been pulled down, to the sea; but the Beys find it more for their interest to put the money into their own-coffers, and to carry the rubbish no farther than is absolutely necessary.”



gold ; but we will keep your companion here, and if you do not soon return we shall cut off his head. When I saw the poor man crying, and trembling all over, I could not think of leaving him in the hands of these tigers, and escaping myself: I therefore told him he might go and fetch the money, and I would stay with them. He had scarce advanced a few steps, when the servants fell upon him, and stripped him of the few remains of cloathing he had left, so that he was obliged to go naked into the town. By this time the sun had set, and it began to grow dusk ; and as the Mamelucks durst not stay away from their master till my companion should return, one of them rode up to the Bey, and told him they had seized an European, from whom something might be got. He soon returned with an order that I should be brought before the Bey ; so taking me between their horses, they dragged me to the place where he was sitting, with his train about him. When I came near him, I addressed him with the words, " I am under your protection ;" which phrase, if they are not maliciously inclined, they answer with " You are welcome." But instead of answering at all, he stared furiously at me, and then said " Who are you ?" I answered, an Englishman. Q. What are you doing here in the night ? You must be a thief ! Yes, yes, probably the one who did such and such a thing the other day. To this I replied : I was entering the town-gate, half an hour before sun-set, when I was taken by your Mamelucks and detained till now, when indeed it is dark, but still not an hour after sun-set, the time for shutting the gates. Without saying any thing farther, he pointed to one of his officers, and ordered him to take me to the castle, a building at some distance out of town, at a place where most of the Beys have houses. It is an extensive sandy plain, where they exercise their Mamelucks.

" Every month one of the Beys in rotation takes his station here, in order to guard the town against the wandering Arabs in the night. This time it was the turn of the above-mentioned Osman Bey, to serve this office. Having given the order for my removal, I wanted to say a few words more, but was prevented by a horde of servants, who are always glad to insult an European. One gave me a kick on this side, and another on that ; one spat in my face, while another put about my neck a rope made of the filaments of the date tree, which is much rougher than one made of horse-hair. A fellow in rags was ordered to drag me along, and another on horseback, armed with swords and pistols to guard me. As we proceeded towards the place, there was a gentle slope, with a large garden, surrounded with a mud wall on the left. As the gardens here consist mostly of irregular plantations of orange, lemon, and other prickly trees, through which no horses can pass, it occurred to me that I might cut the rope by which I was held, and make my escape over the wall, the place being well known to me ; but when I looked for my knife, I found it was gone. Soon after the fellow who dragged me said to me, give the guard money and he will let you go. The word *money* operated like an electrical shock. The guard came galloping up to me, and asked me whether I had any money left ; I told him I would give him what I had if he would let me go. Accordingly I gave him the purse, which  
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the Mamelucks had refused. Having looked at it, he put it into his pocket without saying a word, dragging me on till we came to the place. Here I was put into a room half under ground ; a large iron chain, with links like a waggon chain, was fastened to my neck with a padlock, and the other end wrapped round a piece of timber. I was much heated with walking, and very thirsty, yet the servants, hoping to be rewarded, freely furnished me with water. But no offers could prevail upon them either to let me have pen and ink, or to take a letter for me to my friends in town, to inform them of my situation ; nor indeed could they have gratified me without danger to themselves. Just then being cold, and stripped of my clothes, I was more afraid of taking cold than of any thing else. In about half an hour the Bey arrived with all his men, and lighted flambeaus before him ; he alighted, went up stairs into a room, sat down in a corner, and all his people placed themselves in a circle round him. This done, I was sent for, my chain was taken off, and I led up by two fellows. On the way up, I heard the instrument used for the bastinado rattle, and knew from that what I had to expect. Upon entering, I found a small neat Persian carpet spread for me, which was in fact a piece of civility, for the common people, when brought to receive the bastinado, are thrown on the ground. The Bey again asked me, who I was ? *Ans.* An Englishman. Q. What is your business ? *Ans.* I live by what God sends (an usual Arabian phrase). He then said, throw him down : when I asked what I had done. How, you dog, answered he, dare you ask what you have done ? Throw him down. The servant then threw me upon my belly, the usual position upon such occasions, that when the legs are raised up, the soles of the feet may be horizontal. They then brought a strong staff about six feet long, with a piece of an iron chain fixed to it with both ends : this chain they throw round both feet above the ancles, and then twist them together, and two fellows on each side, provided with what they call a corbage, hold up the soles of the feet by means of the stick, and so wait for their master's orders. When they had placed me in this position, an officer came and whispered into my ear, do not suffer yourself to be beaten, give him a thousand dollars and he will let you go. I reflected, that should I now offer any thing, he would probably send one of his men with me to receive it ; that then I should be obliged to open my strong chest, in which I kept not only my own, but a great of money belonging to others, which I had in trust, having received it in payment for goods sold for other merchants. The whole of this would in all probability have been taken away at the same time ; and as I could not think of involving others in my misfortunes, I said *mafi* ! that is, *no money* ! upon which he immediately ordered them to begin, which they did, at first however moderately. But I at once gave myself up for lost, well knowing that my life only depended upon the caprice of a brute in human shape ; and having heard and seen so many examples of unrelenting cruelty, I could not expect to fare better than others had done before me. I had, therefore, nothing left but to cast myself upon the mercy of God, commending my soul to him ; and indeed I must in gratitude confess, that I experienced his support most powerfully ; so that

that all fear of death was taken from me, and if I could have bought my life for one half penny, I should, I believe, have hesitated to accept the offer. After they had continued beating me for some time, the officer thinking, probably, I might by this time have become more tractable, again whispered into my ear the word *money*; but now the sum was doubled. I presently answered *mafsb!* They then laid on more roughly, and every stroke felt like the application of a red-hot poker. At last the same officer, thinking that though I had no money, I might have some fine goods, whispered again something to that effect. As I knew that elegant English fire-arms will often take their fancy, even more than money, and happened to have a neat blunderbuss, richly mounted in silver, value about 20*l*. I offered him that, as I could have got at it without opening my strong chest. When the Bey observed me talking with the officer, he asked him what I had said; the officer lifting up his finger, answered with a sneer, *Bir Corabina!* that is, one blunderbuss. Upon which the Bey said, *Ettrup il kelp!* that is, beat the dog. Now they began to lay on with all their might. At first the pain was excruciating, but after some time my feeling grew numb, and it was like beating a bag of wool; when at last he saw that no money was offered, he began to think that I might be poor; and as I had, however, done nothing to deserve punishment, he at last said, *Saibu!* that is, let him go. Upon which they loosened my feet; I was obliged to walk down again into my prison, and the chain was again put about my neck. Upon my asking the servants why I must be chained; since in the present condition of my feet, there was little danger of my running away; they said, the Bey will have it so: and I was obliged to submit. In about half an hour a messenger came with orders to bring me up again; the servants then took off the chain, and carried me till I was near the door, when they bid me walk, or else the Bey would beat me again. At first I was apprehensive, lest this might prove true, thinking some one might have told him, that with a little more beating, money might still be had. This has really sometimes happened; and there are instances of the bastinado having been repeated for three days successively, to the number of two thousand strokes, after which the feet are generally left useless for life. Such severe beating may be borne by a very strong constitution, but in those who do not enjoy that blessing, it often happens, that before they have received six hundred strokes, the blood gushes from their mouth and nose, and they die either under or soon after the operation. When I came within the door, I soon perceived that it was a mere farce contrived to get rid of me. The Bey asked one of his officers, "Is this the man you told me of?" He then drew near, and stared in my face, as if narrowly inspecting me; then lifting up his hands, he cried out, *By God it is!* Why this is the best man in all Cairo, and my particular friend; though by the way I had never seen his face before. He went on: "I am exceedingly sorry I was not here, I should else have told you," with many other such like expressions: upon which the Bey said, there take him, I give him to you, and if he has lost any thing, see to get it him again. Once more I was obliged to walk till out of his sight, when the servants of my new friend took me up, and carried

carried me a great way to his lodgings, where he offered me something to eat; but it may be guessed in what state my appetite was. He then made me a tolerable bed, which was the more acceptable, as it secured me from taking cold, having been stripped of the greater part of my clothes, of which I got back nothing but an old Cashimere shawl. I could not help asking him whether it was in this way that Strangers were honoured by his countrymen? But I got for answer, Min Allah, Maktub, Mukkader! that is, it is from God: it is so written in the book of fate, which cannot be altered. I gave him to understand, that I rather suspected it was from the devil. This liberty of mine he did not take amiss. He then anointed my feet, and tied some rags about them; and so I passed a very uncomfortable night. In the morning he asked whether I knew the Master of the Customs: I answered, yes; he is my very good friend. Well, said he, I will bring you to him; then setting me upon an ass, he himself mounted a horse, and, accompanied by one of his fellow soldiers, conducted me towards the city. When we came near the gate he said, take away those rags, it is a shame to ride in such a trim into the town. How a shame? said I, certainly not for me, but for him who did it. He again said, Mukkader! When we arrived at the house of the Master of the Customs, he seemed much struck, and wished to know how the affair had happened. I only begged him to settle for me with my new friend; for I well knew that the whole farce was meant to play a little money into the hands of this officer, as the Bey could get no sum worth his own acceptance from me. This office the Master of the Customs willingly undertook, and when I summed up all, I found it had cost me about 20l. in presents to the servants, and my *soi-disant* deliverer. They then conducted me to my house, where his servant carried me up stairs, and put me to bed, where I was confined for about six weeks, before I could walk with crutches; and for full three years my feet and ankles were very much swelled, the latter having been severely hurt by the twisting chain, so that even now, after twenty years, they are apt to swell upon strong exertion." P. 116.

The concluding paper contains observations on the situation of Egypt, relative to commercial advantages, which make us sigh to reflect in whose hands this country yet remains. The whole forms a curious and interesting volume of great importance, to whoever may wish to be acquainted with the real circumstances and condition of Egypt, and its native inhabitants.

## BRITISH CATALOGUE.

## POETRY.

ART. 14. *An Essay on Sculpture: in a Series of Epistles to John Flaxman, Esq. R. A. With Notes. By William Hayley, Esq.* 4to. 356 pp. 1l. 7s. Cadell and Davies. 1800.

Mr. Hayley began his poetical career, if we mistake not, by his *Epistles to Mr. Romney*, on the subject of painting, and thence appears to have considered that species of didactic poem as peculiarly his province. The first Poem was followed, in process of time, by his *Essays on History and on Epic Poetry*. If his design was to proceed, in this mode of teaching, to many branches of Art or Science, he has suffered too long an interval to elapse between his different efforts. Whether from ill-health or affliction (for with regret we find him deeply complaining of both) or from any other cause, the spirit of his Muse is greatly lost; nor does he, in our opinion, retain even his wonted skill in versification. Though we should not, certainly, rank ourselves among the most ardent admirers of Mr. H. as a poet, we are ready to confess that he had poetical qualities to lose; and we see with pain the condition of humanity exemplified in their decline.

A large part of this Essay, and the notes, is occupied by celebration of a youth, to whom the author had given his name, and, as it seems, the affection of a father. His talents he extols, his amiable qualities he enumerates, and his decline and death he most feelingly laments. He had been the pupil of Mr. Flaxman, and promised, in the opinion of Mr. H. to be distinguished as a sculptor. Circumstances like these demand a lenient hand in the critic who takes up the work, and we shall therefore avoid that minuteness of examination which would not add new praises to the poet; and shall only give a single specimen, which we would choose with favourable eyes. We cannot perhaps effect this purpose better, than by inserting a passage where the author speaks with modesty of his own poetical powers.

“ Poets, dear Sculptor! who to fame aspire,  
Fearless pretend to inspiration's fire.  
We boast of Muses, who, without reward,  
Furnish the favour'd harp with golden chord:  
Yet, to be frank, though pensive from my youth,  
I play'd with Fiction as a child of Truth:  
When my free mind in health's light vest was clad,  
A feeling heart was all the lyre I had:  
But quick as Memnon's statue felt the day,  
And spoke responsive to the rising ray;

So

So quick the fibres of that heart I deem,  
 Of excellence; new risen, to feel the beam;  
 Feel the pure light a vocal transport raise,  
 And fondly hail it with melodious praise.  
 But Pain, dear Flaxman! the dull tyrant, Pain,  
 A new Cambyses, broke this lyre in twain;  
 Still, like the statue sever'd on the ground,  
 Though weaker, still its wonted voice is found;  
 Warm'd by that light they love, the very fragments found.  
 O! could the texture of this suffering brain  
 The pleasing toil of patient thought sustain," &c.

This passage is poetical. The notes are filled, as usual, with many classical and elegant illustrations of the work. Particularly they abound in Epigrams from the Greek Anthologia, descriptive of various sculptures, which Mr. Hayley has usually given in the metrical version Latin of Grotius, and an excellent English version of his own, as well as in the original language.

ART. 15. *The British Oak. A Poem.* 4to. 67 pp.

Though this Poem appears without a name, we have sufficient authority to ascribe it to Mr. Holliday, the historian of the first Lord Mansfield's Life. Without hesitation, we may pronounce that this writer shines with no less lustre as a poet than as a biographer: In both styles he is original. He neither imitates others, nor will he encourage imitators; and as the former work was recommended, in the author's Preface, to be read annually, by young students in the law, taking one chapter in each vacation, so this may be perused in similar divisions, by the poetical students at our public schools or universities.

In the *Poem*, for so the argument to the first chapter is styled; the author informs his readers that he celebrates a particular oak; aged and venerable, in Cheadle Park; in Staffordshire; but he glances also at oaks in general; and more especially at oaks formed into ships, which lead him naturally to the praises of Lord Nelson, to whom his Poem is dedicated. His method has something of the boldness of transition attributed to Pindar. Thus from Cheadle he starts at once to *Bojcebel*. The age of the Cheadle oak then calls him to the dissolution of monasteries, and that introduces *tithe-pigs*; and a long excursion *against* tithes. With similar felicity many other subjects are interwoven. The measure of the Poem is the eight-syllable couplet; but as Dryden varied his heroic couplet with Alexandrines, so Mr. H. intersperses his *octasyllables* with heroics of ten. The opening of the Poem will afford a proper specimen of the style, and will illustrate some of our remarks.

“ Whether with ivy mantled round  
 As graceful thy compeer was bound;  
 Whether asylum for a KING  
 Beneath whose canopy or wing,  
 Fly the vindictive, conquering host—  
 Of captive monarchs vain their boast!

By day impervious to their sight,  
 While BOSCOMBE her balm, by night,  
 Lenient and loyal dar'd to shed,  
 And momentary guard the Monarch's bed."

The Poem, according to the prevailing fashion, is illustrated by many notes; but they are not subjoined as in the Pursuits of Literature, but thrown together at the end,

ART. 16. *Tales of Wonder. Written and collected by M.G. Lewis, Esq. M. P. Author of the Monk, Castle Spectre, Love of Gain, &c. &c. Two Volumes. Large 8vo. 11, 1s. Bell. 1800.*

We do but express the feelings of the reading world in general, when we say that we consider this production as a very daring imposition on the public; nor can we forbear expressing our astonishment, that an individual in so distinguished a situation as a member of the British Parliament, should lend his name to so palpable and mean a trick. A guinea is charged for two thin volumes, which might, and which ought, to have been comprised in one; and not a third of the contents will be found to be original composition. The reader who has not seen the volumes, will be surprised when we inform him, that these Tales of Wonder are made up of Parnell's Hermit, Theodore and Honoria from Dryden's Fables, William and Margaret, Hosier's Ghost, the Boy and the Mantle, and sundry articles from Percy's Ancient Relics, &c. &c. pieces which have been published and republished in a thousand different forms, and make a part of almost every selection. Among those which are professedly original, there are some tales which we think exceedingly stupid, such, for example, as the Grim White Woman, &c. The best are those by Mr. Walter Scott. We do not think it necessary to give any specimen of this trifling, puerile, and unfair publication; which has more reference to *The Love of Gain* than to any other work of the editor.

ART. 17. *Benaparte's Reverie: a Poem. 12mo. 65 pp. Richardson. 1799.*

"The reader will please to observe," says this author, in his Introduction, "that Benaparte's character is here drawn, after the conqueror of Italy had degraded himself into the freebooter of Egypt." It appears in various passages that the author has poetical talents, and is not without skill in versification; though, in other parts, that skill has been suffered to lie dormant. We shall cite one of the best passages. Contrasting the pretended friend of Liberty with those who have deserved that title, the poet says,

"Fair shades of Liberty, ye were not near  
 To hover o'er him in his wild career.  
 No wrongs, no insults, manly warmth inspire,  
 But mad Ambition's feverish desire:  
 No base oppressions rouse the patriot strife,  
 No hostile blows at liberty or life;

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No

No fierce invader wakes the gen'rous ire,  
 Nerves ev'ry arm with more than Grecian fire.  
 He goes to throw whole kingdoms in a flame,  
 That neither knew his nation nor his name.  
 By ev'ry wile, to plunge in ev'ry woe;  
 Himself to freedom far the greatest foe.  
 By ev'ry art to raise a despot's sway,  
 That he may flame the meteor of a day.

Writers, who have not classical learning, should always consult some person who has, before they publish. Had this precaution been taken, we should not have seen in this book *Thermopila*, with the *i* long, for *Thermopylae*, and *Cataline* for *Catiline*, &c.

## DRAMATIC.

ART. 18. *Theodora, or the Spanish Daughter; a Tragedy. Dedicated (by Permission) to her Grace Georgiana, Duchess of Devonshire* 8vo. 100 pp. 3s. 6d. Leigh and Sotheby. 1800.

The distress of this tragedy is not of a new kind; Theodora, betrothed to Alphonso, who leaves Spain and is supposed to be lost, is compelled, by a perplexing combination of circumstances, to marry Don Garcia. Alphonso comes home, Garcia is killed in a rencontre with another person, and Alphonso says,

Oh, Theodora! we may yet be happy.

The writer of this piece is not devoid of ingenuity, but possesses rather imperfectly the knowledge of dramatic contrivance, and the art of versification. She knows indeed (for we conjecture the author to be female) how many syllables make a verse, and is not ignorant of cadence; but appears not to know that lines, having these requisites, may still be mere prose. Thus,

Garcia fell

Mortally wounded by the brave Antonio,  
 And said he gave the talisman to me,  
 In hopes that Theodora would imagine  
 It came from Don Antonio (whom he knew not  
 That I had ever seen).

This is as mere prose as if the lines were unmeasured. Yet poetical passages occur sometimes.

## NOVEL.

ART. 19. *The Force of Blood, a Novel; translated from the Spanish of Miguel de Cervantes Saavedra, the celebrated Author of Don Quixote. Embellished with an elegant Engraving.* 12mo. 182 pp. 3s. Elmsley. 1800.

The novels of Cervantes, without the aid of Don Quixote, would never have raised him to any celebrity; but, among his novels, *la*  
3
*Fuente*



*Fuerza de la Sangre*, has been deemed the most interesting. In the story there are some circumstances that require the utmost delicacy in the telling, a caution which was not thought so necessary in the days of Cervantes as at present; but the winding up of the tale cannot fail to please. As the effort of a respectable Emigrant, to alleviate his unmerited distress, this novel will probably be patronized by the British public, who will also have the gratification of comparing Cervantes with himself; and estimating the relative value of his pathetic and his humorous writings, by which process the former will gain but little credit.

## MEDICINE.

ART. 20. *Some Observations on Vaccination, or the inoculated Cow-Pox.*  
By Richard Dunning, Surgeon, Plymouth-Dock. 8vo. 122 pp.  
2s. 6d. Cadell and Davies. 1800.

Although we cannot commend the spirit with which "the Conscious View," as the author calls it, of the "Circumstances and Proceedings respecting Vaccine Inoculation," is written\*, conscious that neither the disease nor proceedings deserve the opprobrious terms bestowed upon them; so neither can we approve the illiberal reflections thrown out by Mr. Dunning on those who differ from him upon the subject, as the mind ought to be totally unprejudiced, to estimate properly the advantages or disadvantages of the practice. The present little work therefore, although well-intended, will certainly contribute very little to the support of vaccination, as the author, by a not very proper term, calls inoculation with the matter of the cow-pox pustule. It appears, which may perhaps account for the intemperance of his zeal, that the introduction of the cow-pox into Plymouth met at first with more than usual opposition, and that it has been with difficulty established. "The hydra of opposition," the author says, "has within these few weeks been nearly driven off the field, and is become at length an almost headless corpse." We hope, for the peace of the author, the half amputated heads of this monster will not be rejoined to its body, as it seems to have given him so much alarm.

Several hundred persons, we are told, have been inoculated at Plymouth, and all with perfect safety. Many of them were afterwards inoculated with small-pox matter, or mingled with persons in every stage of the small-pox, without receiving the infection. Thus far therefore it appears, that the favourers of the cow-pox inoculation are justified in their predilection of that practice.

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\* The tract bearing that title will be noticed more at large in our next; we could not find room for it in the present month.

**ART. 21.** *A cursory View of the Treatment of Ulcers, more especially those of the scrofulous, phagedæmic, and cancerous Description; with an Appendix on Baynton's new Mode of treating old Ulcers of the Legs. By Richard Naylor, Surgeon to the Gloucester Infirmary. 8vo. 186 pp. 3s. 6d. Kearney. 1800.*

This author does not pretend to have made any new discovery or improvement in the treatment of ulcers of the legs, but wishes to draw the attention of practitioners to some minutiae in the manner of dressing and managing them, on which he thinks the cure materially depends. These, however, he might have recollected, have been strongly insisted on by almost all the late writers on the subject. By Dr. Underwood, Messrs. Bell, Home, Wheeler, Baynton, &c. whose ample and judicious works, on this class of complaints, contain abundant instruction for the conduct of the practitioner in every case that can well be conceived, with a sufficient choice of materials, or agents, for attaining the proposed end, to exercise their judgment and discretion in their application. With these, it should be added, this author appears to be well acquainted; and his observations on them are often judicious. His relation of a case of scrofula, p. 59, of which a boy twelve years of age, full of flesh, health, and strength, is said to have died, after an illness of only two or three days, is not sufficiently detailed; neither does it appear that the subject was sufficiently known to the author to justify him in concluding, "that infants and young persons are frequently cut off by a high degree of scrofula, affecting some or almost all of the viscera; namely, the lungs, liver, spleen, mesentery, &c. whilst not the smallest external sign of the disease is found to exist." We know that scirrhus lumps will sometimes exist, in a state of indolence, on the viscera; but even in these cases, to a judicious observer, some external marks in the countenance, lips, &c. will be visible. But in a high degree of scrofula, that is, when the disease is in an active state, fever, its consequent loss of strength, wasting, &c. will attend, in a degree sufficient to show the nature of the complaint. In an Appendix, the author makes some observations on Mr. Baynton's mode of treating ulcers, which in general he commends, though he has not found it so universally applicable and beneficial as Mr. Baynton expected it might prove.

**ART. 22.** *The Hospital Pupil; or, an Essay intended to facilitate the Study of Medicine and Surgery. In Four Letters. By James Parkinson. 12mo. 159 pp. 3s. 6d. Murray and Highley. 1800.*

We have reviewed several of the productions of this industrious writer, all of them abounding with information; and the work before us will be found not less interesting and instructive by the student in medicine, to whose use it is particularly dedicated.

The advice is communicated in the form of letters, first to a parent who consults the author on the most eligible mode of initiating his son into the knowledge of the practice of pharmacy and surgery; then to a young man, who had served an apprenticeship in the usual form to those arts, instructing him in what manner he might best correct the

errors that had been committed in the early part of his education, and might now accomplish himself in those parts of his profession in which he was deficient. In the first Letter the author describes the qualities of the mind and body, requisite to the practice of surgery and medicine, with the necessary previous learning. This consists in a competent knowledge of the Latin and French languages, to which the German, he says, might be advantageously added. A taste, and some practical knowledge of drawing, to facilitate his acquirements in anatomy; and of short-hand writing, to enable him to reap complete advantage of the several lectures, it will afterwards be necessary he should attend. These accomplishments being acquired, and the youth having attained the age of fourteen or fifteen years, he should attend a course or two of anatomical lectures, then lectures in surgery. He should now enter as pupil to an hospital, first simply as a spectator and auditor, then as a dresser. He may then attend lectures in natural philosophy, in chemistry, in botany, and on the practice of physic, continuing still his anatomical studies and dissections. Pharmacy, although a necessary, is a subordinate art; and when the pupil shall have passed about five years in the studies above enumerated, may be acquired, by assisting at the shop of an apothecary for a few months, or a year. There can be no doubt but the mode here laid down, is better adapted to the acquisition of the knowledge of the practice of medicine and surgery, than that of serving an apprenticeship to an apothecary and surgeon, as is usually practised; but the municipal laws of the country must be altered, before this mode can be generally adopted, as in many places they prohibit any one from practising surgery or pharmacy who has not served an apprenticeship to those professions. The two subsequent Letters, with which the volume concludes, contain directions for the prosecution of hospital studies, according to the present system of medical education, for the conduct of persons about entering into practice on medical jurisprudence, and seem, on the whole, well calculated to answer the benevolent intentions of the writer.

**ART. 23.** *Observations on the Nature, Cause, Prevention, and Cure, of the Gout and Rheumatism; to which are annexed, Phenomena Physiology, issuing in the Cure of these Diseases.* By William Peter Whyte, Stourbridge. 12mo. 125 pp. 2s. 6d. Rivingtons. 1800.

When the body is in health, the stomach and other organs destined to digest and assimilate our food, perform their office properly, and a mild, bland, and nutritious juice is prepared, which strengthens and supports our frame, and all goes on in a quiet and easy manner; but if the constitution is, from any cause, so debilitated as to be no longer equal to the task of digesting, concocting, and assimilating our food; or if, from too much indulgence, we take into our stomachs a larger portion of food, or food of a more rich, strong, and spirituous nature than our digestive powers can manage, then chemical combinations take place, in our blood and juices, the author says, and gout is formed.

If you should ask in what manner these chemical combinations are to produce gout or rheumatism, he confesses he is not able to tell you; neither is it material, he says, that we should know. We know the returning warmth of the spring revives vegetation, which had languished, and was almost extinct during the winter; but we are ignorant of the

the mode by which this effect is produced. Temperance and exercise; therefore, or every thing that has a tendency to preserve health, are preservatives from the gout. But if any persons should be so imprudent as to transgress the bounds of temperance; or, from weakness of negligence, should suffer the enemy, Podagra, or her relation, Rheumatism, to gain admission within their walls, it must give them great pleasure to be informed, that this author (and we have his own authority for assesting it) is able absolutely to dislodge and turn them out, in a manner so safe and expeditious, as to do no injury to the constitution. The author further informs us, that he is in possession of a pneumatic apparatus, by which he is daily performing the most miraculous cures in asthma, chlorosis, dropsy, epilepsy, &c. and, lastly, that he inoculates by a new method, so much safer and easier than any before known (with cow-pox matter, we presume, but he does not say so) that the most beautiful and delicate lady need not fear the least injury to her face. Well may he therefore say, "Britannia sits placidly exulting o'er her foster'd infants, Europa joins, and that millions, yet unborn, shall bless his name who planned such high beneficence."

### DIVINITY.

ART. 24. *On the Difference between the Deaths of the Righteous and the Wicked. Illustrated in the Instance of Dr. Samuel Johnson and David Hume, Esq. A Sermon, preached before the University of Oxford, at St. Mary's Church, on Sunday, July 23, 1786. By the Rev. William Agutter, A. M. of St. Mary Magdalen College, Oxford, and Chaplain to the Asylum. 12mo. 19 pp. 1s. Richardson, No. 4, Lambeth-Road. 1800.*

The preacher here considers the causes from which it may incidentally arise, as in the instances he has adduced, that the death of the infidel shall be calm and tranquil, while the pious Christian, at the close of life, shall be agitated by doubts and apprehensions. Perhaps it will be thought by some readers, as we confess it is by us, that the subject is not taken quite by the right handle. The death of the righteous is undoubtedly a death to be prayed for, as being in general calm, and full of blessed hope: the death of the infidel is naturally and usually attended with horror, from his want of confidence in those systems which he has followed under the guidance of passion, rather than of reason. Instances of a contrary kind are exceptions, arising from causes easily to be assigned and understood. Thus we conceive the question ought to be viewed, and thus will all false reasonings on it be sufficiently excluded. The discourse, however, is valuable in several points of view.

ART. 25. *A Refutation of some of the more modern Misrepresentations of the Society of Friends, commonly called Quakers; with a Life of James Nayler; by Joseph Gurney Bevan: also (by Permission of the Meeting for Sufferings) a Summary of the History, Doctrine, and Discipline of Friends. 8vo. 124 pp. 2s. Phillips. 1800.*

The real notions of the society here defended have certainly been little known, and frequently misrepresented. It is right that the friends should

should be judged by the tenets they actually profess. The Summary here published, by authority of the Society, and by a very worthy member of it, will supply this information. The misrepresentations encountered by Mr. Bevan are those of Mosheim, Formey, Hume, the *Encyclopædia Britannica*, and Wesley. The Life of Naylor is written with candour and good sense. A Summary of it, by the same hand, may be seen in the *General Biographical Dictionary*, Vol. xi.

ART. 26. *A Letter to Mrs. Hannah More, on some Part of her late Publication entitled "Strictures on Female Education." To which is subjoined, a Discourse on Genesis xv. 6. preached at Christ's Church, in Bath.* Crown 8vo. 91 pp. 2s. Hatchard. 1799.

This Letter contains an amicable and respectful discussion of an interpretation of St. Paul's Epistle to the Romans, given by Mrs. More, in her book on Female Education. The author sufficiently shows that Mrs. M. was not correct in the distinction she made; and he also combats, with vigour and success, the notion that a right faith must of necessity produce good works. The latter subject is treated with perspicuity and force in the sermon annexed.

ART. 27. *Sermons, in which are explained and enforced, the religious, moral, and political Virtues of Free-Masonry. Preached upon several Occasions, before the Provincial Grand Officers, and other Brethren, in the Counties of Kent and Essex. Dedicated, by Permission, to William Perrell, Esq. P. G. M. for the County of Kent. By the Rev. John Inwood, B. A. P. G. C. for the County of Kent, and Curate of St. Paul's, Deptford.* 8vo. 306 pp. 6s. Crosby and Letterman.

A very large subscription from the Brethren has rewarded and probably gratified the author of these Sermons. Among the uninitiated, his discourses will not be so likely to make their way. The very first position in the book, we do not hesitate entirely to deny. "The great desire," says Mr. Inwood, "of that part of the world who are not yet initiated in the Masonic Order is, to be acquainted with that grand secret," &c. Now we can most positively assure Mr. I. that very many of those who are not initiated, neither would be if they might, nor have even the smallest particle of curiosity respecting the imaginary secret. We shall say, however, with the same sincerity, that the fraternity as described by this preacher seems to be innocent, Christian, and praiseworthy; and, so far as it is so, we applaud and wish well to it. But, to our taste, the union of Masonry with religion has often a burlesque effect; and the very florid language of the writer would, to our ears, have had occasionally a similar effect. We do not delight to be told that God "sometimes tenderly woos, with the breathings of gentle love, wafted from Calvary's Hill, and melts to weeping penitence," &c. &c. The sentiment is true; but the affected phraseology is absurd. The seventh chapter takes up the defence of the *Royal Order*, as Mr. I. continually affects to call it, against the insinuations of Professor Robison; and he maintains, that English Masonry is invariably religious.

**ART. 28.** *A Sermon, preached at St. Mary's, Guildford, on Wednesday, March 12, 1800, being the Day appointed for a General Fast. By T. H. Kingdon, Fellow of Exeter College, Oxford. Published by Desire. 8vo. 27 pp. 1s. Rivingtons. 1800.*

The topics of this Sermon, on Ezra viii. 22, 23, are the ever-ruling providence of God; the signal events which have passed, and are now passing, before our eyes; and the solemn day of account and everlasting judgment. The rest of the discourse is occupied by serious and strong admonitions and exhortations. The whole is proper and unexceptionable, but scarcely important enough for publication.

**ART. 29.** *Mercy Triumphant; a Discourse, delivered at Fetter-Lane Meeting, London, June 15, 1800; occasioned by the Death of Jobn Osborn Dawson, who was executed for Forgery at Newgate, June 5, 1800. By William Maurice, Pastor of the Independent Congregation, Fetter-Lane. The Third Edition. 8vo. 60 pp. 1s. 6d. Conder, and Taylor. 1800.*

The eloquence of this discourse would hardly gratify classical ears; but probably the orator did not espy such among his auditors. "As the painter, &c. the statuary, &c. the mechanic, &c. or as the tradesman shows the quality of goods by a fairly selected sample: so, in this instance, the Holy Spirit delightfully exhibits the form, the proportions, the powers, the qualities, and the advantages of mercy divine." P. 31.

The unhappy man named in the title-page, appears to have brought an untimely death upon himself, merely by habits of vain extravagance (p. 42); and there seems to be little occasion for casting any part of the blame upon "the ambitious and expensive display of loyalty in the associations." P. 42. He is represented as dying very penitent and pious; and we are by no means inclined to question the sincerity either of himself, or his spiritual counsellor; though somewhat less of sudden raptures, and more of calm conviction and resignation, might have afforded at least as true edification to those who shall read his melancholy story.

**ART. 30.** *The Christian's Guide, in Six progressive Lectures, embellished with a few serious Extracts, and illustrated with copious Notes, for the Use of the Parishioners of Skipton. Dedicated to William Wilberforce, Esq. Member of Parliament for the County of York. By J. A. Busfield, A. B. of Clare-Hall, Cambridge, Curate of Skipton in Craven, and Chaplain to the Right Honourable the Countess Dowager of Darlington. 8vo. 3s. 6d. Wills and Johnson. 1800.*

This is a pious and well-meaning publication, and the author has obviously a warm imagination and amiable heart; but his fervour degenerates into an enthusiasm, which at intervals demonstrates itself in inflated language, and a parade of overweening devotion, inconsistent with the chaste and unostentatious simplicity of the Gospel.



**ART. 31.** *The Christian's Elegant Repository, containing Evangelical Philosophy; a Series of Family Conversations on Natural and Revealed Religion; Biographical Sketches, with Memoirs of the Experience of eminent Christians; Letters; Essays; and Reflections on important Subjects, doctrinal, practical, and experimental; the Spiritual Bee; Anecdotes; Apothegms; Criticisms and Curiosities of Sacred Literature; Flowers of Sacred Poetry; Odes; Hymns, &c. Original and Translations. Embellished with Six beautiful Engravings. 12mo. 5s. Button. 1800.*

The reader will readily perceive, by the title-page, what sort of amusement he may expect from the contents of this little volume. They were written, as the Advertisement informs us, by several ministers, and other correspondents, of a respectable periodical work. This work is discontinued; and the proprietors have published this volume from the contributions they had received. The book is elegantly printed, and will be acceptable to those for whom it is more immediately intended.

## LAW.

**ART. 32.** *Practical Forms: being chiefly designed as an Appendix to the Practice of the Court of King's Bench, in personal Actions. By William Tidd, Esq. of the Inner Temple. 8vo. 583 pp. 9s. Butterworth.*

This work is, as the title indicates, a collection of forms of the several proceedings in a personal action, from the notice which precedes its commencement, to the writ of error on the final judgment, and the steps incident thereto. To make the reader acquainted with the nature of the book, we cannot do better than adopt Mr. Tidd's own account of it, as given in his Preface.

"In the following work, the author has, in the first place, endeavoured to form a full and correct outline of the subject, corresponding as much as possible with his book of Practice. To fill up the outline, he has, with the assistance of his friend, Mr. Thompson, collected from the different printed books, as well as from his own manuscripts, a great variety of practical forms, which have been collated and compared, and such of them selected as appeared to be the most eligible. These have been all carefully revised; and are placed in the order in which they occur in the course of a suit; so as to exhibit the general order of the proceedings, and the particular varieties attending them. To avoid unnecessary repetition, references are occasionally made to other precedents of the same nature; and throughout the whole of the work, as the subject did not admit of novelty, the greatest attention has been paid to method and arrangement.

"This collection was intended principally as an Appendix to the Practice of the Court of King's Bench in personal actions; and a table

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ble is therefore prefixed, pointing out the particular forms referred to in that work ; but as many others have been inserted, which may render the publication separately useful, it was thought right to give a general Index to the whole, under alphabetical titles."

Mr. Tidd's well-known accuracy and experience as a pleader, renders it unnecessary that we should enter into a particular commendation of these precedents. Every person in possession of his valuable work on the Practice of the Court of King's Bench, must also acquire the present collection as a necessary Appendix to the former. Indeed it is equally useful and necessary to all who pursue or study the profession of the law.

## MISCELLANIES.

ART. 33. *German Grammar, adapted to the Use of Englishmen.* By George Henry Nothden, Phil. D. Mawman, Dulau, &c. 8vo. 5s. 1800.

In his Introduction, this author has given a concise historical account of the German tongue, with its various dialects ; and explained the origin of the *High German*, which idiom is finally become the general language of the country, being now exclusively used for writing, and for polite conversation. At the same time, he throws out some hints in which parts of the country the High German is best spoken, and which he would recommend to the preference of the foreigner, who means to reside in Germany for the purpose of acquiring the language. Great pains have been taken with the chapter on Pronunciation ; and the Sounds and Accents are described as accurately as the nature of the subject will admit. The Gender is, in German, attended with peculiar difficulties : the rules are few, and the exceptions are extremely numerous ; so that the learner must trust more to his own observation and memory, than to the instruction of the grammarian. However, what rules could be established, the author has brought together in this work. He has considerable merit in settling the variation of the Substantives, which he reduces to four declensions ; and he so defines and determines them, that there appears to be no longer any uncertainty in this part of Grammar. Whoever has seen the German Grammar hitherto published, must know how vague and uncertain this subject was : the learner could, by them, never ascertain to which declension the substantive he might meet with ought to be referred. For this reason, we find the number of declensions different in almost every Grammar ; and it varies, if we are not mistaken, from one to ten\*. But none of them determines the words which belong to each declension, in the way pointed out in the work before us. The Adjectives are, by this author, represented under *four forms*, by which their different application is rendered clear and intelligible. Some useful observations occur

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\* Mr. Render says there is *but one* declension in the German language ; Crabb makes *five* ; Wendeborn *eight*, or *ten* ; Adelung *eight* ; some, we believe, *three*, &c.

in the chapter on the Pronoun: among others, the peculiar mode of address used by the Germans, in substituting the third person for the second, is illustrated. The chapter on the Verb has been executed with diligence. The author very justly admits no more than three auxiliaries. The use of the Compounds the student will find greatly facilitated by the manner in which the subject is treated, and by the observations subjoined. The space allotted to this account will not allow us to enter into a further detail; but we have to remark, that no small degree of attention has been bestowed on the remaining chapters of the First Part. The Second Part of this Grammar is divided into three Chapters: the first, *on the Agreement and Government of Words*, answers to what is commonly called the Syntax. The second Chapter presents some striking idioms of the German language; and the third is *on the Arrangement of Words*. This latter is a subject which has not been attempted before; and as the knowledge of it is so essential, both for writing and speaking the German with propriety, the author, with justice, claims the attention of the reader to this part of his performance. The Appendix furnishes some extracts for the practice of reading; and a collection of words and phrases, intended to assist the learner in his first attempts at speaking.

At a period when the German language is, in every department of literature, become of so much importance, while the means of acquiring it were heretofore so imperfectly supplied, we are happy to have it in our power, to recommend to our readers a work like the present, adapted equally to the use of the beginner, who will find the first elements explained in it in a peculiarly clear, and sometimes a new manner; and of those who have already made some progress in the language, who will likewise observe, that the author has kept pace with the modern improvements in it, and that this German Grammar is more comprehensive than any which had before appeared in this country.

**ART. 34.** *The Effence of Malone, or the " Beauties" of that fascinating Writer, extracted from his immortal Work, in Five Hundred, Sixty-nine Pages, and a Quarter, just published; and (with his accustomed Felicity) entitled "Some Account of the Life and Writings of John Dryden!!" Second Edition enlarged. 8vo. 142 pp. 3s. 6d. Becket. 1800.*

An author, who ridicules another for being tedious, should take especial care not to fall into the same fault himself; which this writer does in a very high degree, by extending his banter to 142 pages, which might perhaps have been amusing, had it been comprised in the odd 42.

**ART. 35.** *An Examination of the Merits and Tendency of the Pursuits of Literature. Part First. By W. Burdon, A. M. formerly Fellow of Emanuel College, Cambridge. 8vo. 96 pp. 2s. Brown, Newcastle. 1799.*

The rage of a tigress, whose whelps have been wounded or stolen, is hardly inferior to the fury of this writer against the author of the Pursuits

**Suits of Literature.** A writer, not very logical, undertook to prove that author a Jacobin; if he sees how he is attacked for censoring Jacobins, and their works, he will surely relinquish that opinion. Mr. B. says a great deal; but he gives us to understand that he would say much more, *if he were not afraid*. Speaking of the controul of government over Literature, he says, "I might enlarge on this subject, if I felt at liberty to express my sentiments; but the times of *discussion* are now past, we must now all think alike." Whence the author derives this fear, or conceives such a necessity, it is not easy to guess. His unjust and illiberal expressions respecting the clergy, in p. 50, are beyond all bounds. In a note, p. 80, he says, "Let it be remarked, that I here and at all times separate French principles and French conduct: *the principles of their Constitution are excellent*; the conduct of their rulers is execrable." We should like to know to which of their *six* Constitutions he means to apply this praise of excellence. He concludes this note by saying, "should Buonaparte prove a tyrant or a traitor, human nature is no longer to be trusted." (Nov. 28, 1799). It may easily be guessed, except by Mr. C. how this adorer of Bonaparte will criticize the Pursuits of Literature.

**ART. 36.** *Secret Memoirs of the Court of Petersburg, particularly towards the End of the Reign of Catharine II. and the Commencement of that of Paul I. forming a Description of the Manners of Petersburg at the Close of the Eighteenth Century; and containing various Anecdotes, collected during a Residence of Ten Years in that Capital; together with Remarks on the Education of the Grand Dukes, the Manners of the Ladies, and the Religion of the People. Translated from the French. In Two Volumes. 8vo. 10s. Longman and Rees. 1800.*

We are avowed enemies to every species of literary imposition, whether it shows itself in ostentatious title-pages, calculated to allure and deceive the reader; or, in extending to two volumes what ought to be comprised in one, in order to pick his pocket. These volumes are liable to both these exceptions; in other respects they are entertaining and agreeable enough. Most of what is said of Catharine was before told us in Mr. Tooke's entertaining work; but many anecdotes are related of the present Emperor, which, if authentic, tend greatly to lessen our astonishment at any thing he may have done already, or may choose to do hereafter. We transcribe the following anecdote: "Since his accession one of his horses tumbled with him, in one of the streets of Petersburg. He alighted immediately, held a sort of council with his attendants, and the horse was condemned to receive fifty lashes with a whip. Paul caused them to be given on the spot, before the populace, and counted himself the strokes, saying, There, Sir, that is for having tumbled with the Emperor." Once more—"One day, when only Grand Duke, he met in the gardens a man with a round hat, who wished to avoid him. Paul caused the man to be brought before him, and found that he was a clockmaker, who came to repair his time-keepers. After having at great length remonstrated with him on the indecency of round hats, he asked his wife for some pins, and raising the flaps of the hat, cocked it himself, and then replaced it upon the head of its owner."

ART.

**ART. 37.** *An Indian Glossary; consisting of some Thousand Words and Terms commonly used in the East-Indies; with full Explanations of their respective Meanings, forming an useful Vade Mecum, extremely serviceable in assisting Strangers to acquire with Ease and Quickness the Language of that Country.* By T. T. Roberts, Lieut. &c. of the 3d Regiment, &c. of the Native Infantry E. I. 8vo. 8 Sheets. 3s. 6d. Murray and Highley. 1800.

At the time of Mr. Hastings's trial, in 1788, was published by Mr. Stockdale a small volume entitled, *The Indian Vocabulary*. On that the present publication is evidently founded; the longer articles being to a word and a comma precisely the same. The author does not confess to have made such use of any book, but says, a work published by Mr. Hadley on the same plan fell into his hands, but did not induce him to relinquish his project, as he found his words more numerous than those of Mr. Hadley. Whether both publications were obliged to Mr. H. or not, is more than we can say, not having seen his book; but certainly the additions to that which we have mentioned are not extremely important. Even its faults are copied: for ADDA is here, as well as there, explained "*a Daruk chokey*," words utterly incomprehensible without the Glossary, and with it only to be guessed at in their new connection. It seems that they should mean "*a Post-house*."

Both these books are very deficient, and the deficiencies are usually the same. Thus both want *Kurra*, a term for a village, and its territory, explained by Beaton, App. xxiv. In orthography both differ from many of the most respectable authorities; thus they have *Behander* for *Babander*, and *Moufa* for *Mozab*, &c. But this is a point so constantly varied by all English writers in India, that we cannot alledge it as any ground of complaint.

**ART. 38.** *A Praxis of Logic, for the Use of Schools.* By John Col-lard. 12mo. 231 pp. 5s. Johnson. 1799.

This author first published an Epitome of Logic, under the name of *DRALLOC*, which was his real name reversed. This we noticed with commendation (vol. vii, p. 449). He then ventured to give his real name, and thus published what he entitled "*The Essentials of Logic*." This, as being virtually only another edition of the first, we did not particularly notice. In the present *Praxis*, the author has reduced his system into a form convenient for learners; being digested into questions and answers, with illustrative observations subjoined. This endeavour to render the art of reasoning, and the rules for analyzing arguments, familiar to young minds, appears to us very commendable, and the method likely to be found useful in practice.

**ART. 39.** *Latin Prosody made easy, or Rules and Authorities for the Quantity of final Syllables in General, and of the Increments of Nouns and Verbs, interspersed with occasional Observations and Conjectures on the Pronunciation of the ancient Greeks and Romans. To which are added, Directions for scanning and composing different Kinds of Verses, followed by analytic Remarks on the harmonious Structure of the Hexameter; together with Synoptical Tables of Quantity for every Declension and Conjugation.* By T. Carey, 8vo. 192 pp. 5s. Cadell and Davies. 1800.

By his long and overflowing title-page, the only objection we perceive to his book, Mr. Carey has made it unnecessary for us to describe its contents. It is evidently a work of much utility, and evinces not only industry but sagacity and care. His remarks on the *-rimus* and *-ritus* of the perfect and future subjunctive, have convinced us that they were most probably common in the penultima; and the additional proof in the Preface, drawn from the cadence of Cicero, is to us as convincing as it is ingenious. His memorial verses comprise abundant information in a small compass; and the Synoptical Tables, at the end, are of the most useful kind, and cannot fail to clear away many doubts from the minds of learners.

**ART. 40.** *Some Account of St. Bartholomew's Hospital, London.* 12mo. 6d. West and Hughes. 1800.

The account of the founders and revenue of the Hospital is very short, and not correct or satisfactory. Dr. Radcliffe's name, who was a large benefactor, is omitted, as well as many others. The author gives a description of the Hospital, and of the several wards, with the number of patients each of these are calculated to contain. The names of the physicians, surgeons, and other officers, the times of taking in patients, their diet and management; but the whole appears to be done in a hasty manner. A more ample and correct account of the foundation, successive increase, and present establishment, of this splendid receptacle for the sick and wounded, as well as of the other Royal Hospitals, would be well received by the public.

**ART. 41.** *The State of the Hop-Plantations, including a candid Review of the Disputes between the old and new Hop-Merchants; with a correct Table, exhibiting the prime Cost and Sale of the Hops. To which are added, strictures on Monopoly; together with Hints on the present Scarcity and high Price of Provisions.* By W. Randall, Nurseryman, Maidstone, Kent; Author of Plans for training Oak Timbers to compass Shapes for Naval Purposes; since published in the *Annals of the Society of Arts, &c.* 8vo. 86 pp. 2s. 6d. Symonds. 1800.

Little information in many words. All that we can collect from this dear book is, that *hop-planters* are among the greatest simpletons, and *hop-merchants* among the most cunning knaves in the kingdom. The hints on *scarcity* are not worth one grain of wheat.

ART.

ART. 42. *The Latin Scholar's Guide, or Clarke's and Turner's Latin Exercises corrected. Together with the References to the Originals from which the Sentences are extracted. By Mr. Toquart, Author of the Royal Pocket English and French Dictionary.* 8vo. 9s. Dulau. 1800.

The editor of this useful book has given proof of uncommon diligence, in ascertaining most of the passages taken by Clarke and Turner from the classical Latin authors. The work, in this form, is calculated for the assistance of those who wish to teach themselves the art of writing Latin; or for the guidance of those who teach others, that they may avoid giving any erroneous instructions. But to boys, who generally wish to see the exercise given by the master performed for them, it would offer an irresistible temptation to idleness.

ART. 43. *Abregé des Memoires pour servir a l'Histoire du Jacobinisme. Par M. l'Abbé Barruel.* 8vo. 8s. Dulau, &c. 1798.

A principal fault of the original work being that it was too full of words and repetitions, an abridgment of it may be recommended with peculiar propriety. The Protestant reader should be cautioned against the prejudices of the Catholic author, under both forms of this otherwise useful work.

ART. 44. *The Persian Diary; or, Reflection's Oriental Gift of daily Counsel. By William Robson, of Castle Cary.* 12mo. 1s. 6d. Wallis. 1800.

What this little book has to do with Persia or the East, the author has not condescended to explain. It is a calendar with a moral sentence for every day in the year. The instruction is however exclusively moral, and not religious; in this point of view, it is fitter undoubtedly for a Persian than a Christian.

## FOREIGN CATALOGUE.

### FRANCE.

ART. 45. *De la littérature considérée dans ses rapports avec les institutions sociales; par Mad. de Staël.* 2 Vols. in 8vo. Pr. 9 fr. Paris.

This new production of a pen already known by other approved works, is composed of two parts, very distinct from, and indeed, to a certain degree, independent on each other,

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The first presents a general history of literature, considered according to the relations which it has had, at each of its successive epochs, to political institutions, religious opinions, and the condition of women.

The second part comprises different considerations on the actual state of literature in France, with conjectures in regard to its future probable or possible progress.

Mme. *de Staël* begins the history of literature with that of Greek literature, in which she distinguishes three epochs; the time of Homer, the age of Pericles, and that of Alexander.

The first of these epochs is that in which poetry chiefly flourished. The second is marked by the progress of eloquence and of tragedy. Lastly, the third is distinguished by the development of reason in the research of moral and political truths.

The principal cause to which it is owing that the Greek poetry is the first in excellence, is, according to this author, the circumstance of its being the first in date. What has most contributed to its serving as a general model, is, that it never had any.

According to Mme. *de St.* poetry, properly so called, is “*l’art de peindre par la parole tout ce qui frappe les regards. La plus forte impression résultante de la description des objets physiques, a dû être produite par le premier poëte qui a su les peindre. La puissance de l’imagination est d’autant plus vive que l’exercice de cette puissance est plus nouveau.—Loin donc qu’il faille s’étonner que le premier poëte ait été le plus admirable, c’est à cette circonstance même qu’est due sa supériorité.*”

The author afterwards examines the influence of the religious opinions of the Greeks on the dramatic art. The imperfection and frequent indecency of the Greek comedy, is ascribed by her to the nature of democratic manners, to the want of that taste which arises from the morality of actions, and to the exclusion of women from dramatic exhibitions.

Passing now to the examination of eloquence and philosophy among the Greeks, she finds the cause of the superiority of the former to consist in the character of the democratic government; and the source of the imperfections of the latter to be the nature of the human mind itself, the first effects of which can only be uncertainty and error.

To this picture of Greek succeeds that of Latin literature. In this, as in that, three great epochs are observable: the latter period of the republic, the age of Augustus, and the interval between the death of this Emperor and the reign of the Antonines.

The first epoch of Greek literature is marked by the triumph of poetry; whereas it is the success of eloquence which distinguishes the corresponding epoch of Latin literature. The third in both is remarkable for the cultivation of philosophy.

The order of philosophy now brings Mme. *de St.* to that epoch so famous in history, and generally represented to have been so prejudicial to civilization, and to the progress of the human mind; namely, the invasion of the Roman empire by the barbarians. This author, however, discovers in it many causes of development to the moral and intellectual perfectibility of man. She likewise considers the Christian religion



religion to have contributed essentially to the assimilation of those people, and to have been the immediate means of the happy combination of such opposite characters.

She attributes to it also the abolition of domestic slavery, the amelioration of the condition of women, and the general increase of sympathy.

The study of theology has likewise been to the human mind a further cause of improvement, by habituating it to attention and abstraction, and by introducing into scientific discussions a spirit of party.

“ Si l'esprit de faction,” says she, “ ne s'étoit pas introduit dans la métaphysique, si les passions ambitieuses n'avoient pas été intéressées dans les discussions abstraites, les esprits ne s'y feroient jamais assez vivement attachés pour acquérir, dans ce genre difficile, tous les moyens nécessaires aux découvertes des siècles suivans.

“ Ainsi marche l'instruction, pour la masse des hommes, quand les opinions que l'on professe sur un ordre d'idées quelconques, deviennent la cause et les armes des partis, la haine, la fureur, la jalousie parcourent tous les rapports, saisissent tous les côtés des objets en discussion, agitent toutes les questions qui en dépendent : et lorsque les passions se retirent, la raison va recueillir, au milieu du champ de bataille, quelques débris utiles à la recherche de la vérité.”

After some general observations on the different characteristics of ancient and modern literature, Mme. de St. proceeds to the critical examination of the literature of the different nations of Europe, beginning with that of the Italians, and of the Spaniards. She seeks in the political circumstances which presided in Italy over the revival of letters, the causes which have favoured, or, at least, permitted the success of certain branches of knowledge, while they opposed the perfection of others.

Admitting the superiority of the Italians in the fine arts, their talent for ridicule and burlesque poetry, their success in the cultivation of physical science, the author does not allow them true eloquence or a philosophical spirit.

The prevalence of superstitious ideas, and the division of the country into small states, from which results the dispersion of men of talents, are reckoned by Mme. de St. among the principal causes of the defects to be found in Italian literature.

The 11th chapter of the first part is consecrated to general observations on the literature of the north; the author distinguishing literature into that of the south, of which *Homer* is the source, and that of the north, the origin of which is to be referred to *Osian*. From the former is derived the literature of the Italians, of the Spaniards, and of the French, in the age of Louis XIV. from the latter that of the English, of the Germans, and some other northern people.

What characterizes the literature of the north is melancholy, the expression of sentiments arising from the consideration of what is incomplete in the destiny of man.

“ L'imagination du Nord,” says Mme. de St. “ se plaît sur le bord de la mer, au bruit des vents, dans les bruyères sauvages; elle porte vers l'avenir, vers un autre monde, l'ame fatiguée de sa destinée.  
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L'imagination des hommes du Nord s'élance au-delà de cette terre dont ils habitoient les confins ; elle s'élance à travers les nuages qui bordent leur horizon et semblent représenter l'obscur passage de la vie à l'éternité."

From these considerations, the author proceeds to the analysis of English literature, which begins with an examination of the sublime beauties, and what are here called the *irrégularités choquantes* of *Shakspeare*. She endeavours to account for some of these beauties, and some of these faults, from the manners and government of the English nation in the reign of Elizabeth.

It remained to speak of the Eloquence and of the Philosophy of the English. Mme. de St. observes that, with regard to our eloquence, it is more founded on accuracy of reasoning, than on the resources of the imagination.

"Les deux partis qui divisent le parlement," says she, "ne luttent point, comme les Plébéiens et les Patriciens, avec toutes les passions de l'homme. Ce sont toujours quelques rivalités individuelles, contenues par l'ambition même qui les excite : ce sont des débats, dans lesquels l'opposition voulant donner au roi un ministre de son parti, garde toujours dans sa résistance même, les égards nécessaires pour arriver à ce but."

The author allows one chapter only to German Literature.

In their Poetry, she observes that the Germans are deficient in taste, grace, and gaiety. They excel in painting painful feelings, melancholy impressions, and rural nature.

The unsettled state of their language prevents them from attaining perfection in the art of writing ; and the insulated manner in which their distinguished authors live, perpetuates the uncertainty of their language.

Their philosophy is bold and profound. The faults of their political institutions are the principal cause of their taste for metaphysical discussions.

"Le régime féodal auquel l'Allemagne est soumise," remarks this author, "ne lui permet pas de jouir des avantages politiques attachés à la fédération. Néanmoins la littérature allemande porte le caractère de la littérature d'un peuple libre, et la raison en est évidente. Les hommes de lettres vivent entre eux en république : plus il y a d'abus révoltans dans le despotisme des rangs, plus les hommes éclairés se séparent de la société et des affaires publiques. Ils considèrent toutes les idées dans leurs rapports naturels ; les institutions qui existent chez eux, sont trop contraires aux plus simples notions de la philosophie, pour qu'ils puissent en rien y soumettre leur raison.

"Les Anglais sont moins indépendans que les Allemands dans leur manière générale de considérer tout ce qui tient aux idées religieuses et politiques. Les Anglais trouvent le repos et la liberté dans l'ordre de choses qu'ils ont adopté, et consentent à la modification de quelques principes philosophiques. Ils respectent leur propre bonheur ; ils ménagent de certains préjugés, comme l'homme qui auroit épousé la femme qu'il aime, seroit enclin à soutenir l'indissolubilité du mariage. Les philosophes d'Allemagne, entourés d'institutions vicieuses sans ex-

cuscs

cuses comme sans avantages, se sont entièrement livrés à l'examen rigoureux des vérités naturelles."

Hitherto we have had no account of French Literature; it is with this that Mme. de St. terminates the first part of her work.

She begins by enquiring (what of course she takes for granted) why the French is that nation which has the greatest taste and gaiety; and fancies that she has discovered the cause of this disposition to be in the accidental forms of its monarchical constitution.

After some considerations on the character of French Literature, during the age of Louis XIV. the author examines its progress and successive modifications, from this first epoch to 1789.

From the different lines which compose the historic picture, of which we have here given a sketch, results, in the opinion of Mme. de St. a leading and general fact, to which she has particularly attended. It is that from Homer to our own days, in the most brilliant, as in the darkest epochs of history, the human mind has never ceased to make some progress, reason has constantly continued to advance in development and in strength; which encourages the hope entertained by the author, of the indefinite *perfectibility* of the human race.

The object proposed by Mme. de St. in the second part of her work, is to examine what would be the character of the literature "d'un grand peuple, d'un peuple éclairé, chez lequel seroient établies la liberté, l'égalité politique, et chez lequel regneroit des mœurs en harmonie avec ses institutions." This part is composed almost entirely of conjectures on the future; which are, however, said to have for their basis the experience of the past; and though intended by their author more immediately for France, are, she observes, *under certain modifications*, susceptible of a more general application. We shall cite from this part one passage only, where the author, in her remarks on Comedy, says:

"Depuis quelques temps, on appelle un caractère décidé celui qui marche à son intérêt au mépris de tous ses devoirs; un homme spirituel, celui qui trahit successivement avec art tous les liens qu'il a formés.—On veut donner à la vertu l'air de la duperie, et faire passer le vice pour la grande vertu d'une ame forte. Il faut que la comédie s'attache à faire sentir avec talent que l'immoralité du cœur est aussi la preuve des bornes de l'esprit; il faut qu'elle parvienne à mettre en souffrance l'amour-propre des hommes corrompus, et qu'elle fasse prendre au ridicule une direction nouvelle. On aimoit jadis à peindre la grâce de certains défauts, la niaiserie des qualités estimables; mais ce qui est désirable aujourd'hui, c'est de consacrer l'esprit à tout rétablir dans le sens vrai de la nature, à montrer réunis ensemble le vice et la stupidité, le génie et la vertu. . . .

"Les hommes qui veulent faire recevoir leurs vices et leurs bassesses comme des grâces de plus, dont la prétention à l'esprit est telle qu'ils se vanteroient presque à vous même de vous avoir habilement trahis, s'ils n'espéroient pas que vous le saurez un jour; ces hommes qui veulent cacher leur incapacité par leur scélératesse, se flattant que l'on ne découvrira jamais qu'un esprit si fort contre la morale universelle, est si faible dans ses conceptions politiques; ces caractères si indépendans de l'opinion

l'opinion des hommes honnêtes, et si tremblans devant celle des hommes puissans, ces charlatans de vices, ces frondeurs de principes élevés, ces moqueurs des âmes sensibles, c'est eux qu'il faut voter au ridicule qu'ils préparent, depouiller comme des êtres misérables, et abandonner à la risée des enfans.—Ce n'est rien que de tourner contre eux la puissance énergique de l'indignation : il faut savoir leur ôter jusqu'à cette réputation d'adresse et d'insolence sur laquelle ils comptoient, comme compensation de la perte de l'estime."  
*Espr. d. Journ.*

ART. 46. *Relation des Voyages de Saugnier à la côte d'Afrique, à Maroc, au Sénégal, à Gorée, à Galam, &c. avec des détails intéressans pour ceux qui se destinent au commerce de l'or, de l'ivoire et autres productions de ce pays ; publiée par Laborde ; 1 vol. 8vo. Paris.*

From the voyages which have hitherto been made to different parts of Africa, we are yet made acquainted with a small portion only of the immense countries of that continent ; and though it lies the near it to Europe, it is still in its interior, in a great measure, unknown.

It is to be regretted that the relation of *Saugnier* is rather that of his own misfortunes, than a detail of such information as he might, under other circumstances, have acquired : but a slave of the Moors, on whose coast his vessel had suffered shipwreck, he had nothing to expect but death, or unremitting sufferings. We find however, in his recital, some particulars concerning the manners, the customs, and the character of the different hords of Arabs, among whom he lived. That of the Mongesarts, which was the only one on the strand at the time of the shipwreck, did not take to itself the whole of the plunder of the vessel ; they were obliged to divide it with the Moors of the Biledulgerid, a warlike nation, known by the name of Monteleminecs. It was to the share of one of these Arabs that *Saugnier* fell ; he escaped from them, and was afterwards seized by other Moors, who conducted him, after a journey of thirty days across the desert, to their camp.

He describes them as follows :

“ Les hommes,” says he, “ s’occupent de la chasse et de la garde des troupeaux, les femmes de filer et de préparer les vivres ; ils se couvrent également de peaux de chèvres ou de pagnes lorsqu’ils peuvent s’en procurer de Guinée. La parure des hommes consiste à avoir de belles armes, telles que poignards, sabres, fusils, et un chapelet de gros cristal blanc ; quant à celle des femmes, c’est en colliers d’ambre, de corail, de verroteries de toute espèce, en boucles d’oreilles d’or et d’argent, suivant la richesse des particuliers, et en une pagne fort ample dont la moitié est rouge.”

Being sold successively to different Arabs, *Saugnier* arrives at Glimi, the principal city of Cape Nun, where some French and English merchants from Mogador, being acquainted with the distresses of these shipwrecked persons, ransomed all those who had escaped from this misfortune, among whom was *Saugnier*. Being carried to Morocco, he conceived that his slavery was going to be terminated, and that he should again enjoy his liberty, when the Emperor, enraged to find that a more ready obedience had been paid to the Christians, than to himself

himself in his own states, ordered the ransom money to be returned to the merchants, so that *Saugnier* and his companions again became slaves, but slaves of the Emperor, that is to say, respected by all subjects. On being presented to the Emperor, they were treated by him with kindness, and a few days afterwards restored to their liberty, which they did not expect so soon to recover. When arrived at Tangiers, by the care of the French Vice-Consul, they embarked in a Spanish vessel, and safely reached Cadiz.

In the journeys which *Saugnier* had taken in the interior of Africa with his different masters, he had seen the wandering nations which inhabit the *Saara* as far as the Niger, and bearing indiscriminately the names of *Nars*, *Moors*, or Arabs. They are divided among themselves; the most considerable being the Mongearts, Trassarts, Brassarts, and Monseleminca; these last, accustomed to murder and to pillage, render those unhappy who have the misfortune to be placed in their neighbourhood. *Saugnier* observes of them in general, that, "Il n'est pas possible qu'un peuple toujours errant, toujours fugitif, composé de l'assemblage de diverses nations, n'ait adopté une partie des usages et des superstitions de ses voisins; quelle que soit leur manière de penser, ils n'ont que l'apparence et le nom de Mahométans. On remarque dans leurs coutumes, les principes de la loi naturelle; elle est empreinte presque toutes leurs actions. La nature abandonnée à elle-même, et l'exemple, sont l'unique éducation d'un peuple égal dans ses principes et dans ses erreurs."

Of the Emperor of Morocco, *Saugnier* says that being a descendant of Mahomet, because he pretends to be of the family of the Sherifs, he is regarded as the interpreter of the law. The priests, who are called *Talbs*, are always chosen from among his friends. He is considered by his subjects to be inspired by the prophet, and to be infallible. The respect entertained for him is so great, that he is looked upon to be particularly fortunate who dies by his hand; this is esteemed a favour by a religious Moor, who is then sure to go into the bosom of Mahomet, to enjoy eternal felicity there.

"La croyance générale," adds our traveller, "est celle de l'immortalité de l'ame pour les hommes qui sont zélés observateurs de la loi; les autres doivent souffrir pendant quelque temps, et sont ensuite anéantis. Pour les femmes, il n'y en a d'immortelles que celles qui ont été inviolablement fidèles à leurs maris; les autres périssent entièrement. Suivant leurs principes, l'homme n'est point libre, tout est réglé de toute éternité; c'est pourquoi si quelqu'un d'eux commet un crime, il n'en est pas moins estimé; lorsqu'un Maure est dans l'adversité, il la supporte avec un courage héroïque."

All the dangers which *S.* had incurred, and all the evils which he had suffered, were not sufficient to discourage him; he ventured to undertake a second voyage, to see whether fortune would be more favourable to him; and arrived, without encountering any material difficulties, at Senegal; which, very differently from *MM. Adanson* and *Dumaret*, who represent this country to be the abode of happiness and enchantment, he describes as the most terrible of situations, and that in which it is the most difficult to procure the first necessities of life.

"Moi,"

“Moi,” says he, “qui ai parcouru la plus grande partie de ces cantons, je n’ai trouvé le pays que du plus au moins détestable : aussi, lorsqu’on s’y ennuie, on y trouve bientôt la fin de son existence sans se donner la mort ; il suffit ou d’y rester, ou, pour hâter la fin de ses peines, de faire le voyage de Galam.”

However, notwithstanding all the hardships which our traveller had suffered, and all the dangers, both from the natives and from the climate, to which he had been exposed, the knowledge he had acquired, and “*le caractère sacré que la qualité de l’esclave de l’empire lui donne vis-à-vis des nombreuses peuplades qui reconnoissent de loin comme de près la sainteté de ce souverain,*” determine him to propose to the French government to commission him to undertake, at a very trifling expence, *un des plus grandes voyages* which has ever been attempted by land, and which, notwithstanding *seven* very material obstacles that he would have to surmount, *il brûle d’exécuter.* *Ibid.*

ART. 47. *Tableau du commerce de la Grèce, formé d’après une année moyenne, depuis 1787 jusqu’en 1797, par Felix Beaujour, ex-consul en Grèce. 2 Vols. Pr. 8 fr. 25 cent. Paris.*

The author of this work, connected, by his situation, with the first merchants of Salonichi, and of all the commercial cities of Greece, as well as of Turkey in Europe, was enabled to procure very accurate information in regard to the commerce of one of the most interesting parts of the world ; and which differs, says he, as much from that of other towns, as Turkey itself differs from other states.

“Je suis sur les lieux,” adds he, “et mes observations portent sur des faits. . . . Nourri, dès ma jeunesse, des principes des économistes, et, depuis, de ceux de Smith et de Stewart, il a bien fallu ployer ma théorie, puisque je ne pouvois faire ployer les faits. . . . Il n’est pas bon de trop se fier à ceux qui ne lisent que dans les livres, et il vaut mieux en croire ceux qui mènent la roue du commerce ou qui ont sous les yeux cette voie.” *Ibid.*

ART. 48. *Théâtre de Schiller, traduit de l’Allemand par Lamartellière, membre de plusieurs sociétés littéraires. 2 Vols. in 8vo. 500 pp. each. Paris.*

This translation by Mr. *Lamartellière* is correct, energetic, elegant ; he has had the caution to place in the notes such passages, as would be most likely to shock the taste of other countries ; but he has likewise, by translating them, put it in the power of the reader to form a just idea of the original.

We shall only remark, that the dramatic muse of *Schiller* seems to delight chiefly in exaggeration and absurdity. It may indeed, from time to time, discover traits of genius ; but,

C’est peu qu’un ouvrage où les fautes fourmillent,  
Des éclairs de beauté de tems en tems pétillent.

*Voltaire*

*Voltaire* has somewhere said : “ Rien , n'est plus aisé que d'outrer la nature ; rien n'est plus difficile, que de l'imiter. On fait de l'*Ossian* quand on veut, et du *Virgile* quand on peut.”

We should be very sorry that our young authors should adopt *Schiller* for their model ; but it is proper that they should read him, that they may see to what excesses they may be carried by the desertion of approved models. *Ibid.*

## ITALY.

ART. 49. *Idea di un repertorio per i risultati d'osservazioni o esperienze relative alle materie combustibili.* Florence.

A series of useful experiments on combustible matters.

## GERMANY.

ART. 50. *Der besorgte Forstmann, eine Zeitschrift über Verderbniss der Wälder durch Thiere, und vorzüglich Insekten überhaupt. Gesammelt und herausgegeben von Joh. Jac. Freyherr von Linker, H. S. Weim. Kammerrathe.—The careful Forester, a Journal relative to the Destruction caused in Forests by Animals, and principally by Insects ; compiled and published by Baron de Linker, &c. Vol. I. No. 1—4. 530 pp. in 8vo. with 6 plates. Weimar.*

The scarcity of wood becomes every day more and more a subject of complaint in different countries ; which is partly owing to the ravages made in the forests by insects. To counteract them is the object of this periodical work, which is divided into four parts ; the first will contain the history of such ravages made by different animals, and by insects ; the second, the natural history of these animals, with the means of preserving forests from their devastations ; the third, the history of the measures adopted by the magistrates of different countries for their extirpation ; with researches into their utility, and the occasional indication of others considered to be more effectual ; and, lastly, the fourth will point out the most profitable application of wood so injured ; as also the means of speedily replanting the forests thus laid waste.

*Jena ALZ.*

ACKNOW-



## ACKNOWLEDGMENTS TO CORRESPONDENTS.

To *Clericus Londinensis* we can only say, that the circumstances mentioned by him was occasioned by an accident, which we can neither explain nor remedy. Nor can we promise that any further steps will be taken in it, though our wish is strongly on his side.

As we cannot at present satisfactorily answer the questions of *B. D.* we shall reserve them for future notice.

*J. S.* is informed, that the work mentioned by him has not been designedly overlooked, and that enquiry will immediately be made for it, that it may have due notice.

We have received *Mr. Sedgwick's* letter, and shall pay attention to it.

We shall also attend to what is mentioned by "*a Firm Friend to the Principles of the British Critic.*"

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## LITERARY INTELLIGENCE.

A new edition of *Musgrave's Euripides*, similar in form to the late Oxford edition of Sophocles, has lately been undertaken at the Clarendon Press.

The first part of *Professor White's Egyptiaca*, containing about 120 pages, will be published in January.

*A Collation of the Hebrew and Greek Texts of the Psalms* has been printed, and is ready for publication, by *Mr. Kerves*. As this gentleman has now an interest in the office of King's Printer, we are happy to know that he is likely to employ, to the very best advantage, the privilege of printing Bibles and Prayer-Books. Every scholar must hail with great satisfaction this reunion of learning and printing, which will produce undoubtedly some very improved editions of the most important books.

We are authorized to say, that the *Bishop of Rochester* is about to publish a new translation of the Prophet *Hosea*. It will probably appear early in the spring.

*Dr. Hall* is translating a work by *Spallanzani*, on the *Circulation of the Blood*, which will soon appear, with notes.

Some experiments and observations on *Sig. Volta's Electrical Pile*, will speedily be published by *Dr. Harrington*; who undertakes to elucidate all the phenomena.

*Mr. Barrow*, who accompanied Lord Macartney to China, and afterwards to the Cape, is about to produce a *History of Caffraria*.

A N

# I N D E X

TO THE

## REMARKABLE PASSAGES

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